

The Comparative Comparison of Xin Jiaxuan and Xie Dieshan

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Abstract

Patriotism is the eternal topic of the Chinese nation, and the people in every era uphold the tradition of patriotism. Xin Jiaxuan and Xie Dieshan in the Southern Song Dynasty were no exception. They organized and participated in the anti-enemy army, contributed their talents and strategies, expressed their patriotic thoughts with poems, and expressed their loyal patriotism to the country with their whole life. This paper analyzes the patriotic spirit of their patriotic thoughts from the formation of their patriotic thoughts, the behavior of patriotic thoughts and the literary expression of patriotic thoughts, and focuses on how their poems highlight their patriotic feelings. At the same time, it also inspires young students in the new era to always remember patriotism, and internalize it in the heart and externalize it in the practice.

Keywords: Xin Jiaxuan, Xie Dieshan, Patriotic Thought, National Feelings

Introduction

Through the ages, everyone has his own interpretation or definition of patriotism. Loyalty to the country, this is Yue Wumu's interpretation of patriotism; do not want to endure humiliation and willing to serve the country to die, this is He Xiangning's interpretation of patriotism; rather than be a tramp to be a slave, this is Feng Zikai's definition of patriotism. Despite the different times, they happened to show their loyalty to their country. Lenin once said that patriotism is the deepest emotion for his country consolidated for thousands of years. Since Qu Yuan set up the patriotic banner in the Warring States Period, many writers uphold the patriotic tradition in writing patriotic feelings. Xin Jiaxuan and Xie Dieshan also in the Southern Song Dynasty, were no exception. They wrote poems and expressed their loyalty with their actions.

In the time of national crisis, Xin Jiaxuan and Xie Dieshan did not sigh at the sadness of the country, but organized the army with enthusiasm, showing the responsibility and responsibility of the subjects of the Southern Song Dynasty. In the face of the social situation of the Southern Song Dynasty, the patriotic poetry of the poem is not groaning, but really pour out their strong patriotic feelings. Their patriotism has been enduring, even after

hundreds of years of history. And his patriotic thought is educational to the contemporary youth, highlighting the value of The Times.

Causes of Patriotism

The formation of a person's patriotic thought will inevitably be influenced by many factors. The formation of Xin Jiaxuan and Xie Dieshan originated from the patriotic education of the family. In a good family atmosphere, parents are influenced by the excellent traditional Chinese culture, making patriotism become their inner consciousness. The social situation of internal troubles and foreign invasion stimulated their patriotic consciousness, and made them shoulder social responsibilities, thus prompting their patriotic thoughts to become mature. Specifically, the reasons for the formation of patriotic thoughts are the following three aspects.

Good Family Education Edification

Xin Qiji, styled Youan, also known as Jiaxuan, was born in Shandong province, and was born in 1140 AD. He lived in the occupied area with his grandfather since childhood. Because the occupied area territory was occupied by the Jin people, he showed a stronger sense of humiliation and mission different from others. Xin Jiaxuan is gradually growing into a firm patriot. During Xin Jiaxuan's two visits to Yanjing, Xin Zan taught him many times and entrusted the task of going deep into the Jin people to explore the political situation and military strategy. Xin Jiaxuan lived up to expectations, made certain achievements in this trip, and laid a solid foundation for the southern crossing.

Xin Jiaxuan was a great patriotic poet in the Southern Song Dynasty. He made his attempt to recover lost territory throughout his life. Although his ideas were incompatible under the peace policy of the Southern Song Dynasty, he was still determined to fight actively. Aisin Gioro Xuanye once spoke highly of Xin Jiaxuan. If Jiaxuan was reused by King ZhouXuan and Han Guangwu, his achievements would be more than that. Although he had no appreciation, he never waver in the patriotic faith of restoring the Central Plains, but the passion and concern for the rise and fall of the country, the fate of the fate of the nation, all the words in the words. His patriotic poems contain rich emotions, expressing his concern about state affairs and his ambition to make achievements, and vividly showing his heroic qualities.

Xie Dieshan respected Xin Jiaxuan very much, believing that he was " By this comparison, the first person of loyalty and righteousness." His loyalty and righteousness were unwavering, not inferior to Zhang Zhongxian or Yue Wumu " (Zhang, 2024), and was influenced by his thoughts since childhood. In fact, as a patriotic poet, is Xie Dieshan not a man of loyalty and great righteousness? He poured all his property to fight against the Yuan. After the collapse of the country, facing the Yuan army to surrender, still stick to his heart, and resist by hunger strike. How many people can still stick to themselves in the face of inducement? And how many people, though determined to die for the country, are afraid to act? In his 《Letter to Li Yangwu》, Xie Dieshan said: " A true man acts according to right and wrong, not personal gain or loss; he considers whether something is in accordance with the times, regardless of success or failure; he looks at the impact on future generations, not just his own life." (Barry, 2024)

Xie Fangde was born in 1226 AD and died on a hunger strike in Beijing in 1289. He was a loyal and unyielding patriot in the history of the Southern Song Dynasty. The formation of his patriotic thoughts cannot be separated from the education of his parents. In a good family atmosphere, Xie Dieshan has been influenced by everything since childhood and imperceptibly influenced by patriotic thoughts. When Xie Dieshan was a child, his father Xie Yingxiu taught Xie Dieshan with the loyal and patriotic thoughts of Weizi and Jizi, as well as the heroic deeds of Xin Jiaxuan in fighting against Jin. His mother often guided the Book of Poetry, hoping that he had a heart of loyalty to the king and patriotism, and maintained the quality of integrity and kindness. Xie Dieshan consciously transformed his parents' inculcation into his own thoughts and behavior principles, with his life to prove that he lived up to his parents' teachings. When the Southern Song Dynasty was in danger, Xie Dieshan actively organized the anti-Yuan army to show the dedication of the small family for everyone.

Influence of Excellent Traditional Culture

Confucianism, which takes the world as its own duty and actively enterprising, has a profound influence on Xin Jiaxuan and Xie Qish Dieshan, and is the spiritual support for them to stick to the patriotic position.

During Xin Jiaxuan's life, he actively devoted himself to the official career. It was his pursuit all his life. Despite several ups and downs, Xin Jiaxuan did not feel disheartened and escape from the hidden mountains. Until his old age, he wanted to go to the battlefield to kill the enemy of the patriotic blood does not lose the youth.

Xie Dieshan was born slightly later than Xin Jiaxuan, and was deeply influenced by Xin Jiaxuan's patriotic thought. He once went to Xin Jiaxuan Temple in Lead Mountain, met the heroes he admired, and wrote "Inscription on the Tomb of Mr. Xin Qiji" to express his respect for the great feat of Xin Jiaxuan. Xie Dieshan is also deeply influenced by the patriotic stories and the people who love the country. Every time he discussed with others the disaster of national governance, "He would certainly raise his beard and lean on the table, jumping and exerting himself with enthusiasm.", showing the indignation of the treacherous ministers to disturb the discipline of the country (Hewitt, 2024). At the same time, he was deeply influenced by patriotic people with lofty ideals. In his pen, he expressed the aspirations of Cheng Ying, Nan Jiyun and Su Wu, expressed their praise for them, and also showed his national integrity.

The Changes of The Times Inspire

The emperor of the Southern Song Dynasty, which was established in the Jiangnan region amidst chaos and sought refuge there, neglected state affairs, did nothing, and indulged himself daily in sensual pleasures. Politically, treacherous officials are unscrupulous; militarily, weak and defensive. Xin Jiaxuan was aware of the social troubles and wrote "Ten Stories on Mei Qin" to express his insights on the country's development, but this military strategy was abandoned. He advocated active resistance, recovering the lost territory, but not reuse. The cold encounter of reality and the blood in the heart collide, making his heart more angry, his patriotic feelings are more deep. The Southern Song court went from worse and worse, and the Yuan army in the north ravaged and seized land and launched frequent wars of aggression (Li, 2023). Most of the officials or wise, or give for life. Xie Dieshan has the courage to assume the heavy responsibility of defending the country, and actively resist the enemy aggression.

At present, most people retreated to a corner, but Xie Dieshan chose to fight for the country without hesitation. Even if the Southern Song fell, Xie Dieshan was not lured by the rulers of the Yuan Dynasty, resolutely not to serve the two Kings, and finally died on hunger strike.

The Behavioral Expression of Patriotic Thoughts

Xin Jiaxuan and Xie Dieshan are not only a noun or poet, but also a soldier. As soldiers, they are more brave than the literati. In the face of the country, they were bold and brave, they charge. They destroyed their homes to ease their difficulties and protect their country with concrete action.

Xin Jiaxuan

Organize the Rebels and Kill the Rebels

Xin Jiaxuan, who lives in the occupied area, was determined to drive away the iron horse of the golden people and made unremitting efforts. Before returning to the south, he organized and joined the army of Geng Jing, and repeatedly made suggestions and suggestions, showing his great military ability. Brave and resourceful is the label of Xin Jiaxuan. When he rebelled, he rode alone to chase him and personally edged him. More traitor Zhang Anguo assassinated Geng Jing after going to the enemy, Xin Jiaxuan with five hundred riding brave into the golden camp, captured Zhang Anguo. He hated those who had betrayed his country. In the face of the rebels, he hated evil, hand knife fall, such a heroic move, fully reflect Xin Jiaxuan brave and rebels "zero tolerance" attitude for turncoat.

Be Conscientious and Sincere for the People

Xin Jiaxuan still did not forget his original intention when his official career was difficult. He was sent to Chuzhou by the imperial court to serve as the governor, in his position of conscientious, did a lot of construction work. When he arrived, Chuzhou was still a very bleak place. The people lived a poor life, and many wars made the people's life worse. In order to change the situation of the people (Okwuosa et al., 2021), Xin Jiaxuan carried out a series of restoration work in Chuzhou, including soliciting local households, building houses and clearing cultivated land. In half a year, the economy continued to recover, the people live and work in peace and contentment, Chuzhou presented a prosperous scene. Although he was relegated, he found some comfort in Chuzhou by fully demonstrating his wisdom and intelligence in rebuilding his home. Although he was not reused, his ambition was never lost. He took the responsibility to the Southern Song Dynasty as the direction of his struggle, and revitalizing the local economy was the display of his thought of worrying about the country and serving the people.

Unpaid Ambition, Sorrow and Anger Died

Xin Jiaxuan, sixty-four years old, heard that Han Tuo Zhou used the main battle party, and his spirit was excited. Before long, he was demoted because of the advice of the official, ambition he can only return home. In 1207, the imperial court used Xin Jiaxuan again and ordered him to serve in Lin'an Prefecture. But at this time, Xin Jiaxuan had been seriously ill and bedridden in bed, but he had to resign. Soon, the generation of both civil and military soldiers died. On his deathbed, he also shouted "kill the thief"! Reunifying the great cause of the motherland and recovering the lost territory is the lifelong dream and obsession of Xin Jiaxuan. At the last moment of life, a "kill the thief" revealed his life to kill the enemy and

serve the country, showing Xin Jiaxuan's loyalty to the Southern Song Dynasty and the feelings of recovering the lost territory.

Xie Dieshan

Criticize Treacherous Ministers and Admonish Advice

"Be close to virtuous officials and keep away from flatterers; this is why the early Han dynasty prospered" (Ng, 2021), a country to long-term peace and stability, the measures to eradicate treacherous ministers are indispensable. Xie Dieshan is aware of this, the criticism of the crafty sycophning ministers never show mercy. When he took the Jinshi examination, he criticized Dong Songchen, Yan Guifei and Ding Daquan. However, his honest advice, instead of being adopted, was the result of his suppression. For Jia Sidao framed the hero against the enemy, he could not tolerate, in the formulation of the questions, expose Jia Sidao's crimes, but the just behavior was relegated. In the era of treacherous officials, the court officials were either alone or compatible with the pollution, while Xie Dieshan was not afraid of power, dared to admonish, blunt and refuted, and vividly reflected his patriotism.

Against the Yuan Army, Loyal to the Country

When the Southern Song court was in danger, the civil and military ministers were timid and even abandoned the country and the people, so Xie Dieshan resolutely stepped forward. In the past six years of BaoYou, Xie Dieshan was appointed as the Ministry of Rites and Soldiers to defend Rao, Xin and Fuzhou. Huge matters cost a lot of financial resources, so Xie Dieshan sold his own property to recruit more than 10,000 soldiers (Xie et al., 2023). Then he actively engaged in the struggle against the Yuan, but the supreme ruling group dared not fight against the enemy, and even the left prime minister left Meng Yan and fled, the secretary of war, and many other front generals also unloaded their armour and returned to the Yuan army, from which a large area of territory was occupied. Even so, in 1276, Xie Dieshan personally led the army against the Yuan army, but without the support of the Southern Song court, he could not resist the strong enemy attack. He tried his best to defend the motherland, has done the responsibility of his subjects, abandon life and death, the enemy yuan army. In the face of the imperial edict of the supreme ruler of the Southern Song Dynasty, Xie Dieshan abandoned it. His dedication to the noble character and his loyalty to the death and the country were praised by the world.

Stick to Your Heart and Die on a Fast Strike

The collapse of the Southern Song did not make Xie Dieshan depressed or surrender to the Yuan army. When Cheng Jufu, Guan Rude, Mang Wutai and others recommended him for many times, Xie Dieshan resolutely refused, five levy five refused, and finally was forced to take to Dadu. He was now thin, but his spirit was very determined. When he arrived in Dadu, he showed his loyalty to the tomb of the Empress Dowager Xie Daoqing and the direction of the Emperor Song Gong. As he refused to surrender, he was imprisoned in the Temple. When he saw Cao E Stele on the wall, he cried and said, "A young woman can be like this, how could I not be like her?" and made another hunger strike. Liu dream inflammation mixed soup soup to him to drink, but he threw its medicine soup on the ground, and left dream inflammation angry scold. Xie died five days after a hunger strike and did not want to become a yuan minister. Xie Dieshan commitment, always firm loyal to the country. In the face of the blackmail of the Yuan army, he shows the spirit of "Neither riches nor honors can corrupt

him; neither poverty nor meanness can make him swerve from principle; and neither threats nor force can subdue him." (Zhang, 2023), which makes people move and admire.

Whether Xin Jiaxuan or Xie Jiashan, they express their loyalty and love for their motherland with their actions. Xin Jiaxuan served the country, with outstanding military ability to defend the country, with blood to express the determination to defend the motherland. Xie Jiashan in the face of the enemy attack, at all costs to organize the rebel army to fight, trying to defend the country. They expressed their loyalty to the Southern Song Dynasty and their love and concern for the people.

Literary Expression of Xin Jiaxuan and Xie Jiashan's Patriotic Thoughts

Since ancient times, poetry has embodied the feelings of the literati and poets. In poetry, they either express ambition, or borrow scenery lyric. Xin Jiaxuan and Xie Jiashan showed their broad mind and noble sentiments through patriotic poetry. Most of their patriotic poems are about their concern for the country and the sympathy of the people, reflecting their worries about the future of the country in the social background, and expressing their patriotic feelings with true feelings.

Content of Patriotic Poetry

Xin Jiaxuan patriotic words are mostly feeling lost land difficult to receive, worried about the future of the country, the expression of personal frustration. For example, "Buddhist Dancers Written on the Wall of Zaokou, Jiangxi"

How many tears of refugees are swallowed here! I gaze afar on land long lost in the northwest, Alas! I see but mountain crest on mountain crest.

Blue mountains can't stop water flowing; At dusk it makes me sad to weep, To hear partridge in mountains deep.

From the eyes of the landscape to recall the history, express the grief of the collapse of the country and the recovery of hopeless grief and anger." I gaze afar on land long lost in the northwest, Alas! I see but mountain crest on mountain crest.", the poet wanted to look at the occupied area, but was blocked by countless peaks, which shows that there are still gold people in the land of the occupied area, expressing the poet's strong anger at the occupied area, at the same time implied that the poet can not achieve the recovery of the national territory depression. At the same time, through the metaphor of "Blue mountains can't stop water flowing", to some extent, they show their confidence and courage in the bright future, and I believe that they will eventually usher in the final victory.

Another example is "**Mu Lan Hua Man: Sending Fan Cui in Chuzhou**":

In my old age, my feelings have diminished, Facing the farewell wine, I fear the passing years. Especially when counting to Mid-Autumn Festival, The full moon does not shine on people's reunion. The heartless water cares nothing; Together with the west wind, it only sends the returning boat. In late autumn, on the river with pike-perch and lotus, Deep into the night, children by the lamplight.

Wearing the travel clothes, it's good to go to court, The Jade Hall is precisely thinking of capable people. Imagine in the middle of the night at Chengming Pavilion, Left to draft documents, then sent to plan the border defense. Old friends in Chang'an ask about me, Say

that my sorrowful gut is still tormented by wine. Gazing at the autumn sky where geese fall,
When drunk, the empty bowstring resounds.

Different from the general farewell words, the poet does not use a lot of farewell images, but its images and content can still well express its meaning of parting and patriotic feelings. In the word, "wine" is a farewell wine, the theme of farewell. Express his feelings directly, the poet faces the farewell wine, afraid of the change of time, but also worried about parting with friends. "Mid-Autumn Festival" and "moon" as a common image, that is, implying the meaning of parting expressed by the poet, the Mid-Autumn Festival is coming, the moon is full but people are difficult to reunite. In the face of political adversity, the world is difficult for him to achieve. Now he has to watch his friends leave alone, which implies the sadness and emotion of the ambition of the poet. The image of "west wind" implies deep meaning and is a pun.ⁱ Both ships move quickly by the west wind, suggesting that their friends are gradually drifting away; and the "west wind" is compared to the dark forces in the court. The departure of friends is also caused by the situation in the court, which reflects the irony of the poet and shows the evil sycophants in the court. In the last sentence, Zhang Han's allusion is quoted, but it does not express its meaning of retreat, but an eager will to serve the country. In XinQiji another farewell word "Mu Lan Hua Man: A Farewell to Zhang Zhonggu at the Feast Before His Appointment as Governor of Xingyuan", also did not show a lot of farewell image, but multi-purpose allusions, borrow Liu bang start Han dynasty inheritance, Xiao he after Han xin, such as historical events, based on the height of the national rise and fall, express words with a cavity of patriotism, reflect XinQiji deep buried in the heart of the countries.

Under the que in "levy shirt" a sentence, refers to that Fan Ang was heavily relied upon by the imperial court. He had not even changed out of his travel clothes when he was summoned to an audience with the emperor. Mu Lan Hua Man: A Farewell to Zhang Zhonggu at the Feast Before His Appointment as Governor of Xingyuan change clothes was called to meet the son of heaven. (Xiaozong)The poet here intends to promote a positive and enterprising spirit, showing the poet's good wishes and encouragement to his friends, hoping that his friends can seize the opportunity to make great achievements. The author not only hopes that his friends will be promoted after returning to Beijing, but also worries about the state affairs, which reflects Xin Qiji's feelings of patriotism for the country. The last three sentences, the poet imagined, intended to persuade Fan Ang not to be too much for his children's personal affairs, to seize the opportunity, and strive to do more for the country and the people. "Chang'an" is a self-modest word of the poet, the poet said that it is difficult to act, no face to the old friends in the court, can only drink wine. In fact, he is expressing his depression that he is not reused by the court, and it is difficult to make a job. It is precisely because Xin Qiji harbor the country world, will be so sad and helpless feeling. At the end of the sentence, the allusion of "the bird of fear" was intended to explain that he still remembered the great cause of fighting against gold, hoping to return to the battlefield and kill the enemy to serve the country, but the court had forgotten that it and had no way to serve the country. The whole poem is rich in content, after several turns, the poet in the name of farewell, show their deep feelings full of concern about the country and the people (Huang, 2024), the poet in encouraging friends to actively forge ahead, and show their ambition and helpless feeling, very open sense of injustice and generosity.

The content of Xie Dieshan 's patriotic poems is different from Xin Jiaxuan's. His "Escorted northward and bidding farewell: ", "Spring Day Hearing the Cuckoo" and "To My Son" are all patriotic works like Xin Jiaxuan, but their content is mostly for the adherence to national integrity and care for the people. For example, Escorted northward and bidding farewell:

The more green the cypress in the snow, to uphold the moral principles and social norms in this journey.

The world has long been without the purity of Gong Sheng, the world is not alone in its admiration of Boyi's integrity.

When righteousness is high, one feels life is dispensable, when courtesy is heavy, one knows death is light.

The men such as Nanba will never yield, the eyes of Heaven and Earth are clear.

In the poem, "The world has long been without the purity of Gong Sheng, the world is not alone in its admiration of Boyi's integrity. ". The poet takes Gong Sheng and Bo Yi as examples and would rather die than surrender for the sake of noble "righteousness" and "propriety", highlighting the national integrity of his dedication to the country and determination of noble morale. Another example is that in the poem "Song of the Silkworm Breeders", the comparison of the silkworm woman getting up to take care of the silkworm and the jade beauty has not returned from singing and dancing", which reflects the life sufferings of the lower working people, reveals the corruption and corruption of the rulers, and reveals Xie Dieshan's concern about the national development and his deep sympathy and concern for the people.ⁱⁱ

Another example is "A Responsive Poetry with You Guyi":

It's easy to die like Cheng Ying, who didn't know this? Dying ten years later is not wrong. Words may not change the nephew of Qin, embracing the imperial clothes in vain, Only able to embrace the imperial robe with the mallet.

Without ambition, why should one grieve for the temple grain, Having obtained righteousness, one would not eat the mountain ferns. The scholar's cap has a shame in a mere groom, How could the sunflower heart face the setting sun. ⁱⁱⁱ

This work was made on his way to the north. At that time, the Southern Song Dynasty had died, and Empress Dowager Xie and Song Gong zong were abducted by the Yuan people. After the Yuan destroyed the Southern Song Dynasty, they began to draw over scholars and officials of the Han nationality. Some people recommended a group of talents to the Yuan emperor. The Yuan Dynasty sent conscription several times, but they were rejected. Xie Fangde wrote three "Refusing the Appointment Letter". Although Xie Fangde was repeatedly summoned but did not respond. but one day in the 25th winter of Zhi Yuan, Wei Tianyou of the Fujian Provincial Administration forcibly escorted Xie Fangde north to Dadu. The friend You Guyi created "Gift to Mr. Dieshan "farewell, Xie Fangde wrote a responsive poetry to him. In the poem, The Orphan of Zhao, Yin Yisheng's Diplomacy with King Mu of Qin, The Sorrow of Shu Li, Gathering Wild Peas on Shouyang Mountain, the story of Zhang Er and Chen Yu and Sunflower and cabin are used, each of which is out of feeling and feeling of time.

Die to serve the country —The Orphan of Zhao Cheng Ying is a friend of Zhao Dun and Zhao Shuo, and Gongsun Chu Jiu is a guest of the Zhao family (Sibau, 2025). They never abandon Zhao family to protect the last blood of Zhao. Zhao Family collapsed, Gongsun Chu Jiu pestle mortar saw Cheng Ying asked him why he did not die for a friend, Cheng Ying said Zhao Shuo's wife is pregnant, if it is a boy he wants to raise the child to grow up, if it is a girl he can die. At this time, Cheng Ying is ready to die, but for the Zhao Family clan can leave descendants he still live reluctantly. Xie Fangde was honest and disciplined, because of the corruption of the Southern Song court, but he did not change his ambition to serve the country, after several times to fight the Yuan, bravely. Here, " It's easy to die like Cheng Ying, who didn't know this? Dying ten years later is not wrong " means that Xie Fangde is as not afraid of death as Cheng Ying, the country will always be before the individual life and death.

Concern for the Country and Resentment——Yin Yisheng's Diplomacy with King Mu of Qin. The Qin and Jin dynasties fought, and Duke Hui of Jin was captured (Hymes, 2021). After the state of Qin agreed to make peace, the state of Jin sent his nephew Yin Yisheng to Wang Cheng to persuade Duke Mu of Qin to release Duke Hui of Jin. Yin Yishegn's clever words moved Qin Mu Gong sent Jin Hui Gong back to Jin. But the reality is that the Yuan Dynasty could not put Song Gongzong, Xie Fangde is very clear about this, so he said that " Only able to embrace the imperial robe with the mallet ", even if " in vain", he should be "holding the imperial robe", these two words are full of helplessness and bitterness, sad not forget the country, but also with the weakness of the country.

The old country is gone—— millet from the sad. The sadness of Shu Li comes from "Book of Songs·National Wind (Li, 2024)· Millet Departure", The Preface to the Book of Songs makes it very clear "Shu Li" wrote that a doctor in the Zhou Dynasty passed by the old capital and found that the palace had turned into farmland full of millet, making him sad and confused, sad, the subversion of Zhou , how sad! At this time, the Southern Song Dynasty had died, and Xie Fangde had to cross the old territory, but it was already the territory of the Yuan Dynasty. How could it not make him sad?" Without ambition, why should one grieve for the temple grain ", but Xie Fangde had always been a "ambition" people, a lover of the country to see the destruction of the country, the homeland was gone how sad and pain!

Died for the country--Bo Yi and Shu Qi starved to death rather than eat the grain of Zhou. (Menglong, 2023)Xie Fangde was escorted to the north, and later imprisoned in a temple, he saw Cao E monument, was touched, crying and saying that the little woman can do this, I am not as good as her? And again on hunger strike, eventually died. Xie Fangde got to the beginning of the north of the idea of dying for the country, will have " Having obtained righteousness, one would not eat the mountain ferns ". Xie Fangde admired Bo yi and Shuqi, who were also the survivors of the country. He decided to follow Bo Yi and Shu Qi to die.

"Not seeking fame or wealth, upholding integrity—— Zhang Er and Chen Yu. Xie Fangde was a talented and famous scholar, but he refused the conscription of the Yuan Dynasty (Zhao, 2022)." Born as a minister of the Song, died without serving the Yuan " to describe him. Zhang Er and Chen Yu committed suicide in difficult times. Later, they developed well, but they turned against each other for their own interests. In the late years of the Southern Song Dynasty, when the country was in danger, there were many greedy and vain people who turned to the Song Dynasty, with were integrity and despised. The Yuan Dynasty wanted Xie

Fangde to go north to become an official, as long as he nodded and waited for his unscrupulous minister, which was also an official position. However, Xie Fangde used this allusion to show that he would not betray the Southern Song Dynasty for the sake of the fame and wealth, which was his pursuit.

Serve the sovereign with loyalty and righteousness—"turning towards the sun." ^{iv} (Du Fu, "From Beijing to Fengxian County to chant Five hundred Words") Since ancient times, some scholars have compared Kwai Qi with himself, which is to express the loyalty of his ministers to the monarch. Du Fu "from Beijing to Fengxian County chanting five hundred words" cloud: "Kwai huang pour the sun, physical property is difficult to seize". The loyalty of the minister to the king is like a sunflower toward the sun, which is the original attribute of things and cannot be changed. Even if the Southern Song Dynasty was "the setting sun.", Xie Fangde had to "Kui heart" day by day. After Xie Fangde was taken to Dadu, he immediately asked the tomb of the Empress Dowager Xie and the direction of the emperor Zong of Song Gong, and wailed again. For Xie Fangde, even though the Southern Song Dynasty had fallen, he kept his original mind.

Xie Fangde was one of the most representative survivors of the Southern Song Dynasty (Augustin, 2024). He spent half his life serving the Southern Song court, and was relegated to the anti-Yuan. The southern Song Dynasty mansion will be difficult to recover, many Song people turned to the prosperity and wealth, and even helped the Yuan to destroy the Song, but Xie Fangde always adhere to the integrity, loyal ministers are not the two masters. Every use of "A Responsive Poetry with You Guyi" is the true reflection of Xie Fangde's inner feelings, loyalty, integrity can not be lost, always dare not forget the country. Die to the national disaster, as death suddenly, the era, the individual is difficult to change the trend, but knowing that there is only a death ahead, there is always someone to die, with life shouted "patriotic", issued the last light.

Patriotic Poetry Style

Xin Jiaxuan and Xie Dieshan are both patriotic poets. Their poems all show sentimental and melancholy styles, but they also have their own characteristics. Xin Jiaxuan patriotic word style bold, solemn and stirring, artistic conception. For example, the word "The Array-Breaking Song: A Heroic Poem for Chen Tongfu", reflects his impassioned patriotic ambition.

In drunkenness I light my lamp and gaze at my sword, Awake from dreams to bugles sounding through the camps. Dividing roasted meat among my men, The music of a hundred strings plays tunes of the border. On the autumn field, troops are mustered. Horses race like the swift Dulu, Bows twang like thunder. To finish the king's business in the world, To win fame both before and after death. Alas, white hair has already grown!

This word is composed of a series of military images such as "sword" and "blowing horn" to create an urgent atmosphere of the war, reflecting the eagerness of the poet to go to the battlefield to kill the enemy and serve the country, and showing the poet's desire to gallop on the battlefield and recover the lost ground. After the south of Xin Jiaxuan can not get the reuse of the court, empty full of blood for the country, in the word revealed melancholy feelings. Another example is "Water Dragon Roaring - Ascending the Shangxin Pavilion in Jiankang" in "I look at my Wu hook sword, Beat the railing until it is worn, But no one

understands my intention to ascend and view." sentence, will not be able to fight the battlefield to kill the enemy through the railing this action naturally revealed, no one can understand the meaning of the poet, the feeling of serving the country more let the poet heart is full of depression.

Xin Jiaxuan is also known as the "drop book bag" (Jiaxuan, 2024), which is a good use of allusions. Xin Qiji is good at using ci, its most prominent technique has two kinds of expression, one is "Use allusions in words", the other is "incorporating prose into poetry". (Xu, 2021) The application of these two techniques makes Xin Ci have a stronger literary expression, but also deepens the emotional influence of Ci, which is also a sublimation of the depth of Xin Qiji's feelings for the country. In the first sentence of "Mu Lan Hua Man: Sending Fan Cui in Chuzho" uses the technique of "taking the text as the word", and uses Su Shi "to respect the front, cherish the time" to express his deep and depressed meaning. In the last sentence of the film, Huang Tingjian's poem reads, "On the autumn evening, before the lamp." Show the poet's detached and leisurely feelings. At the same time, there are also a large number of "Use allusions in words". In Zhang Han's book of "Chun perch", the author uses his book to express his will not to abandon the national cause and choose to abandon the official and return home. In the next film, the allusion of "A bird startled by the mere twang of a bow-string" in "Intrigues of the Warring States" is used to express the heroic sorrow, lofty ambition, and heroic feelings (Mitchell, 2024).

The use of allusions in Ci works is not only full of blood and passion, but also integrates history and literature into them, with historical allusions to implement the family hatred eager to express in the hearts of ci writers. (Hili, 2025) In this poem, the allusions, poems and historical events all express the tragic and stirring feelings in the heroic spirit of the poet. Xin Qiji compared himself with Zhang Han, showing that he was determined to contribute to the country, willing to devote all his life to restore the mountains and rivers, not willing to escape will not retreat. Xin Qiji's determination to serve the country, desperate for the nation, fully shows Xin Qiji's feelings of the country. The allusion of "A bird startled by the mere twang of a bow-string" expresses the poet's strong ambition and anger that it is difficult to pay. With this allusion, it more profoundly shows Xin Qiji's ambition of "Wash away the Tartar sands in the Northwest" to serve the country and turn the tide. The source of this thought of home and country is the feelings of home and country deeply buried in Xin Qiji's heart. It is through the use of allusions that Xin Qiji greatly strengthens the depth of the feelings of the country, and deepens the patriotic feelings again with both history and reality, horizontal and vertical.

Xie Dieshan sentimental current affairs, worry about the country and the people, poetry is simple and correct. Xie Dieshan believes that poems should express true feelings. In his poems, he uses uncarved language to express his patriotic feelings. For example, in "Giving He Gumei to Study Medicine", "If the people wish for a peaceful and healthy home, may a good doctor come from heaven", the poet hopes that good doctors "fall from Heaven", in fact, the poet hopes that such good doctors can be good ministers, can support and help the emperor to govern the country, and let the people live and work in peace and contentment. The language in the poem is easy to understand, and every word is the emotion of Xie Dieshan's concern for the country and the people. Another example is that in the Great Wuyi Mountain:

For ten years, I've not even dreamed of returning home; I stand alone on a peak by a wilderness of water.

After the mountain rain has stopped, the world is silent; How many lives must one live to become a plum blossom?

In the poem, the phrase "I stand alone on a peak by a wilderness of water" symbolizes the poet's high and unyielding national integrity in the face of the enemy, while "After the mountain rain has stopped, the world is silent" uses the loneliness of heaven and earth after the rain to symbolize the sadness of the poet after the defeat of the Yuan War. Against the failure of the Yuan, the poet issued How many lives must one live to become a plum blossom "feeling, indicating that the poet wish to do proud of the heart of the plum blossom, to maintain their noble heart like the plum blossom, never yield to the Yuan army, refused to do the slave. Thus it can be seen that in his simple poetry has poured into his strong patriotic feelings. In addition, Xie Dieshan also makes good use of allusions. "A **Responsive Poetry** with You Guyi" uses six historical allusions. In "Escorted northward and bidding farewell", he skillfully uses Gong Sheng and Bo Yi, who are fearless of violence and respected, and the hero Nan Jiyun who fought against the "An Shi rebellion" to show that he sticks to the noble national integrity as well as them.

In patriotic feelings, Xin Jiaxuan and Xie Dieshan share the same interests. Through the expression of their patriotic poems, we feel their determination to turn the tide in the time of war, and at the same time truly realize their ideal of resisting the enemy and defending the country, as well as the firm and unyielding national integrity. Their patriotic feeling is not only reflected in their literary works, but also reflected in their actions. Their poems implied deep emotional sustenance, reflecting the social mentality and social style of the literati of that era, full of attachment to the country and the spirit of resistance to the enemy. They learn poetry with immortal personality charm and outstanding talent, showing the unyielding strong will. This has deeply infected generations of posterity.

The Times Value of Patriotic Thought

In that special era, their "patriotism" and often "loyal to the king" inseparable, blend together. Xin Qiji and Xie Diehan are formed under specific historical conditions and are composed of patriotism and personal will. The so-called times made heroes, in the broken mountains and rivers separated, people displaced from place to place, the court corruption and cowardice, the country in turmoil, the national fate is worrying, Xin, Xie with generous and heroic spirit bravely picked up arms, military horse to defend the country. But they suffered from the fate of the ups and downs of life, ambition is difficult to pay. It is under this background that their patriotism as the core and the national complex centered on the country. The integration of patriotism and national complex has formed their unique feelings of home and country. It is the pure emotion of the individual to the country and the people, is the individual's identity to the country, the belonging of the nation, the responsibility of the society and the cognition of their own mission.

The heroes' feelings of the country are not only the crystallization of their own unique feelings, but also the typical and representative of the feelings of patriots under the background of The Times. Their national feelings were of universal value to that era. In the fall of the country, we need to be like Xin Qiji and Xie Diehan, who can dedicate themselves

to the country and the nation and have the sense of mission. And they have also become the spiritual pillar and example guidance of the people who take the initiative to assume social responsibilities and are willing to strive tirelessly for the creation of national achievements in the troubled times. They have carried the banner of The Times, but also carried the hope of the nation. This feeling of home and country, after many vicissitudes of life, is still shining in today's society. It inspires the world that personal ambition and lofty ideals, the feelings of family and country and the pursuit of life are actually one, and the individual sense of responsibility and the spirit of responsibility are how important to the society, the nation and the country (Funk, 2024). This kind of thought of home and country is worth practicing in all stages of life, just like Xin Qiji, Xie Fangde general, can express the patriotic meaning in prosperity, and never forget the ambition to serve the country in adversity. Their deep patriotic feelings, their deep meaning of the country, and their unyielding personality, have their own unique value in any era, inspiring the young people in the new era to work hard and forge ahead.

Conclusion

To sum up, the influence of social environment, family education and Chinese culture prompted Xin Jiaxuan and Xie Diehan to put the country first all their lives and to kill the enemy and serve the country as their own duty. Xin Qiji pursued the recovery of lost territories and the restoration of the rivers and mountains throughout his life. atmosphere of killing the enemy in the country, conveying his inner desire to fight against the gold and serve the country. and he created patriotic ci poetry with a strong atmosphere of battlefield killing., which expressed his inner desire to resist the Jin and serve the country. He demonstrated a high sense of responsibility to the country under the influence of the Confucian idea of helping the world Xie Dieshan, with his firm loyalty to the country and his determination to die for it, wrote a moving farewell poem., Highlighted the loyalty to the motherland and the noble national spirit of Xie Dieshan. Their spirit of responsibility and dedication to the country, The Times and the people has left a precious spiritual wealth for future generations.

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