

Report on a Survey of Modern Inheritance of the Chu Customs

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Abstract. "Jingchu Chronicle" is a note-style prose with the seasonal customs of different places in the age of Jinchu, which is the most complete records preserved till now. This paper combined the scenery content records with the questionnaire investigation among Yangtze University Students, taking simple empirical analysis on the Chu customs modern heritage to explore the modern inheritance difference on festival diet, sacrificial rites and rituals, taboos, entertainment, clothing, myths and legends, and provided a data basis for the effectively guide of folklore inheritance.

Introduction

"Jingchu Chronicle" is the first folk literature devoted to describing age season order of the activities of our country. Based on the author's experience, this book had the system description of the Jingchu area folk in chronological order from New Year's day to new year's eve, showed the local people's thoughts and feelings, religious beliefs and social customs. Time developed to today, are there any rich folk events described in the book still living in the people's life? Compared the static folks in the text with the reality of the living folk, what has changed? This article will analysis according to the questionnaire survey and results from the perspective of the modern heritage of folklore.

Geographical space concept of "Jingchu Chronicle" and "Jingchu"

The current version of "Jingchu Chronicle" is a roll. It was written by Zonglin and annotated by Dugongzan. Zonglin (502? -565?), Liang people in Southern dynasty, whose ancestral home was Nanyang, author family moved to Gangneung for government official in Southern dynasty. He was smart as a child, and liked reading, the village called him as "Bachelor children". He began his official career very early. After Emperor Yuan of Liang ascended the throne, Zonglin's office has repeatedly promoted. At the eschatology of Liang, Zonglin was involved to the intense political struggle. Gangneung was broken through by Western Wei, Zonglin and other officials of Liang were captured to Chang'an. Although preferential treatment by Zhou ruler, was ordered "to Trench books with Wang Bao and others in the Linzi house", and "enjoyed the number of Mongolian feast gift", but he couldn't forget the hometown. This unforgettable memories of hometown became spiritual distraction of his later life, under this idea motivated cases, Zonglin wrote the daily life of Jiangnan hometown. "Jingchu Chronicle" was likely to become in this period, Although we have no direct evidence.

Geographical scope of Jingchu had variation due to different historical periods. "Jingchu" was not names in original, which indicated Chu state in the Qin Dynasty, and later became Chu geographical name for the caenter. We can see "tart He Yin Wu, Chu Fen cutting" and "Victoria Chu female, ranking the country Nango," from "the book of songs · Songs of sang · Yin Wu", then Jingchu called collective; "The book of history · Yugong" said "Jing included Hengyang and Jingzhou"; "Er Ya · Shidi "with" Hannan said Jingzhou", etc. These verses describe the geographic scope of Jingchu. From 689 BC King Wen Chu Ying moved the capital (now Hubei Jiangling jinancheng) until 278 BC Qin Bai pulling Ying, Chu State's capital had about four hundred years of history here. Although today "Jingchu" refer to the middle reaches of the Yangtze River, Jiangnan Plain (now Hubei and Hunan provinces), but Chu's jurisdiction, its heyday had "Chu thousand miles," said the now covering Hubei, Hunan and all part of Chongqing, Henan, Anhui, Jiangsu, Jiangxi, Zhejiang, China.

The survey and description

The questionnaire design

From the description of the Jingchu geographical scope, it shows the vast region, its culture is a long beautiful, colorful folk activities also. Zonglin recorded faithfully the age of people living from the perspective of civil society, which left us a vivid picture of the Southern Jingchu Folk. The content from New Year's Day to New Year's Eve, where thirty-seven, the questionnaire will be summarized as major festivals and people in history, farming and manufacturing, food and sanitation, ancestral worship God, marriage and family, entertainment, festival rituals and taboos eight categories, plus the folk tradition of openness about the problem, the questionnaire consists of forty-question, each question has "had" "always" and "never" and other three options.

The respondent

The object of this survey is Jingzhou Yangtze University undergraduate and graduate students, who ranged in age from 18-25 years old. One reason for the investigation is most of these students are from Hubei, Hunan Chu mainland, only a handful of students from neighboring Sichuan, Jiangxi and Anhui provinces, but basically belong to Chu neighbors, Such a body composed folk heritage helps us understand diachronic. Secondly, the future of these students will be the subject of folk tradition, their folklore, especially the attitude of the local customs, understanding and involvement will directly affect the future of folk heritage or broken commitments. The survey questionnaires were distributed 120 and 115 valid questionnaires returned, of which 103 respondents were Chu native, accounting for 90%; other 12 from Sichuan, Anhui, Jiangxi, Jiangsu, accounting for 10%; while 115 respondents who come from rural areas counting for 91%.

The statistical results details

Table 1

the classification of folklore	significant festivals and people in the history		Farming and production					Sacrifice the God		
quantity of questions	2		5					3		
concrete proceeding	drag on boat on May	Hanshi Fire prohibition	divination farming	Vernal Equinox Day migratory bird into the yield	Aprilcuckoo came and using plow harrow	Midsommer women scouring dyeing	June Solstice prevent against insects with the ash of chrysanthemum	Lantern offering sacrifice to door god	Spring begins offering sacrifice to god of land	Laday offering sacrifice to god of land
Statistical analysis :										
Had	12%	36%	18%	16%	21%	12%	7%	26%	23%	32%
Has been	84%	11%	17%	21%	23%	23%	2%	34%	14%	37%
Never	4%	53%	65%	63%	56%	57%	91%	40%	63%	31%

Table 2

the classification of folklore	Marriage and family			taboos			Diet and sanitation				
quantity of questions	3			3			5				
concrete proceeding	Tana bata night meeting	Lantern festival dung to pray	Lantern festival welcome Zigu	Lunar January don't kill chicken	Mar 3rd can't shout like a cuckoo	May can't climb on the roof	New year's day eat five Flavours dish	Mar 3rd at the dragon tongue cake	May 5th pick the mugwort	June dog days eat soup cake	pour pink ink to the kid's head
Statistical analysis :											
Had	41%	7%	6%	22%	11%	10%	3%	5%	17%	11%	18%
Has been	49%	0%	1%	26%	4%	4%	6%	6%	75%	6%	1%
Never	10%	93%	93%	52%	85%	86%	91%	89%	8%	83%	81%

Table 3

the classification of folklore	Recreational activities							
quantity of questions	8							
concrete proceeding	playing	swinging	hook game	cockfighting	fighting grass	Chung Yeung mounting	Pat Day song on the water cup	the first month of feasting and other ladies boating waterfront
Statistical analysis :								
Had	48%	19%	17%	66%	14%	39%	34%	29%
Has been	30%	61%	24%	18%	9%	42%	2%	1%
Never	22%	20%	59%	16%	77%	19%	64%	70%

Table 4

the classification of folklore	festive ceremony									
quantity of questions	10									
concrete proceeding	Lunar January celebrate wear costumes	cut the ribbon to swallow	destroy candle asserting ghost bird	Lo lettuce fire Terui toilet	Lunar July 15 Halloween	New Year's Eve reunion and drink to full	Chinese lunar new year pre-trial firecrackers	lunar January celebrate by turn greetings	Lunar January draw chicken on the window	the Lunar New Year's Day
Statistical analysis :										
Had	15%	31%	6%	8%	17%	2%	1%	1%	10%	13%
Has been	77%	15%	6%	16%	53%	95%	97%	96%	14%	49%
Never	18%	54%	88%	76%	30%	3%	2%	3%	76%	38%

Analysis on the inheritance situation of folk customs

From the results of this survey, the folk festival rituals related matters, worship ancestral gods and major festivals and historical figures and other aspects of the evolution in the course of history has been relatively certain reservations and heritage, the following is a detailed analysis.

1). Festive ceremony in the survey, that "Chinese lunar new year pre-trial firecrackers," "Lunar January celebrate by turn greetings" and "New Year's Eve reunion and drink to full " "has been" data, respectively 97%, 96% and 95%. The " Lunar January celebrate wear costumes " and "July 15 Halloween" "has been" data is 77% and 53%. As a relatively low "cut the ribbon to swallow" and "Lo lettuce fire Terui toilet" data, "destroy candle asserting ghost bird" custom only 6 percent during the Spring Festival.

2). In worship ancestral gods, that "La day offering sacrifice to god of land" (37%) and "the fifteenth Festival goalkeeper" (34 percent) "has been" data to be relatively higher than the "spring festival god" (14%) . Zao Jun, early in the Xia Dynasty had become a respected folk great God, therefore Jizao, it is a great influence in our country folk, the custom spread very wide. Old, almost every family has a Zaojian "Kitchen God" tablets. In the "Analects", there is "Mei Yu and their Austrian, Ning Mei and kitchen" words.

3). About major festivals and figures in the history. May Dragon Boat Festival races and survey data Hanshi fire ban practices 84% and 11% respectively, the difference between this data fully explain Vulgar people in real life to recognize the difference between the two. "Jingchu Chronicle" on May 5 (Dragon boat festival) is described as: "May 5 races, vulgar Qu Yuan Miluo May, injured his death, so and life boats to save the state will and Scholars note riverfront view, Handan Cao'e monument says: May 5, when Ying Wu Jun Tao and on the reverse, as water flooded the mundane affairs in Sri Lanka and Soochow Zixu, none Qu Ping also.

Other folk activities described in the book is a certain degree of decline, and some have even missing.

1). For the farmer's spring planting, autumn harvest , winter provisions and other agricultural production, "Jingchu Chronicle" also recorded exhaustive, "Vernal Equinox Day, people and planted grass on the house fire ring, there are birds such as black, people designate this bird, then that candidate into the field "; and" April, the birds were eligible Valley farmers designate this bird, then rakes ashore. "

2). In the marriage and the family, that "Tanabata night party"occupying 49% in the choices of having been , while the familiarity to relevant about Zigu legend substantially equal to zero. "Jingchu Chronicle" retained the three love stories , marriage and family myths and legends, such as "July 7, the cows Weaver party nightsSHI " Star Classic ": cows, name Zeta Tauri ".Sasuke" said : Weaver girl , the name of God overcast July 7 cows and Weaver will meet at Milky Way " citing a number of historical records to research the story of Cowherd and meet Tanabata, which aims to reveal the real meaning of the story of Cowherd..

3). With regard to taboo. Taboo is sacred or dirt on a ban convention, every nation, every region, every family or every profession has its own different taboos content, reflecting different cultural mindset of each other. "Jingchu Chronicle" taboo contents described include "one day does not kill a chicken, two days without killing dogs, three days without killing sheep, four days is not a feminist, five days do not kill cows , six days does not kill the horse, seven did not execution, "" March ban school cuckoo "and" May the ban on the house "and so on.

4). Diet and sanitation . Jingchu fertile land located in the south, "the transport was very convenient from all kinds of the direction ", which brought together North and South food culture here, people made a great variety, diversity and wholesome variety of food. New Year's Day people eat Wu Xin plate, serving casual and it spreads ghost pill, swallow chicken eat red bean porridge, pepper cypress drink wine, Su Tu wine, peach soup. March people eat dragon tongue cake, picking mugwort May June volt solar eclipse cake soup, Aug. people use red and black dot in the child forehead, called "sky moxibustion", people also used the initial dew eyewash, as Ming mesh.

5). Recreational activities. "Jingchu Chronicle" relates to this part the most, such as playing, swinging, hook game, cockfighting, fighting grass, Chung Yeung, Pat Day song on the water cup, the

first month of feasting and other ladies boating waterfront. The drama began Shi hook pray witchcraft, similar to today's tug of war competition, the two sides fighting force traction, others ominous cheer, so-called "sounding drum and pull it." "May 5, people riding Herbs, Herbs play another bucket. Cai Ai hanging on the door to limitless gas." "March 3, Shimin and Chujiang Nagisa between pond, a stream Cup song drinking water, "explaining that in the southern and northern Dynasties period, regardless officials and the public, pipa march Ascot all, there is a world of fun and enjoy.

The identity of the local folklore. In the last question of the questionnaire: Do you think is necessary to keep the Jingchu folk heritage ? 50.8% of the students believe that these folk are outdated, and only 20 percent of the students think should have some knowledge of local customs and promotion. On the one hand ,these data reflect the ambivalence attitude on the Chinese traditional festival - hard to love it and hard to choose . On the other hand ,it also shows, folklore protection also need to be innovated in order to win the attention and respect of the heritage body.

Conclusions

Through the analysis of the survey data it can verify of people's knowledge to the inheritance situation .It shows that Jingchu ancient customs such as optimistic,folk festivals matters pertaining to ritual worship ancestral gods and major festivals and historical figures and other aspects have different degrees of heritage, however , related to farming and production, marriage and family, contraindications, diet and health, recreational activities and other aspects of the faces disappear or have disappeared, of course, for those who have a strong superstitious folk customs, the people should have been criticized and forgotten when another different matter.

Based on the above analysis on Jingchu ancient customs of inheritance, we can draw the following conclusions:

1). folk tradition itself is a process of change. Due to changes in the subject of social heritage and humanistic environment, the folk tradition also changes . From the diachronic perspective, it gets the endless stretches of generations; from synchronic perspective, it has spread to the surrounding fabric and divergent characteristics.

2). The heart of the folk tradition is its own functions and value. Those who can be saved in the social upheaval intact, the continuation of inherited folk must have certain core and trunk.

3). Today the students' agree contradictions on the traditional festivals .On the one hand, they think the Chinese traditional festivals is out of style , this is mainly because the traditional cultural connotation of the festival itself gradually being forgotten or disregarded;on the other hand, due to the modern environment faced by heritage body , it is difficult to meet their modern needs with the old traditions.

4). Folklore should fusion innovation, such as the use of modern media for effective guidance to enable them to break the long-closed nature, old, this is the vitality of folk heritage.

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