Research on the Relationship between Twenty-four Solar Terms and Poetry Writing

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Abstract
The twenty-four solar terms are the time scales of the traditional Chinese astronomical calendar, natural phenology and social practice. They clearly express and plan the farming life centred on the Yellow River Basin and are shared by many ethnic groups nationwide. They are the Chinese people: unique time and cultural system. From the movement of distant celestial bodies to the close-by phenological changes, each solar term engraves people's recognition of being close to nature and their disposition to conform to the heart and also guides the rhythm of life and aesthetic orientation of harmonious coexistence between man and nature. However, due to the original nature of solar term as a farming guide, the academic circle needs to pay more attention to its relationship with poetry writing. Therefore, this article uses the method of close reading of the text, starting from the cognition of the twenty-four solar terms, a time system full of unique Chinese wisdom, and discussing it from the perspective of excavating the cultural heritage of the Yellow River with the poems representing the writing form of characteristic Chinese literature. The interactive relationship between time system culture and poetry writing forms provides the Chinese experience with the harmonious relationship between man and nature.

Keywords
Twenty-four solar terms, poetry writing, cultural heritage

1. Research Background
The twenty-four solar terms are a traditional Chinese calendar phenomenon that combines astronomy and humanities. It has also profoundly impacted East Asia in history, so it has attracted widespread attention from the academic circle. Research in domestic social sciences focuses on tracing back to the account and deeply describing folk customs, especially since it was selected into the UNESCO Intangible Cultural Heritage of Humanity List in 2016. The excellent traditional Chinese culture represented by the 24 solar terms has undergone creative transformation and innovation. The practical requirements of sexual development have further promoted the value exploration of its evolution process and contemporary inheritance in the academic circle. Among them, Liu Xiaofeng's research on the formation structure of the twenty-four solar terms (Liu Xiaofeng, 2021), Liu Zongdi's research on the history and modern inheritance of the solar term system (Liu Zongdi, 2021), Chen Lianshan's research on the joint creation of the twenty-four solar terms by the elite and the public (Chen Lianshan, 2017), Xiao Fang's research on the research on the value and significance of inheriting the twenty-four solar terms (Xiao Fang, 2017) and Wang Jiahua's research on the twenty-four solar terms as a folk custom system (Wang Jiahua, 2017) both provide a reference for this article to clarify the knowledge pedigree and social background of the twenty-four solar terms. In addition, Japanese scholar Mariko Imabashi’s research on the singing of the twenty-four solar terms and the sev-
enty-two seasons (Mariko Imabashi, 2021) and Sueki Furukawa’s research on the interpretation of Chinese poetry with the twenty-four solar terms (Sueki Furukawa, 2020) are all contributions to this article’s exploration of solar term cognition and poetry writing. The research on the interaction relationship provides a reference.

The current academic dynamics of the issues involved in the research process present the following characteristics: First, the collection of literature on the twenty-four solar terms has not been systematically carried out, and primarily the literary works on the solar terms have not been sorted out, resulting in the existing achievements being more general. Popular science discourses cannot provide richer materials for academic research, have the disadvantage of serious homogeneity in content, and cannot offer more historical experience and aesthetic reference for the contemporary inheritance of solar term culture, making many current practical. Transformation and development mere formalities; second, research on the relationship between climate and literature has just started, and most of them take the discipline construction of literary geography as their responsibility. The essence is to explore the relationship between nature and literature. However, due to the dominant factors of the natural environment, Existence tends to be constructed more from the perspective of space, ignoring the recessive factors of time represented by solar terms and has not been able to explore in depth from the perspective of the integration of time and space with more Chinese characteristics. In short, due to the inherent barriers of modern disciplinary research paradigms, most of the existing research results fail to conduct interdisciplinary research on time culture and literary writing from a broader multidisciplinary perspective, ignoring the inherent characteristics of time integration and the unity of subjectivity and objectivity. It cannot clearly express the inherent circular aspects of Chinese traditional culture, so it cannot better reflect the essence of its thought. It also creates space for more in-depth interdisciplinary research on literature, history, sociology and folklore.

2. Research value

(1) To sort out the poetry texts about the twenty-four solar terms, provide a literary reference for the study of ancient Chinese time culture with unique natural aesthetic characteristics, and give a time perspective for the study of Chinese literary writing forms with great rhythm and artistic conception.

(2) Explore the interactive relationship between ancient Chinese people's concept of time and poetic expression, reconstruct the traditional Chinese time culture system that integrates objective observation and subjective experience, and improve the theoretical quality of research on the relationship between the time culture system and literary writing.

(3) Promote the interdisciplinary research of literature and history, geography, sociology, and folklore, and promote the interaction of poetics theory, memory theory, and practical aesthetics theory.

(4) Add literary footnotes to the historical changes of the twenty-four solar terms and provide historical experience for the occurrence and inheritance of typical literary writing forms represented by poetry.

(5) Exploring the historical memory and literary writing of time life, connecting urban and rural life rhythms and spiritual purpors, providing empirical reference and aesthetic guidance for accelerating the construction of a new pattern of urban-rural integration and promoting the integrated development of ecological economy and culture.

(6) In-depth excavation and interpretation of the essence and ideological essence of the ecological culture of the Yellow River to help the sustainable development of the traditional space-time concept of respecting nature, conforming to heart, and protecting wildlife.

3. Research ideas and research methods

3.1 Research ideas

This article takes the twenty-four solar terms as the critical point, uses poems as materials, and takes ecological aesthetics as the ideological basis. coding with humanistic connotation) and socialized writing and dissemination of literature (that is, to deeply excavate the subject's consciousness and emotional expression during the evolution of solar terms), and to cultivate the aesthetic taste of life with the help of natural ecological knowledge, to explore ancient Chinese solar terms Cognitive logical concept and language expression, while constructing ecological aesthetics with traditional Chinese characteristics in the study of the relationship between time culture and literary writing.
3.2 Research methods

Text reading method, through careful and repeated reading of the text, pays attention to the details of interpretation and analysis of the structure, to fully explore the rich connotation contained in the text, to conduct in-depth and detailed understanding following the laws of literary creation and the theoretical system of literature, and to analyze the literature. The unique aesthetic value of the work itself.

4. Research content

4.1 Research object

This article takes the relationship between solar terms cognition and poetry writing as the research object, which includes two levels: one is the apparent interactive relationship, that is, solar term cognition leads to poetry writing and dissemination, poetry records and direct participation in solar terms life; The implicit interactive relationship is the Chinese people's unique thinking concept of time-space integration and the aesthetic expression willingness of subjective and objective unity in the writing process.

4.2 Research Framework

4.2.1 Clarifying the knowledge pedigree and social functions of the twenty-four solar terms

The twenty-four solar terms are an essential part of the traditional Chinese calendar. They are the wisdom crystallization of the ancient people's continuous exploration, cognition, and summary in the long-term production practice. In ancient times, people lived naturally and were more sensitive to seasonal climate changes. The solar terms are the time nodes extracted according to the laws of natural changes. Its most fundamental feature is naturalness; its primary function is adjusting the relationship between man and nature. Through establishing and enriching the knowledge system of solar terms, people's lives can be regulated so that human beings can live in harmony with nature. In ancient China, there were many purely technical timekeeping tools. Still, in terms of time, scientific timekeeping tools did not play the role of aesthetic value judgment and humanistic spirit representation in real life. Therefore, in a long historical period, the twenty-four solar terms based on natural characteristics have always been the time benchmark of national etiquette, the compass of agricultural production and the direction mark of daily life.

4.2.2 Sorting the poetic texts and their creative contexts related to the arthralgia

Poetry is a literary form with great style and characteristics in the carrier of ancient Chinese characters. It expresses traditional Chinese thinking concepts with the characters' rhythm and images' emotions—ecological and aesthetic awareness. Therefore, the aesthetics of solar terms in poetry writing is the emotional cognition shared by the people sublimated from individual life experiences. Determining the time node is only one dimension of solar terms, and the knowledge and feeling of solar terms is a more critical aspect. It is also an important aspect that poetry writing can provide and needs to be carefully explored.

4.2.3 Analyzing the opportunities and methods of solar term cognition participating in poetry writing

The solar terms are based on astronomical astrology, natural phenology as a reference, and integration of the four seasons and five behaviours, establishing a yearly framework based on the spring, summer, autumn, and winter cycle. At the same time, it relates to space, forming an integrated traditional Chinese space-time knowledge system integrating objective observation and subjective imagination. This knowledge system has become an invisible force that cannot be violated and resisted in the development of poetry writing form, and it plays an important role in a state of being sometimes visible and sometimes hidden: First, the records of solar terms and events in the state of observing customs and customs. The preservation of data and the increasingly rich knowledge of solar terms have become the main content of poetry writing; second, the guidance and evaluation of solar terms life practices in the state of travel and residence, and the feeling of changing solar terms at different times or in different places directly triggers the writing of poems; third, personally experience the emotional expression of solar term life in the state, and the increasingly diversified solar term activities provide a cultural context for poetry writing.

4.2.4 Explaining the form and characteristics of poetry writing and participation in solar terms life

Although the poems have a fixed form, they can also describe and describe the cognition of solar terms using vi-
brant and diverse writing methods and form a specific and highly functional style, which can be more detailed and prominent to a certain extent. In addition, the increasingly rich solar terms life also provides more possibilities for the emergence of literary forms: First, the textualized poetic form makes poetry based on the concise words and, based on the objective portrayal of solar terms, it expresses more experience and feelings about solar terms; Second, the poems rely on the adoption of common sayings and rhymes to build connections with solar terms and fully arouse people's living situations in which they live here; Third, the increasingly large groups of poems form a coherent fragmented writing, which also provides more possibilities for chanting the meticulous and multi-faceted life of solar terms; Fourth, the preface and annotations are essential contents in expressing the cognition of solar terms in poetry writing. The former can reveal relevant information such as the opportunity and purpose of the author's description due to solar terms cognition, while the latter can further explain or confirm the specific content and inheritance history of solar terms cognition; Fifth, very representative poetry writing (such as Tie zi ci, etc.) directly participate in the life of solar terms, which has become a feature that cannot be ignored in traditional Chinese solar terms.

4.2.5 Exploring the profound logic of time cultural system and literary writing form

The research on the relationship between solar terms cognition and poetry writing is a crucial attempt to link the time cultural system with the form of literary writing, which originated and unified in ancient China's unique cosmology and values. The traditional Chinese time and culture system repeatedly embodies the cognition of the integration of time and space. In contrast, the typical Chinese literary writing form expresses the unity of subject and object. The intersecting research on the integration of time and space and the unity of matter and object confirms the circular logic model in ancient China, including multiple binary opposites and unity relations between heaven and earth, ancient and modern, human and nature, material and spirit, etc. The integrity, inclusiveness, and relative closure of the traditional thinking of the Eastern world represented by it, together with the linear logic model of the Western world, have become the ideological basis for building a community with a shared future for humanity.

5. Research conclusion

(1) Time is the wealth of experience gained by human beings in the process of coexisting with nature. At the same time, it also infects the colour of morality and ethics in human use, thus becoming a dimension of social existence in which both quantity and quality coexist in human life. From the perspective of production mode, the farming society is the social soil deeply rooted in traditional time culture; while from the perspective of the way of thinking, humanistic care is the conscious criterion followed by traditional time life.

(2) In essence, reforming the calendar system is one of the strategies for using time to implement the political rule. Whether it is the unified application of the year calendar promulgated by the ancient Chinese royal family or the social time system monopolized by the Western Church, they all contain their interpretations of the ethical relationship between man and nature and between man and man. When the national government, after the Revolution of 1911, tried to use the Western calendar to change the appearance of traditional Chinese feudal society, it first faced the differences in the concept of time in Chinese and Western cultures and the duality of the urban time system caused by the collision of cultural traditions. The situation of globalization has a more profound significance of modernity.

(3) The traditional Chinese concept of time is a fusion of circulation and irreversibility, and the literati's perception of time series deeply reflects the traditional Chinese idea of time renewal. In the change of seasons and reincarnation throughout the year, literati always use the passage of time to lament the resentment and dissatisfaction of time waiting for no one, approaching old age, failure to achieve fame, and unfulfilling ambitions, and deeply reveal their value to life and ideal of meaning. And this strong sense of time anxiety is concentrated in festivals. On the one hand, due to the profound influence of culture, literati often have more sensitive life perceptions and experiences than ordinary people; consciousness. Therefore, the easier time of time generally has dual meanings and functions in the minds and writings of literati: one is to observe the common social laws of others; the other is to reflect on the standard of individual life oneself.

(4) In the traditional society, where the imperial examination system was used to select government talents, the most significant difference between the writers of poetry and officials was whether they obtained official and official positions. Due to the characteristic of "being an official in the government and serving the people in the field", the poets' time writing has new themes and contents. The dual nature of officials' identities allows them to walk
between etiquette and customs, to experience the similarities and differences between the two to a certain extent, and also because of the constant transformation of their identities, and officials play a specific role in the interaction between etiquette and customs.

(5) From the perspective of time nodes, the seasons and seasons inherited in real life are generally based on two calendars: one is the traditional Chinese summer calendar, which is also called the lunar calendar or the lunar calendar among the people; the other is the current international Gregorian calendar, which the folks also known as the Gregorian calendar. Nevertheless, these calendar names need to be clarified in folk usage. The Gregorian calendar is based on the cycle of the earth's revolution around the sun. In a year, we can see the changes in temperature and temperature of the four seasons. There are many kinds of Gregorian calendars, not just the current Gregorian calendar. The lunar calendar is based on the moon's movement cycle around the earth. That is, the synodic month is used as the basis for determining the calendar month, which is different from what we call the lunar and summer calendars. China's current lunar calendar (Xia calendar) is a yin-yang calendar, which is related to both the movement of the sun and the waxing and waning of the moon. Within the system of the yin and yang calendar, our country's seasonal etiquette includes not only the farming production and life based on natural observation and the 24 solar terms as the time node but also the highlighting of humanistic characteristics, such as the Spring Festival and Lantern Festival as traditional festivals and National joyous life. It can be said that the etiquette of the four seasons is based on following the laws of nature and the unity of man and nature while emphasizing the time scale of human subjective initiative and social practice activities and finally positioning the relationship between man and nature on the harmonious symbiosis.

(6) Obedience to the weather is the basic code of conduct in traditional Chinese society, and it embodies a profound cultural spirit. In the long-term production and life practice, people have discovered the periodicity of time operation, the order of changes, and their relationship with wind, frost, rain and snow, plant prosperity and withering, and animal dormancy. They have accurately realized that according to time only by taking corresponding actions to orderly changes in the system can better results be obtained. Based on following the laws of nature and the idea of the unity of man and nature, it also emphasizes the subjective initiative of man, positioning the relationship between man and nature based on harmonious coexistence. As a result, personnel affairs, family affairs, and even state affairs were unified and arranged into an orderly and seamless time order. Each period is marked with natural phenology and endowed with special cultural significance. The seasons and seasons followed in traditional Chinese society is a festival system formed based on the twenty-four solar terms, with the year as the cycle-based time scale. People will carry out regular family and social activities each time. It can be said that each season has its own specific "passing method", which includes special ceremonies, food, clothing, entertainment and even social communication activities and so on. In the broadest sense, the family of generations with blood relationships and marriage relationships lives an ordinary but ritual life in the cycle of spring, summer, autumn and winter, which reveals the thinking concepts and behaviors of the generations. Inheritance is the deep meaning of culture.

References


