

A Brief Introduction of Poems and Essays About Ancient Qinling Roads in the Past Dynasties

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Abstract—According to the diachronic characteristics, on the basis of fieldwork and literature comparison, the poems and essays produced in the linear geographical space of Ancient Qinling Roads can be divided into three major historical stages: Pre-Tang dynasties, Tang Dynasty and Post-Tang Dynasties. The poems and essays of Tang Dynasty formed the quantity and quality peaks in poems and essays about Ancient Qinling Roads in the whole literary history because the cultural center of Tang Dynasty was located near Qinling. It is reasonable to divide the peak value into three stages: Pre-Tang dynasties, Tang Dynasty and Post-Tang dynasties. The following is a brief account to poetry and prose in the three stages.

Keywords—ancient Qinling roads; poems of Tang Dynasty; essays of Tang Dynasty; world cultural heritage

I. INTRODUCTION

Before Tang Dynasty, there were few poems and essays about Ancient Qinling Roads. Most of them are objective descriptions in historical and geographical documents, with little literary grace. The first reason is that the literary consciousness of poetry and literary style came into being after the Eastern Han Dynasty, and it was not frequent enough to use Ancient Qinling Roads consciously as an object to create poetry and prose. The second reason is that the level of social productivity in the Pre-Tang dynasties determined that people put more energy into the practical field of material and utilitarian production and life, the realistic summary or record of mountain and river geography, which is conducive to direct service of production and life.

II. POEMS AND ESSAYS ABOUT ANCIENT QINLING ROADS IN THE PRE-TANG DYNASTIES

Therefore, before the Tang Dynasty, the total amount of poems and essays about or involving the Ancient Qinling Roads was not very dense, and was positively correlated with the degree of the rise and fall of the Ancient Qinling Roads in the historical period. For example, in the pre-Qin period, because Zhou and Qin at the northern foot of the

Qinling Mountains had some relevant historical records and geographic documents about Hanzhong and Bashu regions, there appeared a literary record about the Qinling region. However, until Sima Qian wrote "Qinling, the great obstacle of the country" in his Historical Records in the early Han Dynasty, the name of Qinling was officially entered the room. Previously, Qinling Mountains were often called as "Nanshan" and "Zhongnan" and even considered as part of the continuation of Kunlun Mountains.

A. Pre-Qin Period

In Shangshu · Yugong, the earliest historical and geographical document of China has referred to the name of "Zhongnan": "It was a tough journey to Zhongnan. There were almost only animals there". The Book of Songs, the earliest collection of poems in China, contains 305 poems of the Zhou Dynasty. Many of them have referred to "Zhongnan". Guofeng · Qinfeng · Zhongnan said, "What products does Zhongnan have? Grapefruit and plums" Xiaoya · Nanshan Youtai said: "Nanshan and Beishan are verdant and magnificent." Xiaoya · Jienanshan said: "rocks are all over the green Nanshan." In Shanhaijing, Zhongnan Mountain was abbreviated as "Nanshan". Zuo Zhuan recorded "Zhongnan is a steep mountain in China." They are all early documents about Qinling Mountains. However, there are few poems and texts about the exact theme or image of "Ancient Qinling Roads" or its creative background.

B. The Han Dynasty

It inherited the tradition of Zhou and Qin Dynasty in managing the vast hinterland south of Qinling Mountains, and was named "Han Dynasty" because the Han Dynasty thrived in the Hanshui River basin south of Qinling Mountains, which had a very important psychological and material dependence on Qinling Mountains. The political, historical and geographical works about Ancient Qinling Roads with literary grace are Historical Records, Book of Han, Book of Later Han, Guo Yu, Strategies of Warring States · Strategies of Qin, Huayang Guozhi, History of Three Kingdoms, Shui Jing Zhu, Xinshi Sanqin Ji, Wei Lue, as well as Sima Xiangru's Shanglin Fu, Zhang Heng's Liangjing Fu, Bangu's Xidu Fu, Pan Yue's Xizheng Fu, Zhuge Liang's Zhuge Liang's Letters, etc. In addition, there are also some stone carvings, such as the famous calligraphic tablets Three Odes of the Han Dynasty, including Ode to Stone Gate,

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Pavilion Ode to Li Yinzhe Liqiao and Ode to Xixia are all on the rocky cliffs on Ancient Qinling Road. They had been integrated with the dangerous mountains and rivers along the Ancient Qinling Roads in the Han Dynasty. They both marvel at the man-made achievements and record the extraordinary success of nature. These three pieces of Han calligraphy stone carvings created the top style of poetry and prose about Ancient Qinling Roads in terms of content and aesthetics. Of course, the inscription of "Gun Xue" by Cao Cao, a great politician and writer, also strengthened the vastness and depth of Ancient Qinling Roads. Although there are only two words, their momentum is strong enough to make it an indispensable classic in the poetry and prose about Ancient Qinling Roads. In addition, there are inscriptions such as Li Xi's Tianjing Road Stele (also known as Monastery Record in Tianjing Mountain), Mianzhou Stele, Wudu Taishou Gengxun Stele, Chu Jun Kaitong Baoxie Road Stele, Pan Zongbo, Han Zhongyuan, Li Xiaozhang Tong Baoxie Pavilion Stele, Li Tao Stele and Dayun Temple Stele.

C. During the Wei, Jin, Southern and Northern Dynasties

The expeditions of Wei and Shu in the Three Kingdoms mostly passed through the Ancient Qinling Roads. Zhuge Liang's six expeditions to Qishan, Jiang Wei's expedition to Wei and Cao's expeditions to Shu all passed through the Ancient Qinling Roads repeatedly. It was a place with frequent wars. Later, when the North and South split, the Ancient Qinling Roads was mostly abandoned. Ancient Qinling Roads were rebuilt and became important paths when Tuoba Wei restarted to manage the southwest regions. But the culture of the Northern Dynasty was not flourishing, and few literati visited these long-term abandoned roads, so they are not known in detail. Therefore, poems and prose about Ancient Qinling Roads were fading away. It was not until the arrival of a new era of unification of the north and the south that the poetry and prose about Ancient Qinling Roads reached the brilliant and rich level, and the focus of this research on the poetry and prose about Ancient Qinling Roads will be in the next historical period.

III. POEMS AND ESSAYS ABOUT ANCIENT QINLING ROADS IN TANG DYNASTY

Therefore, in the textual research of poetry about Ancient Qinling Roads in past dynasties, the function as Confucius' evaluation of poetry can be "association, observation, gregariousness and resentment". The rise and fall of poems and essays are closely related to the changes in the destiny and future of China. When the Sui and Tang Dynasty came, the poems and prose about Ancient Qinling Roads entered a vertiginous peak of mass production for the countries was unified. It can be seen that the most abundant and developed period of poetry about Ancient Qinling Roads appeared.

The reason is that Chang'an, the capital of the Tang Dynasty, became the capital city from the boundary line when the state split, and became the natural city wall of the emperor's capital. King Luo Binwang once called it "a country with thousands of miles of rivers and mountains". Ancient Qinling Mountain Roads became important

transportation and convenient ways to connect the capital Chang'an to the important economic places in the south. In any case, the original "great obstacle of the country" could not resist the effective connection between the Empire center and local economy and politics under the unified model. In Tang Dynasty, Qinling Ancient Roads turned into the lifeblood of the national road with the largest scale, the most dense road network and the highest specifications. Especially after the Anshi Rebellion, the Central Plains of Guandong were often occupied by warlords of Tang Dynasty, which hindered traffic. So, the national road to "Yangyi and Yi'er" at that time was almost entirely maintained by Qinling Ancient Roads. It can be seen that Qinling Ancient Roads supported most of the transportation of the Tang Dynasty. Before the Anshi Rebellion, Qinling Ancient Roads also played an extremely important role in Chang'an. The famous Silk Road started from Chang'an. Shu embroidery and Xiang embroidery were the representatives of outstanding Chinese silk products which were transported to Chang'an through Ancient Qinshu Road, Ancient Qinba Road and Ancient Qinchu Road, in nowadays Sichuan, Chongqing, Hunan and Hubei.

According to the basic ideas of this research, three directions of road network in ancient Qinling region is concluded, and thus establish the concepts of "Ancient Qinshu Road, Ancient Qinba Road and Ancient Qinchu Road" in modern academic research, which will help to classify and study. This is a result of the continuous innovation of our predecessors' academics and will continue. However, in order to collect information conveniently, the textual research on ancient poems and inscriptions in Tang Dynasty is based on the comprehensive spatial relationship of main Ancient Qinling Roads in the most prosperous period of Tang Dynasty. From West to east, they were Chencang Road, Baoxie Road, Tangluo Road, Ziwu Road, Ku, Yi, Xigu Road, Lanwu Road and so on.

A. Chencang Road

Chencang Road, also known as the old road of the Han and Wei Dynasties. It was named after a famous Chinese quotation "暗度陈仓" (àn dù chén cāng). There was a mountain road crossing between the road and Baoxie Road, which intersected in Baocheng City, so it is often confused with the poetry about Baoxie Road, and difficult to distinguish. But after a certain analysis, many articles can still be distinguished.

Essay of the Tang Dynasty: The Records of Shu Cheng by Wei Zhuang.

Tang poems include Su Jian's Farewell to Longzhou Sihou Li Weishen at Chencang Road at Dawn Banishing to Xingzhou and Banishing to Xingzhou at Dawn and at Chengping Road, Wang Wei's Qingxi Poem, Liu Yuxi's Sending Zhao Zhongcheng to Visit Shannan Mufu, Xue Feng's Huanghua Post, Yang Fa's Shelter in Huanghua Inn, Li Shangyin's Passing the Dividing Ridge on the Way Returning from Nanshan to the North, Ancestral Poems of Two Female Saints, A Farewell Dinner to Send Xong Shuyu to Zizhou, Wu Rong's The Dividing Ridge, Yuan Zhen's

two Bailao Pass poems, Xue Neng's Inscription on Sanxue Mountain before Returning to the North, Travel to Cilingxi Post, Choubi Post, Jialing Post, 20 Yun on the Way to the West, Xixianzuo, Overlooking Lingbao Mount from the Dividing Ridge and Shuilian Chant, Li Jiayou's From Qingnidian to Changyu Xiya Pass, and Zheng Gu's Xingzhou Jiangguan and so on.

The inscriptions on the tablets: AnBing Sheng Stele, Liu Xian Epitaph, etc.

B. Baoxie Road

Baoxie Road was the main road among Ancient Qinling Roads in the Han and Tang Dynasties, with its steepness as the top of all roads in the country. Li Bai's famous poem Shudao Nan should be impressed by the scenery along the road. The road started from Meixian Xiegu Valley, Shaanxi, in the north and to Baogu Road in the south. Another way of saying was from Fengcheng County to Baocheng Road. There were many scholars in Tang Dynasty who named roads.

Essays of Tang Dynasty: Sun Qiao's Chushu Fu, Inscription on the Wall of Baocheng Post, Xingyuan New Road Record, Liu Yuxi's "Sanjue Stele" Newly Built Road along West Shannan (handwritten by Liu Gongquan and inscribed by Li Yangbing), Yuan Zhen's Preface to Huangming Palace Poem and Lu Zhi's Luanjia Jianghuan Gongjue Lun Fa'rizhuang.

Poems of Tang Dynasty includes Liu Yuxi's Sending Zhao Zhongcheng to Visit Shannan Mufu, Zhao Shuo's Mission to Shudao Again, Wang Wei's Sending Yang Changshi to Guozhou, Yong Tao's Out Xeigu from the West, Xue Neng's On Baoxie Road and Baoxie Post, Yu Ye's Xeigu Road, Liu Yuxi's Sending Linghu Xianggong to Nanliang, Yuan Zhen's Baocheng Post Poem, and Yang Shi'e's Moon-viewing on the Way of Baocheng Post. The poems recording the seven-winding ridge are Shen Quanqi's Shelter on Qipan Ridges for Night, Cen Sen's Sending Cheng Haoyuan to Shu, Jia Dao's Shelter on Xuanquan Post and so on.

There are still many inscription relics on this road. However, due to the limited funding and time of the project, it is impossible to go to the field investigation one by one. But Jinshi Cuibian can be referred to in the research, and the stele with name is Wang's Postscript Stele on Baoxiao Road.

C. Tangluo Road

Tangluo Road, first seen in historical books, probably began with Cao Shuang's expedition to Shu. It is recorded in Cao Shuang's Biography in History of Three Kingdoms. Later, Jiang Wei's expedition to Wei and Zhong Hui's expedition to Shu all passed through this path. It was quite important in the eyes of military strategists in the Three Kingdoms. To the Eastern Jin Dynasty and the Southern and Northern Dynasties, it was gradually abandoned. In the Sui and Tang Dynasties, it was rebuilt. The north entrance of Luogu Road in the Tang Dynasty is in today's south of

Zhouzhi County, Xi'an, which was recorded in poems and essays of Tang Dynasty.

Essays of Tang Dynasty: Shen Yazhi's Records of Zhouji County on the Wall of Chengting Hall, Fengtian Record III and Yuan Zhen's Preface to Envoy to Dongchuan etc.

Tang poems include: Bai Juyi's Happy to Receive Letter from Xiao Shi at Yiluo Mouth Post, Reply to Nanqin Snow Poem of Yuan Jiu, Ouyang Zhan's Poem made in Passing Luogu Mouth with Hong Ruqin Returning from Liangzhou, Han Cong's Luogu Wanwang, Yuan Zhen's Watching Qinling Mountains, Watching Yunyama and Luokou Post. According to textual research, the annotations of Yuanzhen's Luokou Post quote many poems about the travelers of this post, which should be very magnificent.

The stone inscriptions include Yan Zhenqing's Fujun Shendao Inscription and Huayang Village Cliff Inscription in Yangzhou Tablet Inscription Record.

D. Ziwu Road

Ziwu Road was first named as Shigu Road. It was built in the Warring States and Qin Dynasty at the latest. In the Western Han Dynasty, the road was abandoned for a long time. Wang Mang reopened in the first fifth year of Emperor Hanping and named as Ziwu Road. In the early Tang Dynasty, Xuanzang crossed the Qinling Mountains along this route when he entered Shu.

In Fayuan Zhulin, Master Huili Sanzang said in the first Wude year, my master arrived at Chang'an. "We passed Ziwu Road and entered into Chengdu, Sichuan." Although this road is not as important as other ancient roads, it also travels a lot. Tang poems about this road include Yang Ning's Sending Guests to Shu and so on.

After entering the mountain from Ziwu Road, it can follow the trail eastward to Gui'an Town (today's Zhen'an County). Gui'an also gathers three trails from Southeast Chang'an, namely Kugu, Yigu and Xigu, which came into integration, from here to Jinzhou (today's Ankang City).

E. Lanwu Road

Lanwu Road is the trunk line of Ancient Qinchu Road from Lantian to Shangzhou and to Wuguan. This line connected Chang'an to Nanyang, Xiangyang, Hankou and other places. It had both land route and waterway. It was the southeast tribute-to-Beijing road after Chang'an-Luoyang Road. Especially after the Anshi Rebellion, it became more important. Moreover, the Imperial Envoys and the general public and private travelers were all benefited by the shortcut of this road when travelling to Sichuan, central Guizhou, Jianghuai region and south of the Five Ridges. Many southbound and northbound imperial examiners, those who failed in competitive examinations, and those who were relegated to places far away also went through this way, so this road was also called as "Fame Road" or "Fortune Road". But it was also a way carrying a lot of pain and despair and homesickness. Han Yu wrote "Where is my home in the deep Qinling Mountains? Even horses don't want to go forward in this snowy Languan." (Demoting to Languan and

Telling My Nephew Sun Xiang) Wen Tingyun wrote "Roosters singing loudly and Inn bathed in the afterglow of the dawn moon, the footprints are dim and remote, and the wooden bridge is covered with the frost of early spring." (Early Travel in Shangshan) They are vivid portraits of this land and its scenery. Tang Dynasty's rich poetry and prose creation about this route is rare, which provides a train of thought for the development of local tourism economy in Shangluo area today, also for building of the ancient road of Qin and Chu and "the road of Tang poetry" tourism cultural projects, and application for intangible cultural heritage. The Tang Poetry Road in Eastern Zhejiang Province has been already applied for as intangible cultural heritage. The poetry and prose heritage of ancient Lanwu road composed of Xi'an City and Shangzhou City are richer, so it can be started to build it into an intangible cultural heritage immediately.

Essays of Tang Dynasty include Zhang Jiuling's Jingzhou Xieshang Biao, Han Yu's Nvna Kuangming and Yanxi Pavilion Record, Liu Zongyuan's Guanyi Shibi Record, Yuan Zhen's Preface to Tong Sun's Poem, Li Hua's Wall Record in Lituan Magistrate Hall and Wall Record in Dengzhou Governor Hall.

Tang poems are abundant and numerous. The important poems are listed as follows:

Zhang Jiuling's Envoy to Lantian, South of Yushan

Han Yu's poems Ticeng Fengliang and Demoting to Languan and Telling My Nephew Sun Xiang

Bai Juyi's First Arrival at Lantian Road, Shelter in Qingyuan Temple, Viewing Moon at the Shelter in Lanxi, Demoting to Qinling and Viewing Scenery, See Yuan Jiu in Lantian Post, Write to Yuan Jiu at Hangongdui, Demoting to Shanzhou, Write Pomegranate Flower to Yuan Jiu in the South of Wuguan Pass, Poem from Nap on Horse on the Way to Wusong Post of Qinling, Went to Lanxi as Magistrate by Hangzhou Road, Two Poems of Mountain Loquat Flower, At the Foot of Xian'e Mount, Poem of Thinking of Departing with Yang Jiu When Passing Shouquan Again, Dreaming of My Brother Yang Ba at Dihua Post, Poetry at Tongshu Hall, Poetry at the Dividing Ridge, Poetry at Yangcheng Post, and Viewing Moon at Shelter in Yangcheng Post.

Wu Rong's Shelter at Qingyun Post and Poetry Written on East Pillar of Fushui Post, etc.

Jiang Ji's Arrival of Qingyun Post, etc.

Wang Zhenbai's Shangshan, etc.

Yong Tao's Asking Direction and Knowing about to Reach Qingyun Post;

Yong Yu's Shelter in Dihua Guan, etc.

Yuan Zhen's Xigui Jueju, Poem of Seeing Brother Yang Ba, Poem of Qingyun Post, Poem of Sheltering in Cengfeng Guan to Letian, The Dividing Ridge, Sihao Temple and Yangcheng Post, etc.

Li Bai's Accompanying Shangzhou Pei Zhengjun on a Tour to Shi'e Stream in Spring and so on.

Zhang Ji's Sending Letter to Taichang Wang Cheng When Arriving Lanxi Post and so on.

Pei Hang's Poem for Madame Fan, etc.

Cui Di's Watching Hangongdui, etc.

Qian Qi's Meeting Wang Shiyu at Qingni Post, etc.

Wu Yuanheng's Living with Luoyang Zhugong, etc.

Du Mu's Poem of Majian in Shangshan, Poem of Sheltering in Cengfeng Post, Qingyun Guan, Shangshan Fushui Post, etc.

Li Shangyin's Shangyu Xinkailu;

Li Rixin's Poem of Xian'e Post, etc.

Zhao Gu's Shaxi Guanyi, etc.

Han Cong's Shanshan Inn, etc.

Si Kongshu's Climbing Qinling Mountains, etc.

Li Shi's Sheltering in Wuguan Pass Again and so on.

Luo Yin's Viewing Eastward on Hangyu Post House and Farewell to Yu Yunyu at Shangyu Post, etc.

According to Yan Gengwang's textual research, there were 23 posts on Lantian-Wuguan Road. A lot of poet and literary men have made essays and poems about it. The furnishing situation at Tang Dynasty is rare. Perhaps it was because they first went out from the capital and were deeply worried about leaving, or because they would go to remote area which was secluded and backward. And the deep valley and desolate mountains made them inspired in the moment. Except above literati, there are also Lai Zhen, Yuan Zi, Gao Yuanyu, Chen Hongzhi, Yang Yan, Zhou Ziyun, Xue Xiu, Yang Zhicheng, Yan Shiyong, Wang Tuan and so on.

In addition, the feudal officials of Tang Dynasty severely condemned often were forced suicide at Lantian Post or Qingni Post on Lantian Road. It was recorded that Xiangzhou Governor Pei Rongchang was exiled to Feizhou and was forced suicide at this place. Prime Minister Wang Tuan was demoted and forced suicide at this place. Li Gan and Zhongguan Liu Zhongyi were exiled and forced suicide at this place. Shannan Dongdao Supervisor Chen Hongzhi was killed when returned to Beijing on this road.

Lantian-Wuguan Road was centered by Shangzhou. In the north of Shangzhou, besides Lantian Road, there were also trails to pass to Guanzhong, such as Wanggu Path and Caigu Paths. Wangu was the dwelling place of Wang Wei who wrote 20 Poems at Wangchuan together with Pei Di.

The inscriptions of poems about this road are Yaoyi Shendao Stele and Yan Zhenqing's Stele of Shangzhou Governor and Defense Envoy Ouyang Shijun at Wuguan Pass, etc.

Among them, the creation works about Baoxie Road and Lanwu Road are the most popular ones, which are determined by their importance and convenience in Tang Dynasty.

F. Qishan Road

However, it is noticed that the traditional trunk Qinling roads not only include Chencang Road, Baoxie Road, Daoluo Road, Ziwu Road, Ku, Yi, Xigu Road and Lanwu Road, but also include Qishan Road from Longnan, Gansu Province, which was also called as the traffic route of Qiuchi Mountain Region (west of Qinling Mountains) by Mr. Yan Gengwang, a famous scholar. Probably because Zhuge Liang of the Three Kingdoms has visited here and Poet Master Du Fu of the Tang Dynasty has entered Shu, the Ancient Qinling Roads have become a concentrated area of poetic creation in the Tang Dynasty. Yan Gengwang made a detailed study of Du Fu's route to Shu in his book *Traffic Maps of the Tang Dynasty*, together with the works of other poets.

The poems of Tang Dynasty include Du Fu's 12 travel poems with strict structure, such as *Demoting to Tonggu County* and *Chengdu Mansion*. During this period, climbing the climax, crossing the canyon, traversing the stack road, crossing rapids and facing the plain, all the scenery and wonders experienced were included in the poem, which constituted a vivid picture of Shu Road. Other seven songs and poems were also made when living in Tonggu County, such as *Fenghuang Tai*, *Wanzhang Lake*, *Mupi Ridge*, and *House beside River of Wu Shi*, *Attendant of Liangdan County* and so on. Tang poems include Zhao Hong's *Liting Poem* at the end of Tang Dynasty. In the note to "Du Fu's 'Liting Poem' has been sung by many poets", "Zhao Hong inscribed on the stone at Tonggu, 'Liting Poem' inscribed by Gongbu has lost." It is known that Du Fu has made such a poem here, but it has been scattered.

Essays of Tang Dynasty include Liu Zongyuan's *Xingzhou River Transport Record* and so on.

Cliff tablets are Quan Deyu's *Epitaph of Yan Gong (Zhen)*, *Jiedushi of Shannan West Road*, *Chengzhou Beiji* and *Jingge Stele* built by *Chengzhou Li Yanchen* and so on.

Therefore, it is meaningful to explore the poetry and prose creation of Tang Dynasty about these linear spaces from west to east in accordance with the order of these ancient trunk roads which were basically regulated in the Tang Dynasty. But limited to the level and ability of the researcher himself, it is impossible to collect all the poems about Ancient Qinling Roads in the all essays and poems of Tang Dynasty. According to Mr. Yan's textual research, there are almost countless poems and literary creations of Tang people on these ancient trunk roads. However, we still try our best to bring together some of the more famous poets or famous works of historical events and other related important poems on these ancient roads, in order to meet the needs of classification research.

IV. POEMS AND ESSAYS ABOUT ANCIENT QINLING ROADS AFTER THE TANG DYNASTY

Because of the loss of Chang'an as an emperor's capital due to political reasons, the eastward movement of economic center and the situation of the civil wars, many ancient roads have been gradually abandoned. In the Yuan, Ming and Qing Dynasties, with the need of the folk commodity economy,

the Ancient Qinling Roads restored the basic function of the main road of transportation. However, the literary poetry of the elite scholars gradually declined, replaced by folk songs of Shanxi and Shaanxi businessmen in traveling mountains and rivers, so there were only few poems and essays. If there were, they are the echoes of Ancient Qinling Roads poetry and prose in the flourishing age.

In Preface to *Taohua Garden Poem* in *Dongpo Xuji* III, Su Shi has recorded Qiuchi mountain path in the western part of Qinling Mountains. When Dongpo arrived at Qiuchi, he thought it was the place he has long been yearning for. Qiuchi Record wrote the elegant name of his collection *Nanhai* stone was "Qiuchi Stone". It can be seen this love for Qiuchi region in Qinling. Ode to Qiuchi in *Dongpo Houji* III recorded: "in the future, I will stay in Qiuchi and make poems with my friends". Su Shi expressed his desire to seclude in the wooded mountain as Du Fu did.

Lu You of the Southern Song Dynasty guarded the border between Song and Jin Dynasty for eight months in the front line of the Han Dynasty. In his *Jiannan Poetry Manuscripts*, there were nearly 30 articles concerning the Ancient Qinling Roads, such as *Seventeen Shufen*, *Huaxi*, *Dreaming on the Way to Southern Zheng* at Night of October 26, *Missing Liangzhou* in Hot Summer, *Recollecting Shannan*, *Walk from Gate of Wanli Bridge* to *Jiangshang* and so on. Qiuchi Stele was recorded in *Kaizhou Xuzhi Danyi* in the Southern Song Dynasty. Zhao Yanwei of the Southern Song Dynasty wrote *Yunlu Manchao*. Lei Jianfu wrote *Baishui Road Jilue*, collected in *Collections of Baoguo Relics*.

In the Qing Dynasty, Wang Shizhen wrote *ShuDao Yicheng Record* when traveled Shu. Zeng Guofan, the founder and commander-in-chief of the Hunan Army in the late Qing Dynasty, left the poem *Snow of Chaiguan Mountain*: "when I travelled Chaiguan, the light in the mountain shocked my horse. The snow has not stopped and snowflakes were flying. Wanling was covered by white snow, which was such a great scene."

In December 1941, a famous calligrapher and former president of the Kuomintang Government Supervision Office, Yu Youren, passed by Ningqiang when the name of "宁羌" (níng qiāng) was changed into "宁强" (níng qiáng). So, he inscribed "安宁强固" (ān níng qíng gù) to interpret the new name of this county. And he wrote a poem *On the Way of Ningqiang*: "Thick snow covered the Great Sanguan, and all geese began to return to the South from Wuding Pass. From Qingfeng Gorge to Mingyue Gorge, mountains are like heroes and water is like beauty."

V. CONCLUSION

The above is a sort out and textual research on the content of the study object. Although not complete, it is a wholehearted work. The famous scholar Mr. Yan Gengwang has made deep and complete verification and textual research on Tang Poems. He also feels powerless in the vast number of ancient books. However, through combing and textual research of poetry and prose about the Ancient Qinling Roads, researchers have brought two important gains: one is

to look at the poetry and prose of the past dynasties, to know the rise and fall of the past dynasties, the macro-narrative and macro-lyric about the national fate and the people's situation; the other is to grasp some new information from the poetry and prose of the past dynasties, especially those of the Tang Dynasty, which is of great help to the concrete work of reality. For example, it brings the understanding of three classifications to study Ancient Qinling Roads, provides literary and cultural support for the application of "China Shu Road" for world cultural heritage, and provides documentary support for the application of "Tang Poetry Road" for national material and cultural heritage of ancient Qinchi road in Xi'an and Shangluo. As an extension of the Silk Road, the three ancient roads in Qinling, as described in the achievements of the stage, have enlightened the necessity of coordinated development and interconnection among the major national strategies. According to the enlightenment and clues of historical traditions, it is possible to find opportunities for the coordinated development of strategic regions. It is the important value and significance brought by the textual research of poetry and prose about desolate Ancient Qinling Roads in the past dynasties.

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