

# A Textual Research on Dong Weiye's Friends, Life and Spiritual World

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**Abstract:** *The Evening Song* incisively and vividly shows Dong Weiye's poor living conditions, Dong Weiye is an extremely profound explanation of his amazing poor life. Self-calling "Shame husband" is a kind of reverse expression of Dong Weiye's self-life, reflecting his humiliating mentality, humiliating life experience and rebellious psychology to the shame he suffered. Zheng Banqiao's Preface to *Yangzhou Bamboo Branch Ci* is a beginning of Dong Weiye's spiritual world from the perspective of friends, that is, the external world.

**Keywords:** Dong Weiye; Life; Zheng Banqiao; Spiritual world; Yangzhou

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## 1. A Textual Research on Dong Weiye's Friends

Dong Weiye, a poet from the Qing Dynasty. His main works include *99 Yangzhou Bamboo Branch Ci*, *Yangzhou Zayong*, and *Chi Fu Xiao Gao*. Among them, *Yangzhou Zhuzhi Ci* was published in the fifth year of Qianlong (AD 1740). Once it was published, it became famous and won the good name of "Dong Zhuzhi." His name and the title of the work are combined into one. In Zheng Banqiao's "Bamboo Stone Orchid Painting," there is an inscription written by Dong Weiye, which reads: "Ding Hai (AD 1767) Ten days before the flower dynasty, snow window new fog... that is, hanging Banqiao also." Dong Weiye, an old man with bamboo branches, was seventy-four years old." The Flower Dynasty Festival is a festival commemorating the birthday of Hundred Flowers. It is generally held on the second, twelfth, or fifteenth and twenty-fifth day of February of the lunar calendar. Therefore, it is verified that Dong Weiye's birthday on the second day of February of the lunar calendar in the thirty-second year of Qianlong (AD 1767), Dong Weiye was turn to 74 years old. According to the calculation of the year before and after, the exact Gregorian calendar date of Dong Weiye's birthday ranges from March 8, 1693, to February 25, 1694.

To explore Dong Weiye's social circle, the first person is Zheng Xie, namely Zheng Banqiao. the time when they met should be much earlier than Qianlong nine years. Zheng Banqiao was a magistrate in Fan County (now Henan Province) from the ninth year of Qianlong (1744) to the tenth year of Qianlong (1745) During these two years, Zheng Banqiao's mentality was very calm and happy, and his poems during this period were more leisurely and carefree, including two poems for Dong Weiye. Zheng Banqiao loved *Yangzhou Bamboo Branch Ci* very much, and even copied it with a small script and put it beside his pillow to read it from time to time. Although it was common for intellectuals in ancient China to communicate with each other through poetry and prose, the tone of this poem is intimate, and the two should have known each other for a long time. Dong Weiye went to Fan County to visit Zheng Banqiao. According to Dong Weiye's route from Beijing to Shandong and back to Yangzhou, Should go is the Guangdong official road, this official road from Beijing, by Texas, Gaotang, Donga Tongcheng, Donga old city, Dongping Dongyuan, to Xuzhou Li Guo Yi to the south, and then by Jiangsu, Jiangning, Anhui, Jiangxi to Guangdong. In order to see Zheng Banqiao willing to bear a long time travel fatigue, we can see that the accumulation of friendship between the two is not only in a short period of time. Besides his friend Zheng Banqiao, Zheng Xie, Gu Yuguan, Pan Xifeng, Li Wei and Chang Zhihuan who wrote postscripts for *Yangzhou Zhuzhi Ci*, Jin Nong, Huang Shen and Luo Pin who appeared in *Yangzhou Zhuzhi Ci* could all be classified into Dong Weiye's circle of communication.

To sum up, the scope of Dong Weiye's social activities was completely different from that of the literati in Yangzhou. It was unique, simple and narrow, and there was no evidence to prove that Dong Weiye had entered the literati group supported by the salt merchants in Yangzhou. In addition to the in-depth contact with Zheng Banqiao, Dong Weiye's friendship showed a gentle style.

## 2. Dong Weiye's Life in Exile

According to *Dong Weiye and the Study of Yangzhou Zhuzhi Ci*, "As for its origin, it is known. Two, one for Ganquan, both Yangzhou; One is Shenyang." In the local literature of Yangzhou, except for Zheng Banqiao, the native place of Dong Weiye was identified as Yangzhou, including himself. In *Yangzhou Zhuzhi Ci*, Dong Weiye wrote: "I was in Yangzhou, and called myself Dong Zhuzhi." Only Zheng Banqiao,

a close friend of Dong Weiye, revealed the truth in the poem "21 Quatrains" - "Dong Weiye..... Shenyang people, wandering to Ganquan this place to settle." Because Zheng Banqiao and Dong Weiye have a particularly good relationship, they have a deep understanding of each other, and the two concepts of "origin" and "wandering place" are very clear in Zheng Banqiao's narrative, which can not be a clerical error. In addition, the Yangzhou local literature series published by Guangling Publishing House, *Hanjiang Three Hundred Poems and Other Three Kinds*, also has a conclusion on this issue: "Dong Weiye..... Shenyang people, residing in Jiangdu (now Yangzhou, Jiangsu)." Therefore, I believe that Dong Weiye was originally from Shengjing, wandered about and settled in Yangzhou, and Dong Weiye deliberately concealed the information that his native place was Shengjing. Shengjing is today's Shenyang in Liaoning Province, is the "the land of the Qing Emperor loong offspring," in both political and military aspects have an important position, so the ad hoc for its left the second capital. However, the Qing royal family undoubtedly more love the Central Plains and Jiangnan, at least the capital is still set in Beijing, Qianlong is six times to the Jiangnan region parade. And Shengjing, because of its hardship and cold, later even became the main place of exile for literary prisoners in the Qing Dynasty. However, due to its well-developed transportation, Shengjing became the most developed area of commercial economy outside the Qing Dynasty. The prosperity of Shengjing's business and the richness of people's livelihood were not as bad as people imagined. Compared with Dong Weiye's extremely poor material life in Yangzhou, Shengjing should be a more suitable place for Dong Weiye and his family to live. After all, Shengjing was the birthplace of Dong Weiye and his family, and in material terms, it was no worse than the extreme poverty of wandering and settling in Yangzhou. From two aspects of personal experience and life choice - Why did Dong Weiye leave Shengjing and choose Yangzhou? First of all, Dong Weiye had never been an official in the Imperial Examination. It is clear that he did not settle in Yangzhou for political purposes. Secondly, although Yangzhou was rich because of the salt industry, Dong Weiye was not engaged in the salt industry and had no motive to go to Yangzhou for his career. Even not engaged in commercial activities, only in the "The Evening Song" said he lived in Yangzhou during the sale of calligraphy works for food, so Dong Weiye can not be in order to better make money and came to Yangzhou. But if it is not for business or career, and life in Yangzhou has been difficult to the point of no rice without cooking and did not return to the place of origin, then the reason for the move seems inclined to be that he is "forced" to wander.

There are clues to explore in Dong Weiye's calligraphy work "The Evening Song." About a month after his wife gave birth to the child, the whole work was dark in color, low in tone, and full of sorrow, pain and resentment. In 2016, Guangdong Chongzheng Auction Co., Ltd. sold Dong Weiye's calligraphy work *The Evening Song* for 63.25 million yuan. "How painful it was for me to wear a cloth robe and chant poems every day, and I could only tolerate changes in the weather with my thin body. I have no property to collect rents from, and yet I am always bullied by the tax-gatherers. In order to save the lamp oil early extinguished the candle, want to go out and feel ashamed. Only the beautiful plum blossom, faint fragrance to comfort me. Found himself in the mirror temples grow white hair, but he did not make contributions. Think of the past years, and then look at their old face is so real. When I was young, I was as ambitious as a tiger, but soon I was old, and I thought about how to find a donkey to ride to the spring. So all the way to nowhere to go, I also like Ruan Ji. I want to drown my sorrows, but can't find an open tavern, and get Credit. Come on, so is drawing water to make tea. I haven't made any achievements in my life. Fortunately, my wife gave birth to a child the month before last. My Parents are still alive, even if there is no merit. Sitting in a house all day, watching crows fly across the sky. I admit that I was an ordinary person, and I no longer have illusions about making achievements. I copied the master's calligraphy works in exchange for food, and I don't have extra money to buy wine to drink can only sigh. Now these imperial examination officials, you enjoy the emperor's grace, but also should play all their talents." *The Evening Song* is Dong Weiye's self-reported life. The cloth robe refers to Dong Weiye's life without official salary, and there is no paddy field industry to support his life. However, the happy event was that he had a lucky child the previous month, and his parents were also in good health. From Dong Weiye's view, this was more important than becoming a high-ranking family and being an official. However, the pen suddenly turned, and this festive atmosphere still appeared miserable in the reality of poverty. At this time, there were old people and young people. The family was indeed extremely difficult, to the point where there was no decent warm clothing and no money to buy basic living materials. Dong Weiye, who called himself a "Chi Fu (shame man)", was also shy and dared not see anyone. Every time he went out, he delayed to leave. In vain in the four walls of the room sit all day until dusk, watching the crow, its heart of sorrow soaked paper back. Copy predecessors calligraphy, begging attitude in exchange for some rice, wine has reached the point of no credit, only to the earthen basin sigh. Poverty tortured Dong Weiye all his life, and the pain of his skin made him take "shame" as the word, simply exposing the scars of his life naked in front of everyone.

Dong Weiye's political ambitions was never began, he did not walk through the imperial examination road, nor did he express his clear political ambition in *Zhuzhi Ci*. He thought that Confucian scholars with full knowledge and experience often lived in poverty. But Dong Weiye said he didn't believe it, even if he saw his hair grow again in the mirror. However, in his *Yangzhou Zhuzhi Ci*, there is a sentence that "there is a book in the ground to rest and read, afraid of being stupid and laughing at you". It seems that Dong Weiye's attitude towards reading and official life is divided. Even if this poem is intended to satirize Yangzhou youth who do not read, Dong Weiye's life

is miserable. Dong Weiye accepted the reality that he was "Cao Mang (A lowly man)" and no longer had illusions about Xuan Crown and Gao Men. Although Dong Weiye did not believe in Confucianism, he accepted the reality of grass and grass. As "Cao Mang", only plain ambition--just what is Dong Weiye's lifelong ambition? He was so secretive that he didn't leave a word. Yangzhou did not become Dong Weiye's gentle hometown, and life in Yangzhou was still difficult, so Dong Weiye's bamboo branch ci appeared the sentence "cold west wind watching drunken hometown". The sober cold eye is Dong Weiye, who lives in the harsh environment of wind and frost, while the drunken hometown is prosperous Yangzhou, extravagant Yangzhou, the part of Yangzhou used for enjoyment--Yangzhou that almost does not overlap with Dong Weiye's Yangzhou.

To sum up, I think that Dong Weiye left Shengjing, settled in Yangzhou motivation at least includes two levels - the political power level is the main reason, cultural and psychological level is the secondary reason. At the level of political power, Dong Weiye had to leave Shengjing because of a "political mistake," and his family was forced to move to the south. In terms of cultural psychology, Dong Weiye was not satisfied with the thin atmosphere of Han culture in Shengjing. He chose Yangzhou as his new settlement and started a new life in the dense atmosphere of Han culture in Yangzhou.

### 3. Dong Weiye's Spiritual World

Half-life wandering, the reality of poverty caused a serious distortion of his mind, It's impossible to heal all wounds with a few comforting words." Many foreign scholars on the relationship between emotion and self-change motivation research, also found that the vast majority of negative emotions can induce self-change motivation, shame and guilt are particularly effective." "Shame and guilt can effectively induce individual self-change motivation, and shame can more effectively induce individual self-change motivation than guilt." Which directly affects Dong Weiye's real life, Into his personality, become an important part of the construction of his own secular image. Dong Weiye's "shame psychology" is not a single level. "Shame is defined as the emotional experience of self-condemnation that occurs when an individual uses his own internalized standards, rules, or goals to cognitively evaluate his own behavior and realizes that his own group violates ethical norms or standards." There is no doubt that Dong Weiye formed such a huge sense of shame, shame psychological reasons when the first is long-term economic poverty, followed by the value of life ambition can not be realized.

Dong Weiye's shame psychology first reflected in the economic level, including the reality of humiliation and the occurrence of two levels of resistance. At the level of economic humiliation, *The Evening Song* gives a detailed performance. At the same time, this resistance emotion caused by "shame psychology" is manifested in real life as Dong Weiye's extremely excessive angry reaction to the powerful class. In Ruan Yuan's *Guangling Poetry-Volume IV*, there are records of Dong Weiye's perverse and bizarre behavior, namely the famous "bamboo board hitting bamboo branch." "At that time, a man surnamed Ling in Jiangdu heard of his reputation and wanted to meet him. Dong Weiye refused, so this man surnamed Ling forced Dong Weiye to come and see him. So Dong Weiye wore a short shirt, did not speak, and peed on the spot. It was also Mr. Ling who filed a complaint with the government, Dong Weiye was actually flogged." "Guilt can promote social behaviors such as helping others and compensating, while shame is mostly related to behaviors such as avoidance and withdrawal." In this incident, Dong Weiye had three psychological levels: the first one was his self-ashamed evasive behavior when he refused to see Mr. Ling. The second level is the angry retaliatory behavior caused by feeling humiliated after being forced. The third focus is self-exiled revenge, that is, the act of urinating in public. Such self-destructive behavior shows contempt and humiliation for Mr. Ling. It can be seen that Dong Weiye is already furious. This Such anger is so easily aroused, and then expresses so strongly after being aroused, which is inseparable from Dong Weiye's "feeling of humiliation" that has lived on both the real and spiritual levels for a long time.

"Shame emotion usually experiences a sense of insignificance, incapacity and helplessness, often accompanied by escape, hiding and other behaviors." Therefore, Dong Weiye "shy words out of the house late", daily travel will feel ashamed of themselves. Dong Weiye reached the latter half of his life, and his soul had been distorted to a certain extent in the long-lasting and extremely deep poverty. This distortion is not simply a result of the negative aspects of living in poverty, but rather of immersing self-esteem and male ambition in poverty day by day and suffering the great impact of shame. Dong Weiye was particularly touched by the word "Chi(shame)" in this long-term suffering.

Secondly, Dong Weiye's shame psychology is formed from the aspect of life value, including two aspects of reality humiliation and resistance. The reality that men cannot make contributions is undoubtedly the deeper, more painful and more secret part of Dong Weiye's shame psychology. And precisely because he could not be an official, Dong Weiye could not change his life through the imperial examination. Therefore, the humiliation at this level was deeper and more harmful than the economic humiliation. His rebellious emotion mainly stays at the level of self-comfort. There are many corresponding sentences in *The Evening Song* Although his tone is helpless and reveals the weakness of self-comfort, it also shows that Dong Weiye is not a person without political ambition. It can even be said that Dong Weiye is an ambitious person. Only for some irresistible reasons, he has no possibility of becoming an official. These sentences reveal his resentment.

Confronted with "Chi", Dong Weiye simply called himself "Chi(shame)", sought resistance and liberation with reverse expression, publicized the deepest and strongest pain in spirit to the public, and branded himself with "shame".

## Note

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**Introduction:** Songyun Li (1991-), Male, Han nationality, Chongqing, Lecturer, Master of Arts, Chongqing College of Humanities Science & Technology, Yuan, Ming and Qing Dynasties Literature Studies.