

# *Study of Local Chronicles from the Perspective of Folklore*

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**Keywords:** folklore literature, folklore history, folklore history

**Abstract:** Originated from the Han dynasties, local Chronicles writing experienced a long process of development from geography books and maps to fang local Chronicles in Song and Yuan dynasties. The classic of the Ming and Qing dynasties has become a place that covers many aspects of regional politics, economy and culture. When studying local Chronicles of Fuxian County in Ming and Qing dynasties, the customs and historical materials in local Chronicles of Ming and Qing dynasties are quite remarkable. From the perspective of folkloric literature, the folkloric data in local Chronicles are complicated and complicated, and on the whole, there are different versions of local Chronicles in the same region, which are unable to reconstruct the origin of folk customs. From the perspective of the view of customs, the historical documents of customs in the local records of Ming and Qing dynasties should not only be limited to the local records of customs, but also should be studied on the records of art and literature, characters, etc., so as to comprehensively grasp the customs of the local records of Ming and Qing dynasties.

## **1. Introduction**

The compilation of local records has a long history in China, originating in the Han dynasty, shaping in the Song and Yuan dynasties, flourishing in the Ming and Qing dynasties. In order to grasp the current research situation, it is necessary to summarize the research on local records, folk literature and customs.

## **2. Overview of local annals research**

The compilation of local Chronicles in China has a history of more than 2,000 years, and the local Chronicles, as a branch of historiography, appeared in the gan and jia periods of the Qing dynasty, with the famous historian Zhang xuecheng as its founder. In Zhang xuecheng's book "the general meaning of literature and history", he put forward the famous judgment that " local Chronicles belongs to the history of faith", "those who practice local Chronicles should not show the beauty, but seek the actual use", and that the annals should be used as local Chronicles, history and literary characteristics, and local authorities should set up local Chronicles ke to conduct the practice of local Chronicles. In the period of the republic of China, zhu shijia compiled a collection of local Chronicles of China in 1935 to explore the local Chronicles collected throughout the country. After the founding of the People's Republic of China, there was the publication of the joint catalogue of local Chronicles of China, which basically found out the situation of local Chronicles from the song and yuan dynasties to the founding of the People's Republic of China. Accompanied

by the collection of local records is the rapid development of local records. Local records scholars represented by Cang Xiuliang successively compiled academic works such as Chinese local records, research on local records and general theory on local records. They studied the origin and compilation of local records and pushed the study of local records to a deeper level.

Just as Mr. Cang Xiuliang said in the general theory of local Chronicles, collecting and utilizing local Chronicles is a very important work. At present, the study of local annals in the academic circle is reflected in the collection and collection of local annals and the use of local annals as a kind of literature.

The first is the collection and collection of local records. Since the founding of the large local Chronicles series appeared, a representative of a Taiwan written press release of the Chinese local Chronicles series, by order of the Phoenix Publishing House, Bashu Publishing House published chorography integration of the People's Republic of China and around the library and university library published chorography rare books series and so on, these are copy ancient books, only joined the indexes, the largest extent, preserved the ancient books. Of course, one of the shortcomings of these books is that, because China's Ming and Qing dynasties are often several times the revision of records, and due to various reasons, even if the compilation of records, but also unable to cover all the version, which undoubtedly caused difficulties in the reading and dissemination of records. Fortunately, local historiographers undertook this part of the work. Taking the Lu and Ze area studied in this subject as an example, the historical records of the city of Chang local Chronicles successively published the records of Hong local Chronicles Luzhou, the old news of Lujun, the records of Lu'an prefecture of Wanli and the records of Lu'an prefecture of Shun local Chronicles of Qianlong. Among them, except the Lu'an annals of Qianlong was included in the collection of local Chronicles of Shanxi Province, all the others were collected for the first time.

It should be noted, of course, that the collection of local records is still mainly limited to the photocopying and simple arrangement of local records, and the detailed correction and annotation have not yet been implemented.

The study of bibliographical documents reflects the characteristics of multi-disciplinary participation in philology, linguistics, social history, folklore and literature. Moreover, due to the regional characteristics of local journals, the research papers on local journals are mainly regional studies, and there are few macroscopic studies. Another remarkable feature is that most of the visible research results are postgraduate and doctoral papers, while the journal papers are limited in size and take the local Chronicles of a time or place as the research object.

The study of bibliography focuses on the generation, bibliography and edition of documents, such as the literature study of Xinjiang local Chronicles by Dr. Gao Jian of Nanjing Normal University and the compilation of author groups and records by MAO Lijuan of Fudan University -- a case study of the compilation of Yunnan local Chronicles in Qing dynasty.

The study of the annals of linguistics focuses on the study of dialect historical materials in the old annals from the perspective of linguistics. The achievements in this aspect, such as "study of dialect words in Fang local Chronicles of Shaanxi province", "investigation of language materials in Jiu local Chronicles of Guangxi", etc.

Social history. Xiao-fang Li county annals compiling and local society while > < Ruijin county, the Ming and Qing dynasties, the study of Ming and Qing dynasties Ruijin county annals, reveals the production of the text and the changes of the regional society development. Through the Chronicles other data of regional social history research is also worthy of note, southwest university master's Li Wei local Chronicles the local Chronicles have seen during the Ming and Qing dynasties, Shanxi merchants research on leisure life, Fujian Normal University, Liu Wei's observation "Fuzhou column in the Qing dynasty female role - based on the investigation of local chorography, etc.

Angle of folklore research, such as Shanxi Normal University, Dr. Wang of the Qing dynasty and

the historical study of the chorography of the republic of China play in jin, ji, yu area as an example, and through the rightness of shanxi, hebei, henan and other regions in the Qing dynasty and republic of China Chronicles of customs related to play description, collection of inscriptions and other research related to play, to explore the play rule during the Ming and Qing dynasties in the central plains, rich information and textual research in detail; Shen yanran, master of shaanxi normal university, studies the old customs of southern shanxi, through compiling historical records and studying the contents, and analyzes the customs of mingming and the region since the republic of China from the perspective of customs. A similar study is Hainan normal university's study on local records and customs of Hainan in Ming and Qing dynasties.

A study of literature. The study of local Chronicles in the discipline of literature focuses on the study of poetry collected in local Chronicles "art and literature". The achievements in this aspect, such as research on art and literature records of hainan local Chronicles in Ming and Qing dynasties by Yang zhongxi, master of hainan normal university, and review of research achievements on art and literature records of local Chronicles in recent 20 years by ma chunhui, etc.

Many excellent results have emerged in the multi-disciplinary research on local Chronicles, many of which are of great reference significance for the promotion of this topic, especially for the research on the generation of local Chronicles in the fields of philology, social history, etc., which have methodological guiding significance for the promotion of this topic. The study of folklore literature in local records and local records will directly promote the study of this subject. But at the same time, it should be seen that the current direct study of the text of the old records of Fuxian County in the southeast of Shanxi Province is still in the stage of exploration. Therefore, from the perspective of ontology study, this subject has certain innovation.

### **3. Second, from the perspective of folk literature study local records**

Folk literature refers to the fact that "the folk customs, concepts and thoughts of ancient China are all based on literature, which is also the 'folk literature' we will talk about". Different from most academic concepts, folk literature is used unconsciously by scholars before formal concepts.

Zhang Bo in the Ming dynasty at the age of literature research on the use of this concept and put forward a comb. She believed that the first use of folk literature was in zhang zichen's history of Chinese folklore, followed by Yang fan, zhong jingwen, dong xiaoping and others, and li dao-he formally defined this concept in his study of folk literature and folk literature. In the discipline of modern folklore, folk literature is closely related to theoretical folklore, historical folklore and recorded folklore (zhang Bo, 2011). It can be said that the collation and study of folk literature belongs to the basic work of folklore research.

Folklore academic circles have long paid attention to the value of the annals of the other side. In Zhang Zichen "the history of Chinese folklore," in chapter 15, the twenty-fourth chapter respectively by "local Chronicles and distinguishing the occurrence and development of folklore", "the extension of Qing dynasty folk narrative research local chorography" issues in the history of the formation of the local literature in our country, distinguishing custom view is discussed, at the same time, the customs of local records in the Qing dynasty historical data display and analysis; In the study of folk literature at the age of 30, xiao fang collected the folk literature at the age of 23 in the appendix of his book "memory at the age of 25 and concept at the age of 25". In his study of folk literature at the age of Ming dynasty, zhang bo also set up a special chapter to explore the part of folk literature at the age of Ming from the aspects of the attribution rules, characteristics and academic value of the items. She thinks that, due to the different degree of complexity of folk literature in local records, the different versions of local records in different regions, and the uneven compilation of local records in Ming dynasty and other dynasties, it is difficult for local records to

reconstruct the development history of festivals at that time. From the perspective of the spatial narration of local folklore materials, local folklore documents generally do not record different urban and rural customs, which makes the reconstruction of festival development in the age of 20 seem weak.

For the sorting out of the historical materials of local customs in local records, the compilation of folk records of local records of China was first introduced, which compiled the "customs" in the local records of prefectures in Ming and Qing dynasties all over the country, thus reducing the burden for academic research. Most of the researches on historical records of local customs are regional studies, such as studies on old local customs of south Shanxi and local customs of Hainan in Ming and Qing dynasties.

However, from the perspective of the content of the local records, the folk materials of the local records should also include inscriptions on temples in the records of art and literature, poems related to customs, folk stories, art and literature lists included in the entries of "magazine" and "chronicle". That is, from the perspective of folklore philology, there are limitations in the scope of the study of local records. Folk literature in local records should be expanded to the whole local records, and the overall folk thoughts of local records should be grasped from the items of local records and the preambles of local records.

#### 4. Third, the study of the concept of customs

The concept of custom, or the concept of custom, in our country has gone through the process from the theory to the theory, from the theory to the consensus.

Currently, there are some articles or works on the development history of traditional customs, such as Zhang Zichen's history of Chinese folklore, Xiao Fang's research on "custom", historical research on traditional Chinese customs and contemporary thinking. The following focus on these books (part) review.

Zhang Zichen's history of Chinese folklore summarizes many famous scholars from ancient times and documents left over from various periods from the perspective of folklore. The whole book starts from the records of the customs of the primitive times in pre-Qin classics, and then describes the customs of various dynasties, the records and studies of customs in Han and Wei historical books, agricultural books, travel notes, local Chronicles of Ming and Qing dynasties, literati poems and operas, and analyzes and combs the customs and concepts reflected therein. However, it is worth pointing out that Zhang Zichen named the concept of custom after the concept of folklore in his works. Xiao Fang made a conceptual distinction between "custom" and "folk custom" in his study on custom. He thought the "custom" and "folk" although similar usage in the ancient book system, but the "custom" is a political concept, are those who manage government affairs in the process of governance of public temperament, popular culture, the academic ideas of the "folk" only scholars use, "modern academic sense of the word" folk, is based on the aim of cultural study, academic expression of people living habits, is the academic language, natural people wouldn't say he is' folk society." (Xiao Fang, 2003: 168).

Let's look at Xiao Fang's study on "custom". In this paper, Xiao Fang three parts on the occurrence and development of the customs, this concept in our country are discussed: the first part of our country from the pre-Qin period to the Ming and Qing dynasties were given for the development of the word "custom" carding and analysis, has been clear about the "wind" and "common" their own meaning, points out the formal formation of the concept from Han dynasty has strong political utility color; The second part is about the customs and practices of famous scholars and political forces in modern society under the background of national crisis and social upheaval. The third part summarizes the characteristics of the custom. He thinks that one custom has a strong

ethical character, the other one has two attributes of changeability and invariability, and the third one is difficult to change but easy to change. Later, in his historical research and contemporary thinking on traditional Chinese customs, xiao fang further improved his academic viewpoints on the basis of his previous works and discussed the contemporary value of traditional customs.

It should be noted that neither zhang zichen's "history of Chinese folklore" nor xiao fang's "a study on customs" is a specialized analysis of the views on customs. Later, although zhang bo's study of folk literature at the age of Ming dynasty included the chapter "description characteristics of folk customs at the age of Ming dynasty in local Chronicles", it mainly focused on the discussion of the literature characteristics and academic value of local Chronicles of Ming dynasty, but did not discuss the view of customs therein. Although xiao fang thinks that the local Chronicles of the Ming and Qing dynasties are the products of the traditional customs, according to the author's simple opinion, the local Chronicles of the Ming and Qing dynasties, as a regional historical study formed by the cooperation of imperial officials and local elites, have distinct historical background and regional characteristics, so there is still room for discussion.

There are many monographs on the customs of the past dynasties. These works, on the one hand is to the customs, and political relations were discussed, such as the party "on the political and cultural features of han custom view", it points out that han custom view a basically follows the "indoctrination, the United States customs" concept, on the other hand, on the attitude towards customs present a supine, xuanhua, attitude of criticism, waste of diversification. Another example is the interaction between the concept of customs and political practice between Han and Jin dynasties written by Dr. Zhang ye from Nankai University. Second, custom is the standard to measure politics; third, custom is an important part of governance; Fourth, custom and legal system complement each other.

The second is the study of the important scholar's view of custom. Such works as dang chao's view on bangu's custom, dialectical custom: ying shao's new thinking on the relationship between custom and politics, diao changhao's view on the construction of cultural order from Su Shi's custom, li yuli's theory on social custom and its enlightenment from gu yanwu, etc. In dang chao's view on bangu's customs, he pointed out that bangu's view on customs mainly includes three aspects: first, geographical environment affects the initial state of the formation of customs; Second, historical and cultural traditions define the internal track of the evolution of customs. Thirdly, the harmony of "neutralization" between the two is determined by the cultivation of the king's way, and the customs of later generations are not separated from this category. In his article dialectical custom: ying shao's new thinking on the relationship between custom and politics, he points out that facing the situation that the custom was becoming worse and worse at the end of the eastern han dynasty, ying shao made some new thinking on the relationship between custom and politics in the book "general justice of custom". First of all, ying shao first put forward the concept of customs with the aim of "serving as the key to politics, arguing for the correct and popular style, the most important", which greatly enhanced people's cognition of the important position of customs in political life. Second, ying shao pays more attention to the cognition of the customs and customs of the lower people, which makes the concept of customs more concrete, closer to the realistic politics and easier for people to understand. Third, it should be proposed that there are two forms of custom -- "the original custom" and "the correct custom", which further enriches the political and cultural connotation of the two Han customs and provides the space for the explanation and expansion of "the correct custom".

In Diao ChangHao "from the custom of Su Shi thought" look at the order of the cultural construction, social reality from the song dynasty, Su Shi customs to ideological formation factors, Su Shi custom thought connotation, the relationship between Su Shi customs ideological and political thoughts of uniqueness, Su Shi, Su Shi custom custom thought and politics as well as the

relationship between Su Shi custom thoughts in order to construct the culture of the moment, etc are analyzed. The paper points out that Su Shi's thought of custom is embodied in his realistic concern of "agriculture-oriented" and "human-oriented", as well as his close correlation between the beauty and evil of custom and the rise and fall of a country, which has a high reference value for the construction of the current cultural order.

The third is the study of the view of customs in historical materials, which is more prominent in case study. For example, wang zhongjing's change of local records and customs of the southern song dynasty -- an investigation centering on the local records of the southern song dynasty named "customs gate", found that the local records department of the southern song dynasty only recorded local customs, and also recorded official documents or private writings of local officials urging and satirical customs. From these works, it can be seen that the customs and concepts of the local annals compilers in the southern song dynasty generally showed that they advocated chongwenshang learning, loyalty, filial piety and righteousness, good-neighborliness and other characteristics, paid special attention to the relationship between family, family and state, and emphasized the role of scholars in local social education. At the same time, local scholars in the southern song dynasty paid more attention to the writing of local characteristics, which was the manifestation of the increasing local consciousness in local Chronicles.

Like wearing millet to the daily life and social governance - seen in "Huai Nan Zi" custom view", from "Huai Nan Zi" of "Qi SU XUN", " FAN HUN XUN", " BEN JING XUN", the precepts and other contents according to the study of thought which showed the distinctive concept of the custom of Huai Nan Zi, specific displays in: first, in terms of customs and human relationships, think in common is the "Character is easily impacted by custom; Second, as far as the conception of "governing the country on the basis of vulgarity" is concerned, the sages should "change the customs and habits". Thirdly, in dealing with the different attitudes and methods of customs, it is advocated to "turn the evil into the right" on the basis of "keeping differences as the custom". On the one hand, Huai Nan Zi shows the importance of customs in governing the country and people, and the role that the monarch can play in educating the people and "changing the customs". On the other hand, it recognizes the diversity of customs based on the differences of times and regions.

However, on the whole, there are only a few studies on the concept of folk customs in the academic circle at present, and there is not much effort in the depth, and the scope of the traditional folk customs in historical materials is too narrow. Therefore, this study will focus on the overall study of local Chronicles. Starting from the view of customs, this study will study the customs and ideas of local Chronicles compilers and the practice of local herdsmen and gentry in changing customs. Through the "top-down" and "bottom-up" two perspectives of research, in-depth analysis of the compilation of the Ming and Qing annals of political value, cultural value.

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