

# *Types of Yunnan Theme in Mainland Chinese Literature Documents in the Pre-Tang Dynasty*

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**Keywords:** Pre-Tang Dynasty; Mainland Chinese literature; Yunnan theme; Type

**Abstract:** The Yunnan theme is the literary classics of the Central Plains, which concerns the humanities and geography of Yunnan. The Yunnan theme constitutes the common memory of history and literature, which divides the period of Pre-Tang Dynasty. Although it is a feather of Jiguang film, it is precious. The Yunnan theme in mainland Chinese literature documents is a medium for understanding Yunnan people, reflecting the new literary aesthetic care.

## **1. Introduction**

For the first time, Daoguang Tongzhi Yiwenzhi of Yunnan has clearly divided Yunnan literature into two parts, including the book written by Yunnan people and the book recorded Yunnan events. This kind of work not only highlights the regionalism, but also is not a pure concept of regionalism. Yunnan theme is a kind of frontier theme, which shows its own uniqueness and regionality. Yunnan is rich in natural resources, cultural heritage, natural environment and geographical features. These are fascinating and imaginative. Mainland Chinese literature documents in the pre-tang dynasty contained various Yunnan theme, which involved the politics, economy, military, transportation, culture, figures, deeds, geography and scenery. Here, the mainland Chinese literature is integrated into four categories, including historical events, people's deeds, geographical museums, myths and legends.

## **2. Historical Events**

Historical events are an important theme in describing Yunnan's deeds. The fundamental reason why Yunnan has been brought into the jurisdiction of the central dynasty from a remote place is the interest demand for political purposes. The ruler's exploitation of the ancient Yunnan region is a series of historical events.

From the end of the second century B.C., the biography of *Shiji Southwest Yi* recorded different historical events and their influences in Yunnan in different periods. It describes the process of Han Wudi's setting up counties in southwest China. At that time, Tang Meng ate Sichuan's specialty Chinese wolfberry sauce in Nanyue. After inquiring, he learned that this specialty was from Sichuan businessmen smuggling to Yelang, and from Yelang to Panyu (now Guangzhou). Tang Meng saw that there were close commercial and trade exchanges between Nanyue, Yelang and Tongshi (today Baoshan). So he suggested opening Yelang Road and building Nanyi Road from Ludao to Yujiang

River. When Zhang Qian saw Shubu and bamboo sticks in the summer (today's Afghanistan), he put forward a proposal to open the road from Sichuan to India through western Yunnan. So Hank Wudi dispatched "Wang Ranyu, Shibaichang and Lv Yue people refer to the poisonous country". Since then, most of Yunnan Province has been under the rule of the central dynasty in the mainland, and Yunnan Province has been closely linked with the mainland of the Central Plains.

### 3. Persons' deeds

Sima Qian traced back Zhuangjiao's entry into Yunnan in his *Biography of Southwest Yi*. According to the historical books of Yunnan, Zhuangjiao was the leader of the peasant rebellion army in history. Zhuangjiao and his army were the first mainland people to arrive in batches in the southwestern frontier area. Zhuangjiao joined the ranks of the local minorities and lived with them. Because of the small population, Zhuangjiao had to conform to local customs. At the same time, it brought Chu's advanced culture and production technology, so that the local economy can be better developed. This is a collision between Chu culture and minority nationalities in southwest China. This is the starting point for Southwest Yi to absorb the advanced culture of the Mainland.

Among the most prominent stories in historical literary works are *The Chronicles of Three Kingdoms*, *Biographies of Li Hui and Lu Kai*. Li Hui and Lu Kai are the earliest autobiographies in Yunnan, so their significance is self-evident. Li Hui and Lu Kai are the earliest autobiographies in Yunnan, so their significance is self-evident. Li Hui was born in Yuyuan, Jianning, Yunnan Province. At the end of the Eastern Han Dynasty, the powerful ethnic groups in Nanzhong area became stronger and stronger. They and the local "Yishuai" aristocrats jointly developed into the main forces in Nanzhong area. Li Hui and Lu Kai were also distinguished people in Nanzhong at that time. Li Hui and Lu Kai showed strong desire for unification in protecting the rule of the Han Dynasty. When Liu Bei had not yet acquired Chengdu, Li Hui went to check in. When Yongyong and others rebelled against Shu, they tried to attract Lu Kai, but Lu Kai's attitude was absolute. Li Hui has a high literary level. His *Answer to Yongyun* is the earliest prose written by Yunnan people in Chinese literature.

Sima Xiangru, like Sima Qian, is also an important person closely related to Yunnan. His two essays *Yu Ba Shu Huan* and *Hard Shu Father's Old Book* are the earliest literary monographs related to Yunnan. These two articles refute the Western Han Dynasty's expression of dissatisfaction and panic in the management of Southwest China. The article is magnificent and magnificent. It is not only a fine literary work, but also a famous literary work on Yunnan theme.

## 4. Geographical Museum

### 4.1 Geographical Museum Stories

This paper mainly discusses the Yunnan theme in the geographic and historical monster stories of the Pre-Tang Dynasty. Before the Tang Dynasty, the three provinces in southwest China did not have a very obvious geographical division. The historical events in southwest China were often negotiated with each other, and there were certain similarities in geographical features, folk customs and so on. Therefore, people inevitably involved Sichuan and Guizhou in discussing Yunnan. Therefore, this paper takes the southwest as the background to discuss.

*The Book of God and Imagination* records the aliens in the southwestern wilderness. Its image is full of exaggeration and imagination, and is endowed with the superhuman divinity. This book is undoubtedly a metaphysical encyclopedia, which shows the author's rich imagination. While describing the different gods in the distance, it also reflects the author's Confucianism.

By describing the bizarre reproductive customs of the Bureaucrats living in Yunnan and Guizhou,

*Museum Chronicle* reflects the reproductive outlook of the minority nationalities, and is also a material for investigating the Bureaucrats customs. In addition, Shenniu and Poria Cocos Meridian all reflected the prevailing thought of death and rebirth, and expressed a thought of life and life. At the same time, it reflects the psychological trend of people to explore the mysterious.

*Sou Shen Ji* records the miasma of Yongchang County, which can invisibly destroy trees and make people poisoned and sick. We can't see its shape, but it always makes a frightening sound. Because the ancients could not explain it scientifically, they endowed it with mystery.

*Yiyuan* records the custom or legend of some minority nationalities in southwest China who died with bizhu.

*Shi Yi Ji* Records is a description of foreign objects in Yunnan. In this article, the magic of the cough golden bird is greatly exaggerated, full of magical and bold imagination. Kunming people donate alien birds, indicating that Yunnan wants to strengthen contacts with the Central Plains.

*Miscellaneous Records of Xijing* airborne Changming Chicken. This paper depicts the magic of chicken newspaper, which is a foreign body in southwest China. Southwest China has its own distinct characteristics, which often gives literati a wide space for association.

## 4.2 Excerpts from Zuo Si's Shudu Fu

Although Zuo Si had never been to Shu area, he visited the local chronicles of ancient books at the convenience. His creation is based on the principle of seeking truth from facts. Closely around the regional characteristics of Yunnan, Zuo Si has rendered the geographical products, rare birds, animals and even myths and legends in Mianmi language, which not only has the aesthetic value of literature, but also leaves valuable information for future generations to study.

Zuo Si's works and songs are detailed, extensive and elegant. All the Yunnan products mentioned here are carefully listed and decorated with gold as if they were a small local chronicle of Yunnan. For example, Qiongzhu came out of Nanhonghe area, Yugui came out of Vietnam, Longan and Litchi were born in Zhaotong area of Yunnan. Articles are vivid and delicate, giving people a sense of brilliance. There are more peacocks, kingfishers, rhinoceroses, elephants, pheasants and orangutans. In this beautiful and fertile land of Yunnan, there are amber, Danqing, Jiangzhu, Xianying, Jinsha and silver gravel. All kinds of exotic treasures have a sense of overwhelming sight. Through Zuo Si's presentation and description, Yunnan's products immediately show a gorgeous and colorful style.

## 5. Myths and legends

### 5.1 Golden Horse and Green Chicken Myth

Golden horse and green chicken myth has been circulating for a long time in southwest China. It first appeared in the Western Han Dynasty. According to the materials, the golden horse and the green chicken are mountain gods, which is golden like horse and green like chicken. It appears in Yutong Mountain, Qingfan County (Dayao area, Yunnan Province). It was regarded as auspicious for the virtuous government of the Han Dynasty. Wang Bao once wrote *Bird Chicken Ode* to recite this matter, but he did not think that was his last masterpiece. Ancient emperors were very superstitious about auspiciousness. If there were rare birds, exotic animals and strange natural phenomena in a certain place, they were regarded as emperors with good governance. Therefore, the Emperor invited Jinma Biji back to show the virtue of the Han Dynasty. Scholars often use this myth as the material of literary creation, which not only makes the myth of Jinma Biji widely spread, but also becomes a brilliant stroke in Chinese literature with a unique attitude.

## 5.2 Jiulong Myth

Before the Jiulong myth was written in the text, it was first spread orally among the people. This myth can be traced back to *Biography of Ailao* in the Eastern Han Dynasty. This myth originated in Baoshan area, Yunnan Province, and is about the origin of the Ailaoyi clan. Jiulong myth forms a complete story text which is recorded in *Huayang Guozhi Nanzhong Zhi*. The original form of the Jiulong myth is actually the sensory myth about the origin of clans, which reflects the naive conception of fertility and the traces of matrilineal society. The "wood" in Jiulong myth exists as a cultural mechanism. In mythology, "sunken wood" is the most easily accepted dragon shape, and the illusion of wood and dragon may produce a touch of wood and pregnancy.

Jiulong became the ancestor of Ailao lineage. Dragon culture began to form the key of totem worship in Jiulong myth. It marked the transition from matriarchal society to patriarchal society, and the marriage system changed from primitive group marriage to monogamy. On the basis of inspiration myth, Jiulong myth has the nature of totem myth, which has become the symbol of cultural integration. The dragon is not only the primitive worship of the Chinese nation, but also the custom of worshipping dragons. Dragon's cultural identity is also a process of integration of Han and Yi cultures.

## 5.3 Night Lang Bamboo King Legend

The legend of Bamboo King first appeared in *Huayang Guozhi Nanzhong Zhi*. It is a famous legend handed down from ancient Yelang to the present day. Yelang is now in Guizhou Province, including southeastern Yunnan. The legend of Bamboo King is mainly spread in Guizhou, but it still exists in Tonghai, Yunnan Province. The legend of the bamboo King took place in Jishui, which originated in Yunnan today and flows through the Beipanjiang River in southwestern Guizhou. At that time, there were mainly ethnic minorities living in Yelang, and the bamboo king was equivalent to the leader of the then bureaucratic tribe. They use bamboo as their totem. Bamboo, as the most common plant in southwest China, has vigorous vitality. Southwest minorities endow bamboo with rich cultural connotations and form a strong sense of bamboo worship. So the bamboo king was worshipped as the ancestor of their clan. Liking the Jiulong myth, the legend of Bamboo King also contains the theme of touching foreign bodies and conceiving. The legend of Bamboo King reflects the struggle spirit of minority nationalities in southwest China against feudal rulers.

## 6. Conclusions

Compared with many subjects in literary works before Pre-Tang Dynasty, Yunnan theme may not shine brightly, but its unique characteristics and regionality have a great impact on Chinese literature. Yunnan theme has not yet formed a complete specialized system in the literary works before Pre-Tang Dynasty. It only appears in the theory of refuting and scattering, which was included in different documents and classics sporadically. The Yunnan theme is the result of the fusion and collision between different nationalities and regional cultures. It is the epitome of the interaction between the Central Plains and Yunnan border areas. It constitutes the common memory of history and literature, and Yunnan theme preserves precious information for today's Yunnan research. From today's aesthetic point of view, some contents still have their own unique value.

## Acknowledgement

Research on yunnan themes in Chinese literature in the mainland before tang dynasty, subject category: literature, project type: teacher project, project number: 2018JS767

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