



Zong Ci in Hunan Province : A Place of Social Memories and Meaning Changes of  
Ancestral Hall in China

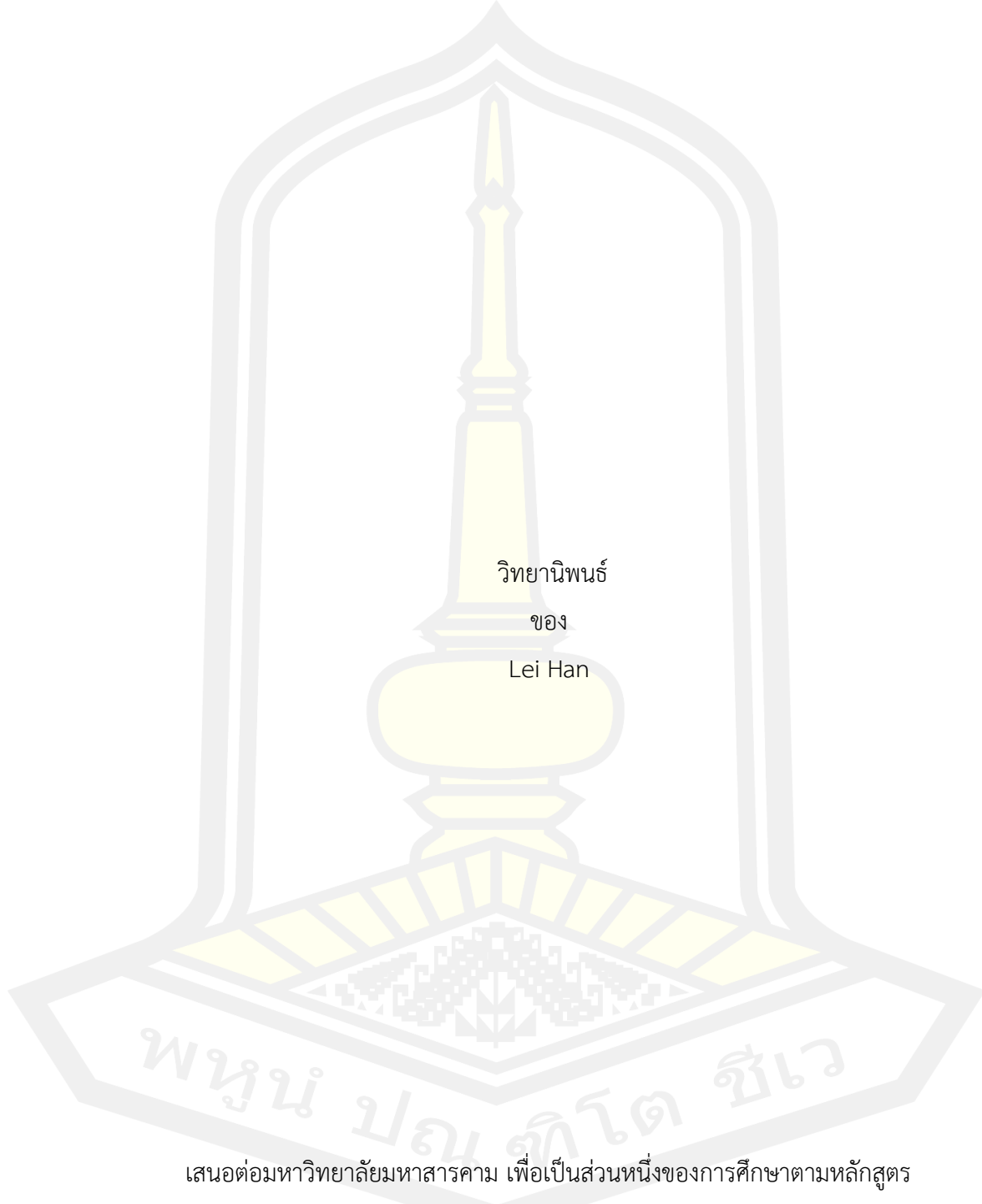
Lei Han

A Thesis Submitted in Partial Fulfillment of Requirements for  
degree of Doctor of Philosophy in Fine and Applied Arts Research and Creation

November 2021

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จงสือ จังหวัดหูหนาน : พื้นที่แห่งความทรงจำและการเปลี่ยนแปลงความหมายของหอบรรพชน  
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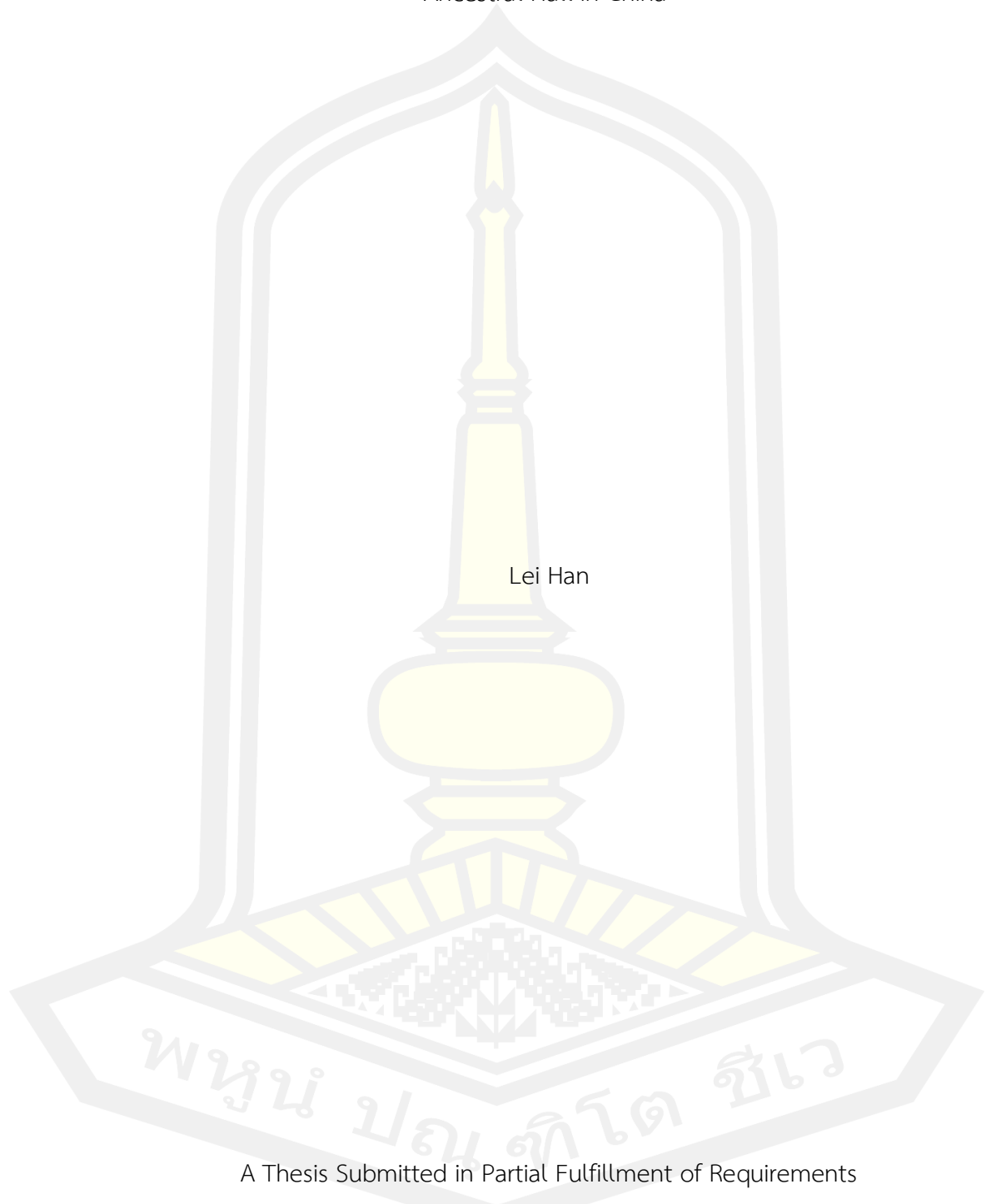
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เสนอต่อมหาวิทยาลัยมหาสารคาม เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตร  
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Lei Han

A Thesis Submitted in Partial Fulfillment of Requirements  
for Doctor of Philosophy (Fine and Applied Arts Research and Creation)

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### ABSTRACT

The purpose of this paper is to study the world cultural heritage and tourism nostalgia of Eastern Qing Tombs in Hebei Province, China. The first purpose is to study the history, culture and development of Eastern Qing Tombs (1644-1911). The second is to study Eastern Qing Tombs as a world cultural heritage (1996-2000); The third is to study the commercial nostalgia of Eastern Qing Tombs (1978-2020); The fourth is to study Eastern Qing Tombs from the perspective of semiotics. This paper is a qualitative research, mainly using two main research concepts, namely, space politics and business nostalgia. It includes relevant research, examination, measurement and interview. The data are mainly divided according to the groups in Eastern Qing Tombs. In this paper, the data are collected through the field investigation of four groups: burial people, mausoleum keepers (Qing Dynasty), government officials and tourists.

Eastern Qing Tombs has a vicissitudes history of more than 300 years, and is famous for its unique culture and exquisite skills. It is not only a long history and culture of China, but also a typical representative of the development of Chinese mausoleum architecture to the highest peak. Eastern Qing Tombs combined culture with natural landscape and reached the highest level of "harmony between man and nature". In November 2000, Eastern Qing Tombs was listed as a World Heritage Site. As a result, it began to move towards internationalization, which brought opportunities for the development of tourism in Eastern Qing Tombs, and also provided some experience and reference for the sustainable development of other countries. By studying the past, present and future of Eastern Qing Tombs, people can see the big picture from the small and gradually rise to the

international perspective, so as to see its relationship with China. In order to make the by going up one flight of stairs of Eastern Qing Tombs rise to a more professional development perspective and further explore the cultural connotation and tourism nostalgia of Eastern Qing Tombs, this paper will explore deeper into the culture, thoughts and emotions of Eastern Qing Tombs, guide its development from the perspective of semiotics, promote its sustainable development in the future, and make its culture go further and further.

Keyword : Eastern Qing Tombs, World Cultural Heritage, Tourism of Nostalgia



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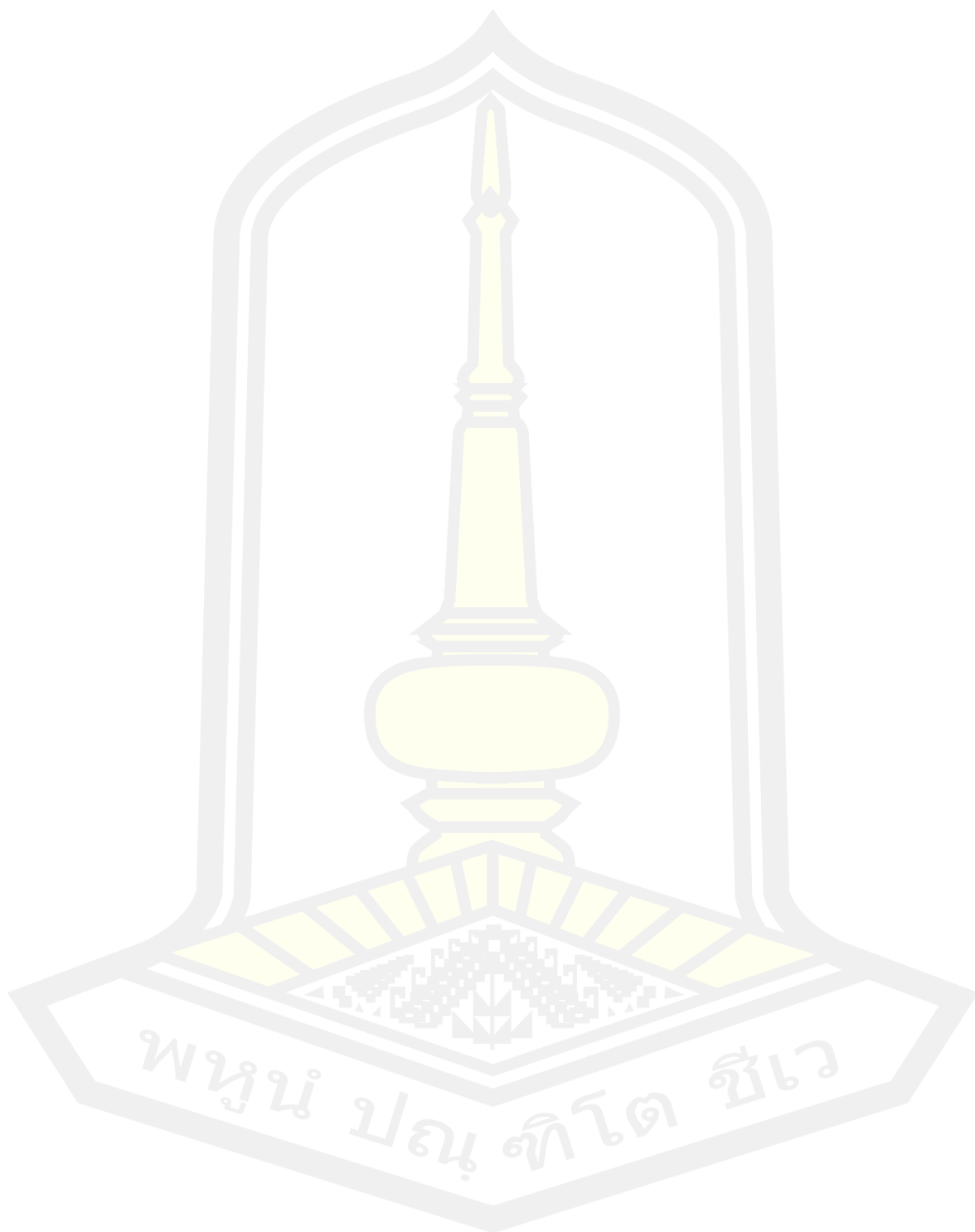
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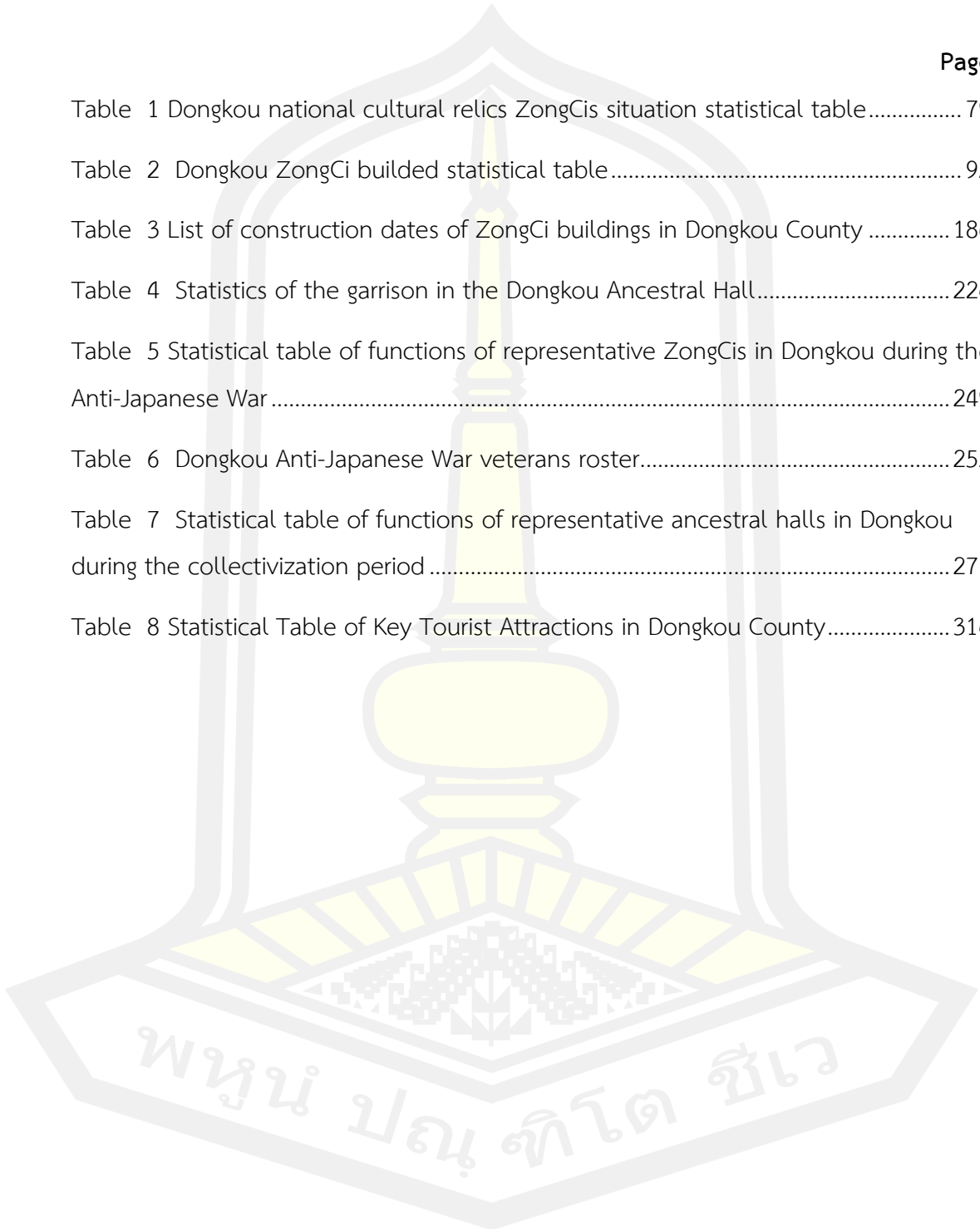
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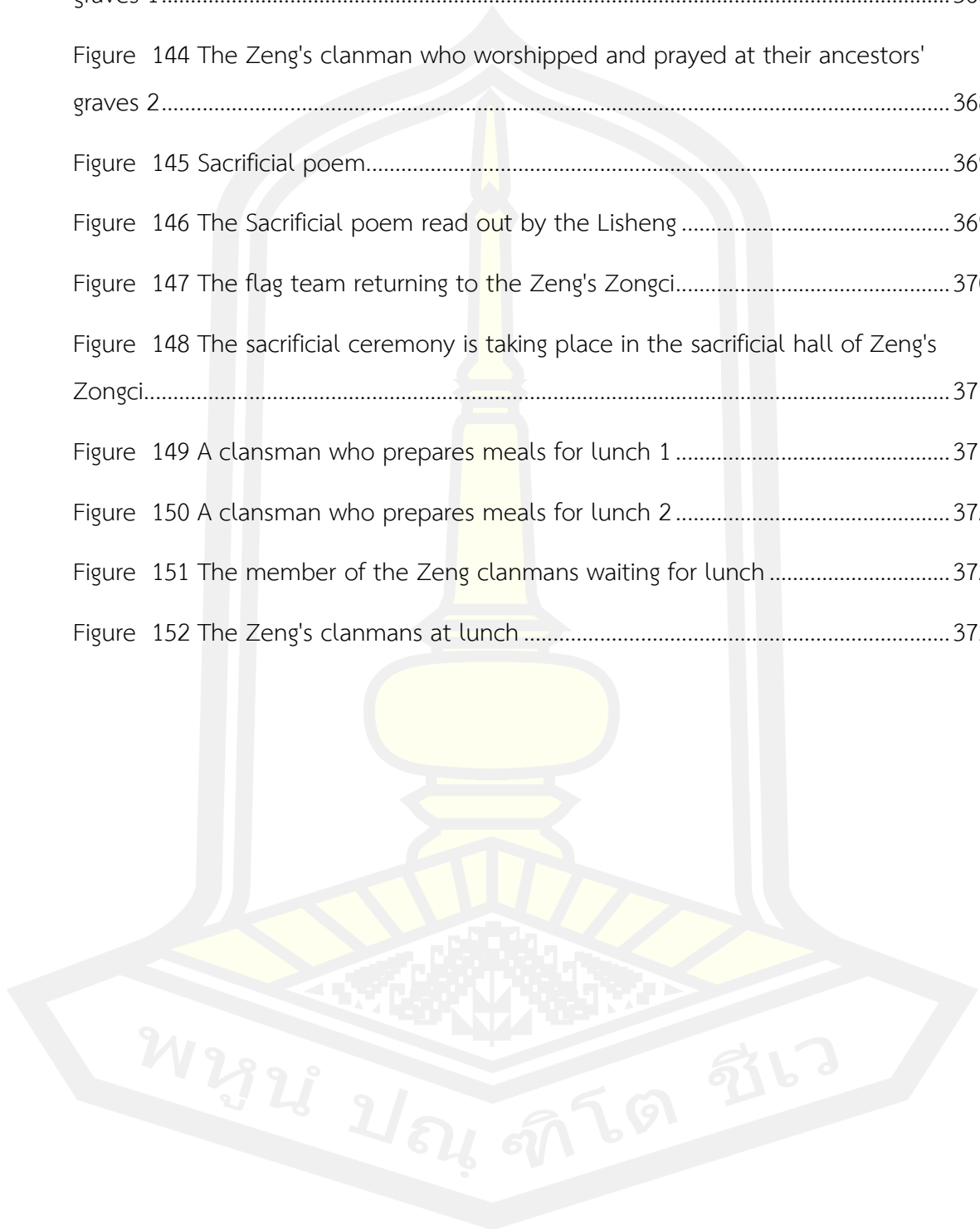


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# CHAPTER 1

## INTRODUCTION

### 1 .Background of Research

The ZongCi shrine located in Dongkou County<sup>1</sup>of China, Hunan Province<sup>2</sup> is an important classical architectural relic in China. It carries important information about Hunan's history, humanities, science, art, architecture, and folklore. It is one of the precious historical relics in Hunan Province, China. The research object is located of the Chinese Dongkou. Dongkou county, located in the central and western part of Hunan province, is known as Capital of Chinese ZongCi culture for media, and is known as Capital of County of Chinese couplet culture for Chinese couplet association. Xiang comments "*At the same time, Dongkou county has the largest number and most concentrated group of ZongCi buildings in China. In its heyday, Dongkou had more than 300 ZongCis. After a tortuous evolution process, more than 100 ancient ancestral temples have survived to this day*" (Xiang, J. N., & Zhao, Y., 2014, pp. 86-83). Inside the ZongCi, there are mottoes such as clan laws. They are mostly traditional Chinese ethics and morals based on "*loyalty, faith, filial piety and fraternity*<sup>3</sup>". In addition to the thoughts like "*king and minister, father and son*<sup>4</sup>", "*the*

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<sup>1</sup> Dongkou County :Is a county of ShaoYang city in Hunan provnce in China. It has a population of approximately 790,000.

<sup>2</sup> Hunan Province :Aprovince in southeastern central China between the Nan Ling .mountains and the Chang Jiang

<sup>3</sup> Is a Chinese idiom. It is the essence of Confucius, a famous Chinese thinker and educator, and the root of the conduct advocated by Confucianism.

<sup>4</sup> King means benevolence and righteousness. Minister means loyalty. Father means paternal love. Son means filial piety.

*three obediences and the four virtues*<sup>5</sup>" and other thoughts as feudal thought dregs, others clan laws such as "respect the elders, honor parents, love brothers, respect teachers, live in harmony with neighbors, respect frugality, care for orphans, abstain from sexual immorality, abstain from luxury, and prohibit gambling" are traditional virtues of the Chinese nation for thousands of years, and they can also play a positive role in promoting the basic moral standards in ethnic groups. At the same time, it shows the political, economic, social, cultural and artistic features of different periods in Chinese history. With the changes of the times, its use function and meaning also change. Therefore, it has rich cultural heritage, It is an important place for Chinese history, social memory and family memory, leaving a rare historical material for future generations.

Before studying the Dongkou ZongCi in Hunan Province, as a researcher should understand what an ZongCi is. The construction of the ZongCi originated from the long-standing ancestor worship. As one of the important carrier forms of clan culture. ZongCi is Confucian traditional culture<sup>6</sup> architecture is the artistic entity and

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<sup>5</sup> Three obediences (in ancient China a woman was required to obey her father before marriage, and her husband during married life and her sons in widowhood) and four virtues (fidelity, physical charm, propriety in speech and efficiency in needle work) -- wifely submission and virtue. In this study, it is the expression of gender inequality in patriarchal clan culture during feudal society.

<sup>6</sup> Founded by Confucius, it originally referred to the master of ceremonies engaged in the funeral industry. Later, on this basis, a complete system of Confucianism gradually formed and became the mainstream of traditional Chinese culture, with far-reaching influence. It is the most influential ideology in China and the mainstream ideology in ancient China. It has a profound influence on the cultural evolution of ZongCis

symbol of Chinese traditional culture. The ZongCi mainly served as a place for clan members to perform sacrificial rites, deliberations, trials and celebrations in feudal society.

What is the origin of the ZongCi? Before the Song Dynasty<sup>7</sup>, only the royal family, princes, and ministers could build ZongCi. The royal familial temple was called the TaiMiao. After the Song Dynasty, the policy began to be gradually expanded, and the common people began to be allowed to build familial temples. After that, China went through the periods of the Southern Song Dynasty and the Yuan Dynasty<sup>8</sup>. After the war, the Taizu Emperor of the Ming Dynasty<sup>9</sup> unified China. People experienced hundreds of years of turmoil. Many people were forced to move to avoid war. They left their homes and missed their ancestors and their homeland very much. They wanted to express their feelings for their ancestors by building the ZongCi to worship their ancestors. Constructing the ZongCi gradually became a trend at that time. It was not until the 1536 year in the Ming dynasty that Jiajing emperor approved the document "*Request to allow civilian worship their ancestor and build family temple.*" which was submitted to the ministry of rites, that the people were allowed to build the ZongCi. Folk ZongCis began to appear. In the news report of Llya Zhang"(Zhang, Y. L. et al, 2013, pp. 1). As a result in the Qing Dynasty<sup>10</sup>, constructing

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<sup>7</sup> Song Dynasty :Is the imperial dynasty of China from 960 to 1279; noted for art and literature and philosophy. It is divided into the northern Song Dynasty(960-1127)and the Southern Song Dynasty(1127-1279)two periods.

<sup>8</sup> The Taizu Emperor of the Ming Dynasty: In 1368, Zhu Yuanzhang founded the Ming Dynasty (1368-1644) in Nanjing, and reigned as Emperor Taizu emperor.

<sup>9</sup> Ming Dynasty :Is the imperial dynasty of China from 1368 to 1644.

<sup>10</sup> Qing Dynasty : the last imperial dynasty of China (from 1644 to 1912) which was overthrown by revolutionaries; during the Qing dynasty China was ruled by the

the ZongCi became a popular act, and the architectural style of the ZongCi became more and more magnificent. Until the end of the Qing Dynasty, the architectural style of the ZongCi began to be influenced by western architectural styles.

In ancient China, there were folk proverbs like "for tracing back to the original, the ZongCi is the most important link" and "if there are no ZongCi, there are no forefathers, if there are no no forefathers, there are no ancestry", which shows that the ancients attached great importance to the ZongCi. Meng Zhu once wrote, "For traditional clans, blood is the basic constituent factor. Because of its natural proliferative properties, it will cause the population within the clans to constantly change. In the context of population growth and resource saturation, the people are naturally continue to move outwards until fission occurs." (Zhu, M., 2019, pp. 133)

The reason for the view above lies that in ancient Chinese farming society, whether they lived locally or migrated to other places, people mostly lived together in a family settlement with the same family name and blood relationship, forming a family clan village with the family as unit. In his book "The United States and China," Fei mentioned that "Chinese clans are in self-contained groups, and they are in a miniature state. The social unit is the family, not the individual. The clan is the responsible component of local political life. In the village, the people were organized according to a clan until recently. Clan usually were consisted of a group of families and family units. They were passed down from generation to generation and lived there permanently. They depended on cultivating certain ancestral lands. Each farmhouse is both a social unit and an economy unit, and its members live on the land owned by the farming family, and obtain social status based on this clan member." (Fei, Z. Q., 1987, pp. 17-20). As Zeng have noted "With the change of the

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Manchu.



times, the population is increasing, and the land resources are relatively scarce. Many villages have begun to appear with people with different surnames, that is, residents. The ecology of the home changes accordingly. Therefore, there are often multiple ZongCis in a place, and Hunan Dongkou has become one of the most typical representative areas in China because of it is the largest ZongCi with the largest number." (Zeng, C. G., 2012, pp. 48). In the words of Lv "The distinctive feature of traditional Chinese family culture is its clan character. Clan relations are the backbone of traditional Chinese family culture. Clan relations are based on blood relationship and represent a primitive interpersonal order. "Clan refers to a relation where a person is identified as the dominant leader among kins, and tribe refers to a person with a unified blood relationship."(Lv, S. M., 1985, pp. 371)

In the beginning, a certain behavior that ancestors moved in and settled is called Xiadan, which means that the people multiply their offspring and live together in clans, and the branches that they derive from later form new villages. With the increase of the financial resources in a group, prestigious and cultural patriarchs advocated building the ZongCi as a common place to commemorate the ancestors and discuss matters. People live together in the same place, some residents come from the same lineage and same branch, some residents come from the same lineage and different branch, and some residents even come from the different branch with same family name. In their interactions, "the clan is formed by the commonness in blood relationship, and the authority relationship within the clan is formed by the distance in blood relationship."(Wang, H. N., 1999, pp. 14) The ZongCi is divided into the total ZongCi (Migrant ancestors in history) and the branch ZongCi (Tribe ancestors). The main ZongCi and the sub ZongCi constitute a relatively close association. Large-scale sacrifice, grave sweeping and family genealogy activities are led and organized by the main ZongCi. Each sub ZongCi independently manages

internal affairs and conducts family affairs. The main ZongCi and the various ZongCis communicate with each other, support each other, and maintain a father-son and brother-like relationship. Wang systematically described this family relationship as "It not only involves the relationship between people in the family and the relationship between families in the clan group. Clan members often have dual roles. They are not only members of the family, but also members of the clan group. Their clan status is sometimes more than family status. Therefore, the following requirements are usually required of the clan members: (1) A closer family structure formed by kinship; (2) A family rule based on each family member's commitment to the family group; (3) Family rights based on the level determined by blood relationship; (4) Family functions that provide convenience for each member with the family group as a whole; (5) Family activities involving all members organized by family; (6) Clan laws that restrict clan members' behaviors with established precepts; (7) A persistent family concept formed by the subtle transmission as a channel."( Wang, H. N., 1999, pp. 13) This fully reflects the structure of the relationship between members in the family, and the ZongCi is the place to show these structural relationships.

Next, I will introduce the changes of the ZongCi in different time stages, Zhang believes that "clan identity is the basic emotional expression based on historical memory from the perspective of originality, and clan identity is the choice of boundaries in social contexts from the perspective of context, which reflects the identity of clan as a clan member, that is, clan identity is the product of the combined social memory and clan boundaries<sup>11</sup> clan members." Zhang, C.2014, pp.64-76)This view reflects the fact that clan identity is the result of the common

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<sup>11</sup> Clan boundaries meaning are consanguinity boundary, geographical boundary and ethical boundary. In this study, the boundary between the clans at the Dongkou was pointed out.

social memory and clan boundaries of clan members. Therefore, in this study, is to analyze the meaning changes of the representative ZongCis in Dongkou County of Hunan province in different periods, which are mainly divided into the following stages.

First, feudal society form 1436 to 1911, In this period, the main problem faced by the ZongCi is that the clan under the influence of the feudal imperial authority has formed the clan culture and clan laws, so that the function and meaning of the ZongCi meet the needs of the rulers. Under the influence of such a social environment, the ZongCi has formed the social memory in line with the needs of the rulers and the collective memory in line with the interests of the clans. Among the 11 national cultural heritage ZongCi in Dongkou area, the oldest one is Xiao clan ZongCi, which was built in 1436 and has a history of more than 580 years. The most recent is the Shuangxi Yin Dinggong temple, which was built in 1929 and has a history of 90 years. At that time, the architectural art style of the ZongCi was mainly Chinese style architecture, combined with reliefs and painted paintings. It's contents had educational meaning and auspicious meaning. In the ZongCi, there will be a stage for the entertainment of the clansmen and old-style private schools<sup>12</sup> for the study of the clansmen's children. It wasn't until *The revolution of 1911*<sup>13</sup> that some ZongCis began to be influenced by western architectural style. At the same time, private schools for the children of clansmen began to accept students from other clansmen

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<sup>12</sup> Old-style private schools: It is an educational institution established in a family, clan, or village in ancient China, usually inside the ZongCi. It is a private school in the old days, with Confucianism as the center.

<sup>13</sup> The Revolution of 1911 refers to a national revolution that occurred in the 1911 Chinese lunar calendar. That is, from 1911 to the beginning of 1912, and aimed at overthrowing the dictatorship of the Qing Dynasty and establishing a republic.

and became fully open educational venues.

As the materialized product of the patriarchal clan spirit, the ZongCi is the authority institution within the family. In the feudal ruling period<sup>14</sup>, the lowest setting of the local authority institution of the imperial court was County, and there was no government official administration institution below county. Therefore, the patriarchal clan management at that time played an important role in supporting the feudal imperial rule at the grass-roots level, maintaining the social order and stability at the grass-roots level. It was an unofficial grass-roots Governing body. So how did feudal imperial authority control the clan rights? Ke and Liu expressed their views. They believe that "Clan evolution is a manifestation of national political change and economic development after the Ming Dynasty. Clan evolution practice is a way for thinker of Ming Dynasty and Song Dynasty to use words to change state etiquette and promote education in local places."( Ke, D. W. & Liu, Z. W., 2000, pp3) In this way, ethnic groups are ideologically unified with the state, and the country is recognized by local personnel. From the statement above, we can find that the control clan authority of the clan issued by the imperial authority is realized by the clan organization controlling the clan members. The clan controls the clan mainly includes three aspects: the first one is to establish clan laws at the political level to regulate the behavior of the clan; the second one is to control the family's fields and property at the economic level to control the economy authority of the clan; the third one is to regulate etiquette and family hierarchy at the spiritual and cultural level, so as to control the structural relationships among clan members and form hierarchies within the family. The ZongCi is the place where all these activities are

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<sup>14</sup> Chinese in the feudal ruling period refers to the historical period from the middle of the ancient Warring States period to the end of the late Qing Dynasty (before the Opium War).

performed, so that the members in the family have a common collective memory and form the same understanding. It can be seen that the process of reaching agreement between family and national cognition is an interactive identification process, and the imperial authority controls the people at the grassroots level by affecting the clan.

At that time, every clan had formed a sound patriarchal clan laws. He concluded, "Based on blood relationship, patriarchal clan honored ancestors, maintained family affection, distinguished elders and children in the clan, and prescribed the order of succession and the law that clan members of different positions enjoyed different rights and obligations."(He, J. Z., 1994, pp.88) The patriarchal clan of the ZongCi became an important form of structure in the ancient Chinese society, which was regarded as a holy place by the clansmen, Chinese were full of reverence for it.

The establishment of the ZongCi will help the family sacrificial activities,at the same time, it strengthened the cohesion of the clansmen and supported each other.Through the influence of the family, you can get better social network and better fight for the interests of the clan.The clan forms the same cultural identity in which clansmen tell the world thier clan are and take pride in it.In the long course of China's social development, "The patriarchal clan law combines rites with political authority, divine authority, husband authority and clan authority, and extends to the end of the feudal society" (Guo, W., 2004, pp. 94), whose role is indelible.Through the ZongCi, the world is made aware of their cultural customs and social life, and the ZongCi becomes a place full of memories.

As one of the important carrier forms of clan culture, ZongCi is an important place for clan members to celebrate when major activities such as festivals and ancestral festivals are held. In the ZongCi, a stage is usually set up to perform local

operas. As the materialized product of the patriarchal clan spirit, the ZongCi is the authority institution within the family. They even punish the clansmen who violated the laws after being authorized by laws and regulations. At that time, every clan had formed a sound patriarchal clan laws. Juanli Ye mentioned that: "The state recognizes the adjudication right within a certain range of clan rights, and those who cannot be sanctioned by the clan or the parties who refuse to accept the adjudication can report to the government."(Ye, L. J., 2000, 2) For example, Tu's ZongCi clan laws as follows: "Clansmen in the clan owns fields, soil, graves, tombs, money, debts, or when there is a dispute between the two parties, the person in charge of the ZongCi needs to make a judgment, and the ancestral order shall not be recited without authorization. Those who disagree, or those who speak rashly, shall be held accountable by the person in charge of the ZongCi." (Tu's genealogy of Yunyang, Vol.11) Shen's ZongCi clan laws as follows: "Whoever disputes without telling the person in charge of the clan elder and directly sue the official right, he shall be summoned inside the ZongCi and punished severely."(Zhuxi Shen's clan laws, Vol.7) Through these patriarchal laws, it can be found that the clans exercised their legal duties in lieu of the country and became an important foundation and support for imperial rule at that time. Tian stated in his doctoral thesis that: "the role is complementary to the laws of the state. The so-called rule of the family is like rules governing the country, the family state law is a state-owned law, the state-owned law lies in clear rewards and penalties, and the family rule lies in that parents educate their children. The family state law and state-owned law refers to different events, they they have the same reason. If we consider the clan elder as a "judge", his decision-making authority is supreme, then the ZongCi of the family is the public hall, and clan laws have become an important basis for clan authority. In order to allow the clan laws authoritative, the patriarch often petitions clan laws to the government for approval. Clan laws are originally just a kind of folk rules within the

clan. Once approved by the feudal ruler, the clan laws have become supplements to national laws, so that they have the same effect as the emperor's law and they have the compulsory meaning like feudal law. "(Tian, Y. C., 2005, pp.100-101) In the long course of China's social development, "The patriarchal clan laws combines rites with political authority, divine authority, husband authority and clan authority, and extends to the end of the feudal society" (Feng, Y. et al, 1996, pp.683-726), As the head of a clan, the patriarch is the executor of the clan laws, and the authority he exercises is vested in the clan laws, clan laws role is indelible.

The second, chaos caused period by war from 1912 to 1948. ZongCi, Influenced by the British scholar Edward Jenks's evolutionary history concept, Fu Yan, a modern Chinese enlightenment thinker, believes that "China at this period has finally entered the stage with the militaristic society, and it belongs to a country with Seventy percent clan laws and thirty percent militarism."(Yan, F., 2014, pp5) In China's constantly changing social process of the feudal ruling class in the auxiliary function is not only reflected in the period of political and economic stability, but also in the period of social unrest and war, it is played incisively and vividly. In this process, China's politics has undergone a great change. During this period, due to the political, war and social turbulence, the problem with the ZongCi was that its meaning rose from clan to national, which left people with memories of national unity and national hatred.

The major event during this period were, first in 1921, the Beiyang Government<sup>15</sup> overthrew the Qing Dynasty and China entered a state of Warlords

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<sup>15</sup> Beiyang Government: It refers to the central government headed by Yuan Shikai (1912 ~1928), the first Chinese government to be internationally recognized after the fall of the Qing dynasty.

separatism<sup>16</sup>. Secondly, by the Kuomintang<sup>17</sup> had established the government of the Republic of China<sup>18</sup> for capitalist rule in 1925. The third, the outbreak of the war of the Japanese War of Aggression against China<sup>19</sup> in 1931, and the two civil wars between KMT-CPC civil war<sup>20</sup> in 1927 and 1945 respectively brought misery to the Chinese people. The fourth, the People's Republic of China<sup>21</sup> was eventually established in 1949. Great and radical changes have taken place in Chinese society. Both the ruling class, the social structure and the social institution have taken on a new look. In this period, due to the influence of the war, the Chinese people began to realize that the national disaster had come, and the Chinese people began to resist the foreign invaders. At this time, ZongCi in Dongkou still had the original sacrificial function. Other than that ZongCi building was voluntarily provided by the

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<sup>16</sup> Warlords separatism: This refers to the period from 1851 to 1928 when some people had their own army and its own military factions or military cliques acting independently of China.

<sup>17</sup> Kuomintang: The political party founded in 1911 by Sun Yat-sen; it governed China under Chiang Kai-shek from 1928 until 1948.

<sup>18</sup> The government of the Republic of China: The government agencies of China between 1912 and 1948.

<sup>19</sup> Japanese War of Aggression against China to a nationwide and comprehensive war against Japanese aggression during the Second World War in the mid-20th century of China. The Japanese War of Aggression against China was from September 18, 1931 to August 15, 1945.

<sup>20</sup> KMT-CPC civil war: refers to the war conducted by the Chinese People's Liberation Army under the leadership of the Communist Party of China in the period from June 1946 to September 1949 in order to overthrow the nationalist party rule and liberate China.

<sup>21</sup> People's Republic of China: A communist nation that covers a vast territory in eastern Asia.



clansmen to the country's the Whampoa Military Academy<sup>22</sup> as a military personnel training place, or it became a combat headquarters, station, rear hospital, granary, and so on in the Japanese War of Aggression against China. Among them, on the eve of the Xiangxi battle<sup>23</sup> of Resistance Against Japanese Aggression in 1944, the Fourth Army of the National Government was stationed at the Yang's ZongCi in Jintang, Dongkou. On May 1945, the Japanese army retreated, it used the Wang's ZongCi Tan Jiang as its base. Together with the National Revolutionary Army<sup>24</sup>, the Wang's clansman annihilated Japanese army. In 1938, the National Government established the Huangpu Military Academy in Yang's ZongCi in Qutang, which trained a large number of military personnel for the Anti-Japanese War. From 1940 to 1946, Zhong's ZongCi became the rear hospital of the Anti-Japanese War, and it was also used as a school. During the battle in Xiangxi, it also served as the station of the 151 and 152 Corps of National Revolutionary Army. In December 1935, He Long and Xiao Ke led the Second and Sixth Army of the Chinese Workers' and Peasants' Red Army<sup>25</sup> of

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<sup>22</sup> Whampoa Military Academy: Is a military school run by the Chinese the government of the Republic of China, and it has trained many famous commanders during the Japanese War of Aggression against China.

<sup>23</sup> Xiangxi battle: Also known as the "Xuefeng Mountain Campaign", was the last battle in the frontal battlefield during the Japanese War of Aggression against China. It began on April 9, 1945 and ended on June 7. The main battlefield for the final battle of the Xiangxi Battle was located in Gaosha, Jiangkou, Qingyan, and Tieshan of Longtan Town, Wenshui Township, and Dongkou County of Shaoyang City.

<sup>24</sup> National Revolutionary Army: The army was loyal to the government of the Republic of China.

<sup>25</sup> Chinese Workers' and Peasants' Red Army: Also known as the Chinese Red Army, or simply the Red Army, was group army under the command of the Communist Party of China.

Workers and Peasants in Dongkou County, the Xiao's ZongCi served as a temporary command post. In 1945, the 57th Regiment of the 19th Division of the 100th Army of the National Government used the Xiao's ZongCi as the pre-war headquarters (Oyang, S. B., 2016, pp.95-182). This shows such troubled times have endowed the ZongCi a new function and meaning.

The third, Early Period of the Founding of the People's Republic from 1949 to 1977. Before the founding of the People's Republic of China, Comrade Mao Zedong summarized the famous "Hunan Peasant Movement Investigation Report" during the practice of the New Democratic Revolution<sup>26</sup>. He also mentioned that the "ideology representing all feudal patriarchal laws are the four authorities including political authority, ethnic authority, divine authority, and husband authority, and they are the four great ropes that bind the Chinese people, especially the four great ropes that bind the Chinese farmers." ( Mao, Z. D., 1927) Comrade Mao Zedong proposed clan rights and the landlords and gentry who control them are the objects of the Chinese revolution, thereby solving the social crisis facing China and eventually establishing a new social order. In this period, since the beginning of the implementation of the socialist institution in China, it is necessary to re-establish people's concept of clan culture from the political and social levels. Under the influence of such a social environment, the ZongCi is faced with the problem of changing its original function and meaning, and many past social memories and clan collective memories have been abandoned.

Before the founding of the People's Republic of China, the clan work management in Dongkou was dominated by the most respected or wealthy people

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<sup>26</sup> New Democratic Revolution: Is a proletarian-led, people's democratic revolution focused on opposing imperialism, feudalism, and bureaucratic capitalism.

in the family, after the founding of the People's Republic of China, great changes have taken place in China's political institution and administrative setup, and China has begun to agrarian reform movement<sup>27</sup>. It's the new land reform institution implemented by the government has changed the function and meaning of ZongCis, therefore, the rulers of these clans have changed their dominant position in the family, and the clans have become equal without status or privilege. In his doctoral dissertation, Li mentioned that "In the social transformation movement after the founding of the People's Republic of China, although properties that originally belonged to the clan and ZongCi, such as ethnic fields and Yizhuang, were confiscated as feudal remnants, and various venues for ritual activities were demolished, people's feelings for the village's traditional culture did not disappear with the material form, but instead lurked. At this time, although the ceremony symbolizing the tradition is no longer held in public, the cultural elements supporting this ritual, including clan laws, genealogy, myths, and legends are basically retained."(Sadeghi-Yekta, 2018)

At the same time, the government also set up formal grass-roots management institutions in villages and towns, and the grass-roots governance function of ZongCis gradually disappeared. After the mid-1960s, the ZongCi was Chinese regarded as a symbol of the feudal clan privilege, so it was no longer a place for sacrificial ceremonies. Instead, it became a granary, the office of the village committee and the main educational and teaching site in the village. For example, in 1965, Yang's ZongCi in Jintang was used as an office for the Jintang production team; after 1949, Zong's ZongCi was used as a school venue for Shuangjiang Primary

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<sup>27</sup> The agrarian reform movement described in this paper refers to the major adjustments performed by the Chinese government to land use and institutions since 1950.

and Secondary Schools; Tan Tian ZongCi in Shitian was used as a granary and primary and secondary schools; after 1949, the Liao's ZongCi in Zhantian was successively used as a school, the Zhantian commune, and the tea breaking factory; in 1950, the Yin's ZongCi in Shuangxi was successively used as the Shuangxi primary school, the agrarian reform movement site, the consignment store, the medical station, and the doosan plant , shirt glue length, mattress factory, bamboo processing factory, family planning office and village group warehouse. The ZongCi is not protected after being used as a public place. People can modify and dismantle the original building structure of the ZongCi at will according to different needs, and no one repaired the ZongCis. Therefore, Many ZongCi buildings, murals, sculptures, carvings and other artistic heritages have not been completely protected. Its original sacrificial and clan laws did not continue in this period, and the function of the ZongCi became the common site of the village.

The fourth, Inheritance, innovative and meaning in the new step from 1978 to present. In 1978, China entered a new period of China's Economic Reform. Politically, China's political institution has been improved, and the concept of governance is more inclusive. Economically, tourism has been greatly developed. Culturally, the government and the people are aware of the protection and inheritance of clan culture is very important. Therefore, the problem of the ZongCi is how to better protect it, inherit the clan culture, and make innovative use of the ZongCi, so as to leave more valuable social memories for future generations. Although the early ZongCis still did not receive the attention from the country and the people, many precious cultural relics were destroyed, and even some ZongCis were looted by bandits and robbers. These ZongCis became precarious, and crumbling. And slowly, the country and the people have realized the importance of protecting the excellent culture of the ZongCis, and the ZongCi has rich social

functions and values. Wang Huning put forward that "China's modernization and the future development of Chinese society depend to a large extent on people's attitudes towards the village family culture, and people's attitudes towards the village family culture."(Wang, H. N., 1999) After the baptism of social changes, Dongkou ZongCi can be preserved until now are exceptionally precious historical relics, these lucky to be preserved ZongCi, many also lost its original function and meaning. From this China's Economic Reform of 1987, China's society and economy have been developing steadily and have entered a new step. In addition to reviving and inheriting the original excellent functions and ideas of the ZongCi, the Chinese government will also endow it with new functions and meanings. Since coming into authority, President of the People's Republic of China Xi Jinping has repeatedly stressed family tradition.

At the 2015 meeting to pay New Year calls to Chinese during the Spring Festival, President of the People's Republic of China Xi Jinping (Xi, J. P., 2015) points out that: No matter how much The Times change, no matter how much the pattern of life changes, we should pay attention to family construction, family, family education and family tradition.

At the 10th meeting of the central leading group for comprehensively deepening reform, President of the People's Republic of China Xi Jinping (Xi, J. P., 2015) points out that: The family tradition of leading cadres is not a trivial matter or a private matter, but an important manifestation of their style.

At the sixth plenary session of the 18th CPC central commission for discipline inspection, President of the People's Republic of China Xi Jinping (Xi, J. P., 2016) points out that:

Leading cadres should give priority to the building of their families, and be honest and clean.

This fully reflects the importance attached to the revival of ZongCi culture during the xi jinpings era, In the ZongCi culture, educational functions, Governance by rites, tourism and nostalgic commerce will become its new value. In China, most of the existing ZongCis have been developed as tourism resources, and some of them have been identified as national cultural heritage. In this way, the ZongCi, as the development of tourism resources, has brought its tourism value into play, creating value of social tourism, and provided a place for people to travel and culture edification. At the same time, during the process of visiting the ZongCi, through the understanding of ZongCi culture, family history, clan laws and architecture art, visitors saw the epitome of social history in Hunan Province, understood the social and cultural development process of Hunan Province, felt the traditional patriarchal culture, took the essence and eliminated the dross. Chinese people should accept the ethical thoughts of Courtesy, Righteousness, Honesty in Chinese traditional culture. Finally to regulate their own behavior. The ethical thought advocated by the ZongCi culture plays a guiding role of today's people. It has become the ideological basis and criterion for the government to put forward the establishment of a harmonious society. The famous British scholar Eric Hobsbawm analyzed the process creating traditional culture in Scotland in his book "The Invention of Tradition". The first step is to launch a rebellion against Irish culture, usurp the Irish culture and rewrite the early history of Scotland, and call Scotland the home country and Ireland as a cultural dependency; the second step is to create a new highland tradition that is ancient, original and unique; the third step is to provide a new tradition to Lowland Scotland. Zhang believes that "the process of social governance is full of the core values of the governing party, which comes from both the individual values of the

participants and the members of the social organization." (Zhang, K. Z., 2003, pp.19-25) From the views above, we can find that with the changes of the social environment and the political environment, the influence of the same culture in different contexts has been endowed new meanings and responsibilities. In the primary stage of China socialism, when the laws are not perfect of country, people's moral level plays a greater role. In this period, the ZongCi shouldered the social responsibility of advocating social ethics.

To sum up, I set the time from 1936 to 2020 and I take the ZongCis of Dongkou in Hunan province as my research project. I sort out the information in different periods. ZongCis in the five hundred years of evolution, as the social environment changes, functionality has also changed. There were experienced four important periods. The first from 1436 to 1911, this period, the ZongCi was the place for the clansmen to perform sacrificial rites, carry out the clan law, deliberations, keep the peace of place and educate the clan's children. The second from 1912 to 1948, this period, The ZongCi building was voluntarily provided by the clansmen to the country's the Whampoa Military Academy as training place, or it became a Military command center, hospital, granary, and so on. Due to the social context, The ZongCi was meaning rose from clan to national, which left people with memories of national unity and national hatred. Third from 1949 to 1977, In this time, Because of the political context, many past social memories and clan collective memories have been abandoned. Great changes have taken place in the use of ZongCi. Instead, it became a granary, the office of the village committee and the main teaching place in the village. The fourth from 1978 to 2020, the government and the people are aware of the protection and inheritance of clan culture is very important. Therefore, the problem of the ZongCi is how to better protect it, inherit the clan culture, and make innovative use of the ZongCi, so as to leave more valuable social memories

for future generations. ZongCi's rite was renaissanced. In the process of acting on the ZongCi, in this paper also put forward the problems by ZongCis in different periods and show the function and meaning of ZongCis in different periods and reflect the relationship between ZongCi and people being and society. This is the precious cultural heritage and memory place of the human.

## **2 .Purpose of the Research**

There are four research objectives:

2.1 To study social and history of ZongCi in Hunan province between 1436 and 2020.

2.2 To study the cultural relationship and meaning changes of ZongCi in the social context of Hunan province.

2.3 To analyze the family memory of ZongCi.

2.4 To study the unit analysis of ZongCis , on the day of Qingming Festival.

## **3 .Research Questions**

3.1 From 1436 to 2020, how was the social and history of the ZongCi in Hunan Province?

3.2 How does ZongCi of Dongkou stand for political environment?

3.3 How are the changes in family memory of Dongkou ZongCis in the four periods?

3.4 How kind of ceremonies and activities do Dongkou ZongCis carry out on such anniversaries as on the day of Qingming Festival?

## **4 .Definition of Terms / Concise / More Compact**

4.1 ZongCi



In China, ZongCis are also known as JiaMiao, ZongMiao, CiTang and ZuCi. Their English expressions are Ancestral shrine, Ancestral Hall, Ancestral Temple, and Clan halls. Except for the citations, the term ZongCi is used in this study. Zong refers to the seniors and ancestors of the family. Ci refers to a house dedicated to ancestors, ghosts, or meritorious persons under the feudal political institution. The Dongkou ZongCi is a place that people under the same tribe use to worship ancestral tablets, hold sacrifice group elections, and engage in family affairs. But in China, ancient ZongMiao are usually referred to places where the ancestors are sacrificed by the royal family and nobles.

#### 4.2 Social memory

Social memory refers to all "memory", preserved and transmitted through various media in a society. (Wang, K. M., 2001, 5) The famous German scholar Harald Welzer defines social memory as "the sum of the social experiences of all members in a large self-group". (Harald, W., 2007, pp6) It shows that social memory is actually a collective cultural memory with group characteristics. The ZongCi is where the clansmen's memory of family members is placed.

Family memories are part of social memory, it is composed of experience among the crowd and past history, myths, and legends. It refers to a part of "memory" in the former that is often collectively recalled in this society and becomes a common memory shared among members in society or among members of a certain group. When studying the cultural evolution process of Dongkou ZongCi from 1436 to 2020, I have discovered that the ZongCi preserves social memory through media such as history, legend, and ritual. At the same time, the generation of this memory is affected by the surrounding social and political environment, which changes the function and role of the ZongCi.

#### 4.3 Meaning change

Meaning change belongs to the category of social change. Social change involves all areas of social production and life, and refers to the dynamic process concerning all social phenomena and their consequences. This study mainly refers to the changes of functions and meanings of Dongkou ZongCi to people and society in different periods.

#### 4.4 Patriarch

Patriarch, also known as "ZongZi". For the sake of their own or common interests, the clansman generally refer to the elders male in the clan as the head of the clan. The patriarch has great patriarchal authority, and he is responsible for managing all matters within the clan, including family disputes, marriage, funerals, ancestor worship, ZongCi management and other affairs. The authority that a patriarch owns is clan rights.

#### 4.5 Clan

Clan, an anthropological term, a social unit, it refers to an ethnic group consisting of several nuclear families for the purposes of survival and security. Clan members come together as a result of clan celebrations, sacrifices, events, finances, or a crisis.

Clan laws (patriarchal law), In China clan laws is also called patriarchal law, clan rules, family laws, familial rules, family style, and family discipline. Clan laws refers to the institution that adjusts the personal relationships between clan members and their property, and it is a norm for family autonomy. This institution plays a role in maintaining political hierarchy and stabilizing social order.

#### 4.6 China's economic reform

The expression China's economic reform (reform and opening-up) refers to a series of policies adopted by China after the Chinese eleventh CPC Central Committee Third Plenary Session, in December 1978. In this study, according to the relevant policies promulgated and implemented by China and the content of the third plenary session of the 11th CPC central committee, China's economic reform and opening up refers to the relevant economic policies promulgated and implemented in China after the third plenary session of the 11th CPC central committee in 1978. The period of China's economic reform and opening up refers to the period from December 1978 to the present. (Deng Xiaoping. 1992.)

#### 4.7 Feudal thought dregs

Contains many contents, such as: First, the hierarchy of feudal society of people. Second, Men have higher social, political and economic status than women. The third, no matter whether the emperor was right or wrong, anyone who disobeyed the imperial decree was plotting rebellion. Fourth, fatalism that the nobles and emperors are doomed. It's god's will. No one can turn it around. Fifth, closed thinking. This article mainly refers to the same thoughts in the ZongCi culture, which were abandoned in the development of the ZongCi culture in today's China.

### 5. Research Methodology

#### 5.1 This research qualitative research method uses.

Descriptive analysis qualitative research refers to define qualitative methods based on the use of objectives and art researches as well as the history of qualitative research methods. This term is used to specify the qualitative research methods in different stages, which is usually used in the qualitative issues in the dimensions of popularize and popular phenomena.

## 5.2 Research geographical area

My Place of Research is Dongkou county Shaoyang city Hunan province of China.

## 5.3 Population and Sample

### 5.3.1 Key informants

5.3.1.1 Mr. Zeng Chuanguo, Chief of Zeng's ZongCi, Founder and Director of Gaosha Museum of Literature and History and Culture.

5.3.1.2 Dongkou main representative ZongCi patriarch.

5.3.1.3 Administrators of ZongCis, clan members.

5.3.1.4 Maintenance personnel in the construction and maintenance of ZongCis.

### 5.3.2 General informant

5.3.2.1 Staff of relevant administrative departments of the government.

5.3.2.2 A member of a clan who has settled in another region.

5.3.2.3 Villagers around the ancestral hall (Other surnames).

5.3.2.4 Tourists and visitors.

### 5.3.3 Data Collection Tools

5.3.4 Interview Questionnaire.

## 5.4 Content

I will sort out the social and history of ZongCi in Hunan province between 1436 and 2020, and cultural relationship and meaning changes of ZongCi in the social context of Hunan province too, and as to social memories and family memories for future generations. I will collect of ceremonies and activities do Dongkou ancestral hall carry out on such anniversaries as on the day of Qingming Festival.

## 5.5 Duration

The research time from 1936 to 2020.

## 5.6 Field work

5.3.1 Conduct field work on local ZongCis in Dongkou county, hunan province, and conduct field investigation on their evolution history, artistic characteristics, cultural background, patriarchal clan laws, ritual customs and representative clan members.

5.3.2 Collect information about Dongkou ZongCis through institutions such as ZongCis, museum, archives, library and cultural relic protection unit.

5.3.3 Collect policy documents of the state or governments at all levels related to the ZongCis.

5.3.4 Collect information on the connections between ZongCis and people, society, politics and art, and the changes affecting their relations.

The above will be taken as the main basis of the study.

## 5.2 Data collection

Image information studied includes audio data, slides, images, video, information and calendar postcards, menus, labels, advertising banners, maps, text, recognition, etc., for analysis purposes. The information will be collected and analyzed by means of replication, recording and video recording.

## 6. Research Data Collection Tools

### 6.1 Research Tools

- Survey
- Interview form
- Observer
- Documentary studies

Through various channels, using various methods and methods, there are plans and purposeful understanding of the real situation of things. Processing, and gradually understand the nature and laws of objective things.

The interview question form is one of the important information collection tools. According to the research questions formulated in advance, they will be

submitted to the interviewees in written form. The interviewees will have a clearer understanding of the research content and make targeted explanations. Researchers can also develop new questions about the answers given by the interviewees or consider deeper interviews. At the same time, the question-and-answer form can make both sides of the question-and-answer participants keep communication and flexibility and give the interviewees enough time to consider problems.

However, during the interview, the interviewer is required to explain the content on the question and answer form to help the interviewee understand. After the interview, we can consider whether we need to organize more in-depth interviews according to the process and results of the interview. Interviews can be conducted with different people or multiple times with the same person.

## 6.2 Data Collection

### - A fieldwork

Fieldwork is a general term used to describe the collection of raw materials. Fieldwork is mainly carried out in the field. Such as interviewing or observing clansmen to learn their language, folklore, and clan's social structure are also included. In some situations, the fieldwork must be designed to avoid the risk of observer effects or over-theorization or idealization of the actual cultural activity. Field investigation can be divided into five phases of Dongkou ZongCi: preparation phase, start phase, investigation phase, investigation report writing phase, and supplementary investigation phase.

## 6.3 Data Tabulation and Analysis

Research record can be used as one of the personal data of researchers, and the main content is research objectives, research plan, and time arrangement and so on. At the same time, it shall also include the list, address and contact information, time arrangement of tasks, research funds and other contents of researchers. Researchers need to check the work record in time to determine the

work stage and the considerations of different work stages, etc. Finally, the record can be stored as auxiliary data.

#### 6.4 Research results

The basic data recording tools are cameras and recorders. Cameras are used to collect image data and should be used for image data collection of ZongCi and on-site image data of ZongCi related activities. The recorder is used to record conversations in formal or informal situations to facilitate further data analysis and research. In the scope of a scientific and technological research project or research project that you are engaged in, a series of mental and physical work, such as experimental observations, investigations, and comprehensive analysis, are obtained and reviewed and identified to confirm creative results with academic significance and practical value.

### 7. Scope of the Research

#### 7.1 Scope of study

This study takes ZongCi of Dongkou in 1436-2020 periods as the main research object, and is based on architecture art involving culture, economy, politics and other aspects.

#### 7.2 The research areas

The spatial scope of this study is Dongkou county, Hunan province of China. Dongkou county, located in the central and western part of Hunan province, is known as Capital of Chinese ZongCi culture for media, and is known as Capital of County of Chinese couplet culture for Chinese couplet association". Xiang (Xiang, J. N., & Zhao, Y., 2014, pp.86-93) comments "At the same time, Dongkou county has the largest number and most concentrated group of ZongCi buildings in China. In its heyday, Dongkou had more than 300 ZongCis. After a tortuous evolution process, more than 100 ancient ancestral temples have survived to this day." In recent years, the state

has given great support to the inheritance and protection of ZongCi culture. Dongkou county several ZongCis are listed as national or provincial cultural relics protection units. Among them, there are 11 national level cultural protection ZongCis. Therefore, this study is representative.

### 7.3 Research Unit of analysis

There are many ZongCis in Dongkou. This study will take Dongkou Gaosha Museum of Literature and History and Qingming Festival as the key research object. I will to study its social memory and meaning changes in four periods in detail, and specifically study its main ritual activities, such as on the day of Qingming Festival, the Chinese New Year, and memorial day of death anniversary of ancestor. Gaosha Museum of Literature and History is also the Zeng's ZongCi. Zeng's ZongCi was built in 1742, about 278 years ago. It has more than 30,000 clansman and is the largest ZongCi building in Dongkou County. As a museum, it was established in 1992 to protect the Zeng's ZongCi. In 2011, it was listed as one of the 13 private museums in Hunan Province. In 2013, it was listed as a national key cultural relics protection unit in China. In 2014, the Dongkou County Tourism Bureau guided and started to build it into a national 3A tourist attraction for Zeng's ZongCi. In the same year, the Dongkou County Civil Affairs Bureau and the Gaosha Town People's Government commissioned the Gaosha Museum of Literature and History to repair the Gaosha Anti-Japanese Martyrs Cemetery 600 meters away from the Zeng's ZongCi. The museum has completed the basic work including integrating cultural relics and tourism resources. The Gaosha Museum of Literature and History is not only a museum, it also retains the original functions of the Zeng's ZongCi. The museum displays and inherits the civilization left by the offsprings of the Zeng's, promotes cultural exchanges, and reflects the politics and history of Hunan Province. It retains important social memories of people in different periods and it is an important local cultural and historical treasure house. It is a representative in the ZongCi in Dongkou



County. Qingming Festival is a major traditional Spring Festival. It is a fine tradition of the Chinese nation since ancient times to sweep tombs, offer sacrifices and remember ancestors. so they are selected as the key analysis unit in this paper.

#### 7.4 Time (Duration and length)

In terms of time, according to the evolution history of Dongkou ZongCi, I have divided this paper into the following four stages for analysis:

7.4.1 Period from 1436 to 1911, feudal society

7.4.2 Period from 1912 to 1948, chaos caused period by war.

7.4.3 Period from 1949 to 1977, Early Period of the Founding of the People's Republic.

7.4.4 Period from 1978 to 2020, since the inheritance, innovative and meaning in China's Economic Reform.

According to the influence of different historical, social, political, cultural and artistic environments, the changes of social memory and meaning change left by the ZongCi are analyzed.

## 8. Research Framework

This study uses two research concepts: "Social memory" and "Meaning change".

Social memory theory was first confirmed in the perspectives of psychology, sociology, and cultural scholars. French sociologist Maurice Halbwachs proposed the concept of "collective memory". He believes that the "past" is not objective in people's minds, but a social construction. Steven Sangren, Professor of Anthropology gives his opinion "American scholar Paul Connerton emphasized the inertia of memory. He focused on the relationship between memory and physical practice. He also proposed that collective memory is maintained through social communication. Jing

Jun divided the social memory theory into four categories, including collective memory research, public memory research, popular memory research, and imaginary memory research."(Steven S., 1998, (1)) Jing Jun in *The Temple of Memories*, he cleverly used the "Kong's temple" reconstruction process to show the social structure of memory. The reconstruction of the Kong's temple is like constructing memory elves, and the content of memory is strongly shaped by the institutional environment. "Kong clan selectively and creatively uses history and tradition ... a series of practices that are in the process of being transformed and adapted to the changing environment."(Jing, J., 1996)

Meaning change belongs to the category of social change. Social change involves all areas of social production and life, and refers to the dynamic process concerning all social phenomena and their consequences. This study mainly refers to the changes of functions and meanings of Dongkou ZongCi to people and society in different periods.

Before the founding of the People's Republic of China, this was divided into two stage, from 1436 to 1911 and from 1912 to 1948. During this two stage, the ZongCi at the cave entrance experienced the feudal dynasty's rule period and the baptism of war. This kind of experience includes both the memory from the clan's experience and the suffering memory from the ZongCi's war and even destruction. This stage, also known as the frustration of memory, it details how people deal with suffering. Throughout the study, Dongkou ZongCi has been built, decayed and revived. Under the influence of different social, political, cultural and artistic environments, Dongkou ZongCi showed its Different social and familial memories, at same time unique cultural value to the world.



Figure 1 Conceptual Research Framework

Source: Han Lei Provide

## 9. Literature Review

The following is a literature review of this study. Researchers collected literatures of and studied and analyzed them. Literature review is the theme of the centered: "Zong Ci, Hunan province, the Place of Social Memories and fancy Change of Ancestral Hall, China."

9.1 Research on ZongCi and its evolution history and function changes in Dongkou county of Hunan province.

In accordance with the research object and evolution history of this study, the researcher has done the following document data collation and collection work:

9.1.1 The basic situation and evolution history of the ZongCi in Dongkou county were recorded in the Dongkou cultural and historical book "The scenic spots in Dongkou" compiled by the CPPCC Committee of Dongkou County in 2016. The book shows the history and culture of the ZongCi in Dongkou county and the life

style of the people in Dongkou county. From the book, it is sort out the historical context of the ZongCi in Dongkou county for researchers. In the third chapter of the book, "Magnificent ZongCi", 27 representative ZongCi in Dongkou county are recorded in detail. Among them, 11 are state-level cultural relics protection units, including the Wang's ZongCi in Tanjiang with the longest history of more than 500 years; The Yang's ZongCi in Jintang, known as the most artistic beauty of architectural appearance; the Yang's ZongCi in Qutang with the most political meaning in the war time; And the Gaosha Zeng's ZongCi with the largest scale and the most cultural relics. This book provides historical documents for my research, which is an important source of historical information of this study. (Oyang, S. B., 2016, pp. 95-182)

9.1.2 In the "Selected Cultural Materials of ZongCi" written by the curator of Gaosha Cultural and Historical Museum (clan elder of Zeng's ZongCi) of Mr. Zeng Chuanguo, 11 national level ZongCi for cultural relics protection in Dongkou county are introduced, and the folk art creation of local ethnic groups is described. In the book, the evolution history of Gaosha Zengshi ZongCi is also introduced in detail, which is attached with the rich picture materials to reflect the family's memory of ZongCi in different periods. At the same time, the book explains the proper terms commonly used in the clan culture, explains the origin, function, ancestral introduction, genealogy, clan cabinet, current situation, and future prospects of the ZongCi. Mr. Zeng Chuanguo provides a summary and brief introduction of Gaosha Culture and History Museum in Dongkou County as well, which provides rich literature support for the unit analysis of Gaosha Zeng's ZongCi in this study. (Zeng, C. G., 2012, pp. 1-96)

9.1.3 The book "Thundering around the world", edited by Chen Lixin and Zhong Yi, is a book commemorating the 70th anniversary of the victory of the Anti Japanese war in Gaosha. The book records the historical witness of the battle in

Western Hunan with pictures and texts. It shows the ethnic soldiers, battlefield sites, ZongCi buildings, cultural relics, etc. which have experienced the war, as well as the works created by calligraphers and painters from all walks of life and folk artists with the theme of the Anti Japanese war in Gaosha. It is an important historical support for this study. (Chen, L. X. & Zhong, Y., 2015, pp.5-23)

Mr. Zeng Chuanguo also provides the restoration records of Gaosha Anti Japanese martyr cemetery and the brief introduction of the plaque, couplets and stone carvings of the noble Anti Japanese martyr cemetery, as well as the poems he wrote in 2015 with the theme of Gaosha Anti Japanese war. All of them fully show the clan's memory of the war-torn ZongCi in this period.

9.1.4 The book "The world ZongCi Tour for Dongkou" edited by Mr. Zeng Chuanguo shows the artistic and cultural connotation of the people in the ZongCi building in Dongkou county. It publishes the calligraphy and painting works during the first ZongCi cultural tourism festival in Dongkou County in 2016, sharing the song named "The world ZongCi Tour for Dongkou" created by musicians for the Dongkou ZongCi cultural tourism festival, and it records the grand celebration of the ZongCi tourism cultural festival, which provides valuable information for the study of the new evolution of ZongCi in Dongkou county from 1978 to 2020. (Zeng, C. G., 2016, pp.7-174)

## 9.2 Information on the concept of social memory

9.2.1 "THE TEMPLE OF MEMORIES: History, Power and Morality in a Chinese Village" is an excellent anthropological work, which is mainly composed of the concept of "Collective memory" put forward by Maurice Halbwachs in 1925, providing theoretical support for the analysis of the changes of Dachuan. At the same time, it interprets the important historical process of the reconstruction of the Confucian

Temple by the people of this Confucian village in Northwest China. This book takes the cultural identity, historical sense of mission and spiritual belief of a group of proud and creative people of Dachuan as a typical case of reconstruction after destruction.

In February 2019, I determined that my research content is mainly about the social memory and meaning change of ZongCi in Dongkou County, Shaoyang City, Hunan Province, China, which is similar to the research concept and research method in "THE TEMPLE OF MEMORIES" This book can be an excellent example reference for my next research. I have learned a lot of anthropological knowledge from the book, and these knowledge can become the theoretical basis and support for my next research topic. The author's extensive investigation in Dachuan is to understand how the village's past affects the village's present. It is mainly related to the following two contents, which are the core points of the whole research:

Frist, it is the suffering experience of Dachuan people, which includes two aspects: Personal experience memory and village destroyed painful memory. That is to say, the defeat of memory is the treatment of people's suffering experience.

The second, after the China's Economic Reform. Politically the politics, economy and culture of Dachuan have been restored and developed, and the Confucian temple has begun to be rebuilt in large scale. This phenomenon can be understood as a kind of post disaster treatment of the past painful experience of Dachuan people. That is to say, the reconstruction of memory is the local reconstruction after people's setbacks.

The Dongkou ZongCi I studied also has the experience of construction, decline and revival, so the above two research theories are also applicable to my research. As for the concept in the book, I have learned that the author divides social

memory into three basic orientations: Collective memory, official memory and folk memory.

Collective memory: Study how members of a social group share the past, how they share their common rituals, their complex interpersonal relationships, activity spaces and social relationships.

Official memory: This orientation is to investigate how the rulers of the society manipulate the historical concept of the public through the mass media, education institution, mainstream art, public memorial and the official chronicle Committee. It focuses on the manipulation of social memory by different political institutions in legislative reform, court ceremony, historical ceremony, national holiday, etc.

Folk memory: The mysterious and often semi-mysterious historical view are shared by members of certain social groups, who do not necessarily adhere to the dominant, popular or official view of the past. These scholars generally use it to prove their resistance to various forms of domination in their analysis of anti-memory.

The whole idea of this book is to divide the research into two parts in accordance with the above two core points: The first part is the defeat of memory. Through the description of "Historical memory", "Horror memory", "Suffering memory" and "Hate memory", the author shows the memory of Dachuan people's own culture and history. For example, ethnic conflicts between Hui and Han Nationality, Maoist movement, persecution of Cultural Revolution, criticizing Linbiao and Confucius, water conservancy project of Yanguoxia Hydropower Station destroyed ancestral graves of Dachuan people, changes of leaders, labor transformation, political disturbance, property transformation, etc. In the process of identifying with the Kong family, Dachuan people have been humiliated and tortured, and they have left an

eternal memory in body and mind. The second part is the reconstruction of memory. Through three parts of "Ritual memory", "Genealogical memory" and "Memory of cultural symbols", the author expounds how Dachuan people revived their culture and rebuilt the Confucius Temple.

It can be seen that the theory of "Social memory" mentioned in the book is: A group's social memory will be affected by external and promissory factors, and the memory of people in the group will have errors and distortions due to their own purposes or unconscious choices. At the same time, the social memory is constantly changing. When people in the group need or have external pressure, they will selectively change their memory.

In the research, the author uses the methods of historical documents, field interviews, field experiences, historical events, historical legends, theoretical review, cultural description and story construction. At the same time, the author completes the book on the basis of Maurice Halbwachs's "Collective memory" theory. This book makes me gain a lot, for example: Cultural concept, research perspective, research theory, research methods, all of which provide reference for my research work. (Jing, J., 1996, 1-203)

9.2.2 What Paul Connerton wants to demonstrate in his book "How Societies Remember" is that "Memory" is an extremely common individual function, but there is another kind of memory relative to individual memory - Social memory. In addition to the introduction, the book is divided into three chapters to discuss social memory, memorial ceremony and physical practice. Connaton mainly discusses two themes: One is what is "Social memory" and the other is "How society remembers".

As for the "Social memory", according to Connaton, memory is instrumental, and all the beginnings contain memory factors, serving the reality. He gave an



example: During the French Revolution, through the trial and execution of King Louis XVI in public ceremony, he refuted the king's sacred aura ("Halo" refers to the monarchy and the political theology that legitimizes it). Connaton concluded that it was through the performance of the memorial ceremony to convey and maintain social memory.

At the beginning of the chapter "Memorial ceremony", Connaton firstly gave an example: On November 8th, 1923, Hitler was arrested and jailed after a failed coup at the beer hall of bagbraukael in Munich. Every November 8th after the Nazis came to power, Hitler would go to the brewery to give a speech and hold a memorial ceremony (there are about ten kinds of memorial days or celebrations in the book). This shows that the memorial ceremony plays an important role in shaping group memory.

In the third chapter, "Hands-on Science", Connaton argues that the memory of the past can not be traced back to the historical source, because in the habitual memory, the past seems to accumulate in the body. In order to further explain how memory accumulates in the body, the author firstly distinguishes two fundamentally different types of social practice - "Materialized practice" and "Engraved practice". In the final analysis, Connaton's point of view is that society also has memory, and society transmits memory through memorial ceremony. Because ceremony is completed by body, society transmits and maintains social memory through physical practice.

In the book, first in terms of the social memory and identity, I have learned that as a term of social memory has an important premise, this is social memory is often based on a specific category, and this category or interval in most cases is to point to have common blood lineage and a group of culture. The social memory is by this group of contemporary experience, past history, myths, legends, etc, and

literature, oral history, behavior by ritual (all kinds of celebration, ceremony and discussion) and visualization is symbolic objects (such as statues, terrain and landform, etc.) associated with some memories as the medium, in this way, a set of fixed identity mode is constructed, which can be preserved, extended and passed on in a society through generations. The ZongCi of full compliance with this and I study, the ZongCi is established jointly by related people, reflecting their social memory, through the analysis of the ZongCi, the concept can make people more clearly see clan group mode of social identity, members, in turn, can deepen and enhance each other's approval.

In terms of the political value of social memory, Connaton has put forward a point in the introduction: To control the memory of a society, to a large extent, determines the level of power. As an example, Connaton states: "It is not only a technical problem, but also a direct impact on legitimacy to organize collective memory with the help of information processing mechanism. This involves the control and possession of information, which is a crucial political issue. Social memory itself does not have any political form or political nature. However, once social memory is required by political power and interests, political power will try its best to form the field of ideology, attracting collective memory and identity into it, and reshape, squeeze and use them, in turn, better control or agglomerate corresponding communities (ethnic groups). "In this study, the evolution of ZongCi fully reflects the influence of politics on the function and meaning of ZongCi in different periods, and also leaves different social memories. (Paul C., 1989, pp.1-90)

### 9.3 Information on the concept of meaning change

9.3.1 Aleida asman, a German scholar, is one of the founders of the theory of "Cultural memory". Her masterpiece "Memory space: The form and change of cultural memory", discusses the form and change of cultural memory.

The book tells about many excellent literary and artistic works of memory and form. Author Aleida Asman in this book uses a lot of scientific research tools, to the entire content of the symbolic forms of inheritance, such as classical literature, art, as the research object, such as specific and detailed analysis of the cultural memory for us all sorts of function and the media, providing a rich, profound and explanatory theoretical framework for "Cultural memory". In the book, Asman reveals a truth: We think history is written to preserve memories. In fact, the other side of preserved memories is those that have been abandoned, covered up and tampered with. Asman said: "Shakespeare used his historical plays to make himself a co-producer in creating a new national myth." By extension, the historical memory is indeed an important means of establishing national identity. Every country and nation emphasizes the historical tradition, and the formation of tradition is rooted in the washing and precipitation of cultural memory. (Aleida A. & Pan, L., 2016, pp.19-45).

This is just like the ZongCi studied in this paper. Under the influence of the feudal rulers, it is an architectural art created by the clan. As a carrier of cultural memory, it shows the imprint of different periods affected by the social environment in terms of architectural style, decorative art and use function. Its meaning and function are constantly changing, which is largely the result of the role of the political environment.

9.3.2 British scholar Eric Hobsbawm's book "The Invention of Tradition" is composed of six case studies, which respectively study the national costume of Wales, the reconstruction of Scottish classics, the change of British royal ceremony, the change of Indian ceremony etiquette under British rule, and the African nation's imitation of British middle-class life style, and the changes of national festivals and popular culture in England, France and Germany from 1870 to 1914. With detailed

materials and vivid narration, the author reveals to us that tradition is not the unchanging legacy handed down in ancient times, but the living creation of contemporary people; Those seemingly long-standing traditions that affect our daily life, in fact, have only a very short history; We have been and have to be in the state of inventing tradition, only in modern times, This kind of invention is just getting faster.

The book's core argument is that the traditions that Europeans are passionate about today can only be traced back to the end of the 19th century. Such as Scottish tartan, British Royal pomp and so on, these phenomena are far less ancient than the legend, and they can only be traced back to the Victorian era. What's more interesting is that many highly praised traditions are foreign. Even so, what is the meaning of such a discovery of the truth of "Legend"? Will it make us no longer cherish our tradition? No. Tradition, of course, is not all truth. Many traditions do contain the elements of lies, but the constant and repeated will make them precious and noble. The point is not that they used to be lies, but that they changed from lies to legends. (Eric, H., 1974, pp.1-89)

Through the study of the author, we can see how the change of meaning is produced in traditional culture, and the factors that affect the change of meaning are also reflected in the study of Zongzi.

## 10. Research Presentation

### Chapter 1:

This first chapter mainly introduces the origin, ideas, methods and meaning of the topic selection. The research methods of topics are analyzed. At the same time, it introduces the main theoretical perspective and related research status. And

mainly defines the scope of research, such as geographical space, time range and research object range. This paper expounds the basic meaning of social memory and meaning change of key concepts, and then introduces the selection of cases.

#### Chapter 2:

The second chapter analyzes the social evolution history of Dongkou ZongCis in Hunan province and its functions of from 1436 to 1911. Talk about the ZongCi relationships to the society and the clansmans. analyzes the meaning changes, social memories and family memories of the ZongCi architectures in Dongkou under the influence of society in from 1436 to 1911. And explains the case of ZongCi migration memory, introducing the historical practice of the ZongCi sacrifice ceremony, the artistic characteristics of ZongCi architecture, the role of patriarchal clan laws, explaining the role of ancestral memory on the meaning change of ZongCi, and analyze the meaning of ZongCi culture, family memory and ZongCi under the influence of political environment.

#### Chapter 3:

The third chapter analyzes the social evolution history of Dongkou ZongCis in Hunan province and its functions of from 1912 to 1948. Talk about the ZongCi relationships to the society and the clansmans. analyzes the meaning changes, social memories and family memories of the ZongCi architectures in Dongkou under the influence of society in from 1912 to 1948. This part mainly explains the current situation of suffering under the background of war, and how to wake up the national consciousness after the war. What's more, clansman did the deeds that helped China to survive the national disaster, and left the memory of national hatred and national unity, which influenced the change of the meaning of ZongCi.

#### Chapter 4:

The four chapter analyzes the social evolution history of Dongkou ZongCis in Hunan province and its functions of from 1949 to 1977. Talk about the ZongCi relationships to the society and the clansmans. analyzes the meaning changes, social memories and family memories of the ZongCi architectures in Dongkou under the influence of society in from 1949 to 1977. And analysis the cause of the the background of cultural and rite stagnation of ZongCi, and analysis it take the setback memory of the clansmen, and analyzes the great change of the function and meaning of ZongCi.

#### Chapter 5:

The five chapter analyzes the social evolution history of Dongkou ZongCis in Hunan province and its functions of from 1978 to 2020. Talk about the ZongCi relationships to the society and the clansmans. analyzes the meaning changes, social memories and family memories of the ZongCi architectures in Dongkou under the influence of society in from 1978 to 2020. Explain the revival of the establishment of clan identity, the clan feelings of the clansmen and the promotion of the clan identity. The revival of the traditional rite the restoration, protection, inheritance and new features of the architectural art of the ZongCi, and the historical and cultural resources and tourism development of the ZongCi.

#### Chapter 6:

Case study taking the Zeng's ZongCi (Gaosha Museum of Literature and History) as the key research place, and the Qingming Festival as research unit of analysis, this paper makes a detailed analysis of its social memory, family memory and the changes of meanings in different periods. Introduce the origin, history and evolution of the Qingming Festival, and makes a detailed introduction of its Qingming

Festival ceremony to explain the significance of Qingming Festival.

Chapter 7:

Conclusion

### **11. Benefit of Research**

11.1 This study uses two research concepts of "Social memory" and "Meaning change", and divides them into four different historical periods to make an academic exposition of "ZongCi" in Dongkou County, Hunan Province. At the same time, it makes up for the blank of the deep research on ZongCi culture from the perspective of the social memory and meaning change. Moreover, it provides a theoretical basis for the government or researchers to define the social memory, function and meaning of the ZongCi in the future.

11.2 In this study, the value of ZongCi is further studied from the perspective of social memory and meaning change, so as to help people to fully understand the evolution of ZongCi culture, thus providing abundant information resources for future researchers. This paper can be a model for cultural studies. In this study, the relationship between "ZongCi" and "Social memory and meaning change", as well as the research perspective of recording, are not only the study on social life and culture in Dongkou county, Hunan province, China, but also a model for the study of other art forms around the world.

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## CHAPTER 2

### Historical memory: Dongkou ZongCi in Feudal Society

(From 1436 to 1911)

ZongCi is a place where Chinese people worship and worship their ancestors, and it is a symbol of traditional Chinese Confucian culture. The ZongCi system came into being in the Zhou Dynasty. At that time, ZongCis were exclusive to the emperor, and scholar-officials were not allowed to build them. It was not until the Song Dynasty that Zhu Xi, a famous Neo-Confucianist, advocated the construction of ZongCis for families, that is, each family should build an ZongCi to worship their ancestors.

The ZongCi of Dongkou is the interweaving center of the local clan power and theocracy, which embodies the characteristics of the unity of the patriarchal system, family and country in the feudal society, and is a place to unite the national unity. It is the largest and most decorated architectural group in the urban and rural areas of Dongkou, which is not only towering and magnificent, but also infuses the essence of the traditional family culture. As a unique cultural landscape in Dongkou area, it is the representative of local economic development level and Chinese Confucianism culture. Every ZongCi in Dongkou records the family tradition and the past glory, and is the temple of God the family. As the symbol and sign of the long history of the Chinese nation and the Confucian culture, it has incomparable influence and historical value.

The chapter analyzes the social evolution history of Dongkou ZongCis in Hunan province and its functions of from 1436 to 1911. Talk about the ZongCi relationships to the society and the clansmans. analyzes the meaning changes, social memories and family memories of the ZongCi architectures in Dongkou under the influence of society in from 1436 to 1911. And explains the case of ZongCi migration



memory, introducing the historical practice of the ZongCi sacrifice ceremony, the artistic characteristics of ZongCi architecture, the role of patriarchal clan laws, explaining the role of ancestral memory on the meaning change of ZongCi, and analyze the meaning of ZongCi culture, family memory and ZongCi under the influence of political environment.

### **1 .Ecological and physical space of DongKou**

As shown in the figure 1 below, DongKou county is located in Shaoyang City in the southwest of Hunan Province, at the east foot of Xuefeng mountain and the upstream of Zijiang River. It borders Longhui County in the East, Hongjiang City, Huitong County and Suining County in the west, Wugang City in the South and Xupu County in the north. During the period of the Republic of China, DongKou was a part of Wugang County. In April 1952, it was separated from Wugang County and was subordinate to Shaoyang district. In January 1986, the district was withdrawn and was under the jurisdiction of Shaoyang City. DongKou town is 111 km away from Shaoyang City and 338 km away from Changsha City. Geographical coordinates: 26°51 '38 " ~ 27°22' 2" N, 110°8 '40 " ~ 110°57' 10" E, 65.3 km from north to south, 80.15 km from east to west, with a total area of 2199.38 square kilometers, accounting for about 1.04% of the total area of the province. Frontier is located in the central and western part of Hunan Province, and the terrain is high in the northwest and low in the southeast. (Dongkou C. C. C. C., 2012, pp.24)

The whole territory belongs to the subtropical monsoon humid climate zone, with four distinct seasons, abundant heat, abundant rain and obvious monsoon. The annual average temperature is 16.7°C, rainfall 1525.9 mm, sunshine 1424.0 hours and frost free period 294 days. Natural disasters mainly include water and drought. DongKou county is rich in mineral resources, water resources and natural resourc

es. Its historical and cultural landscapes include ancient business roads, ancient battlefields, famous temples, former residences of celebrities, ethnic customs and ancestral halls..(Dongkou C. C. C. C., 2012, pp.24)



Figure 2 Location analysis chart of Hunan province in China.

Source: Drawing by the article author

Accessed on: August 25, 2019.

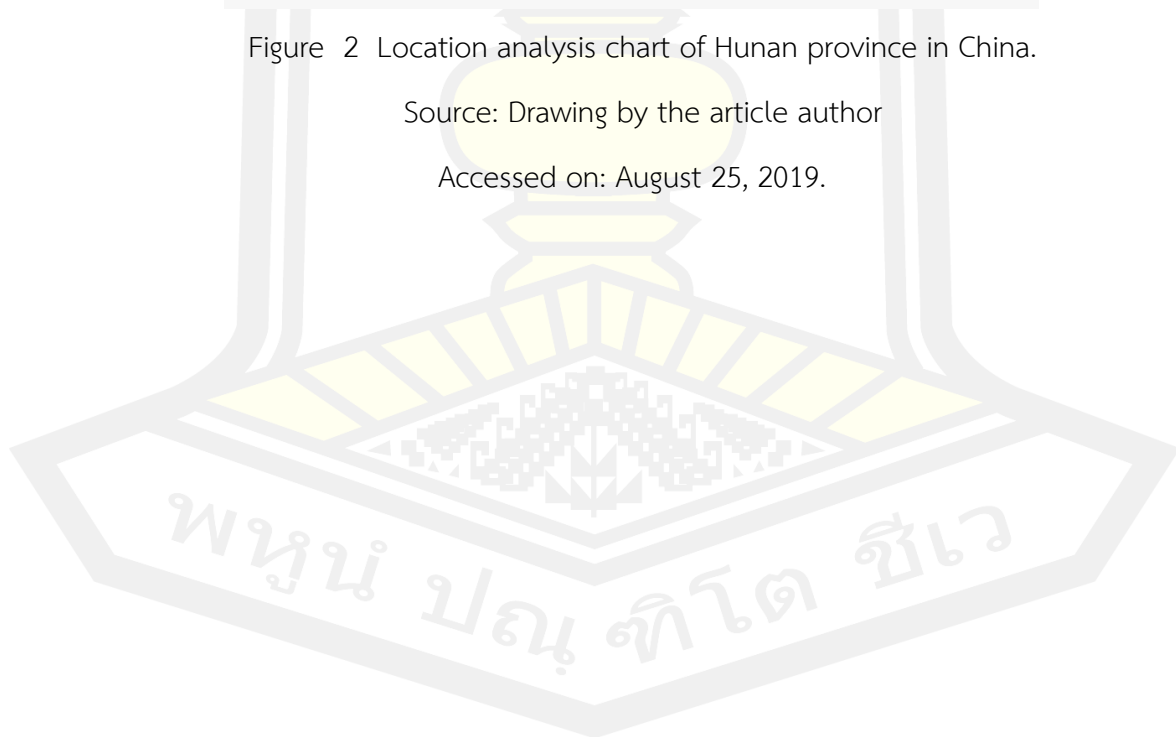




Figure 3 Location analysis chart of Shaoyang city in Hunan province.

Source: Drawing by the article author

Accessed on: August 25, 2019.

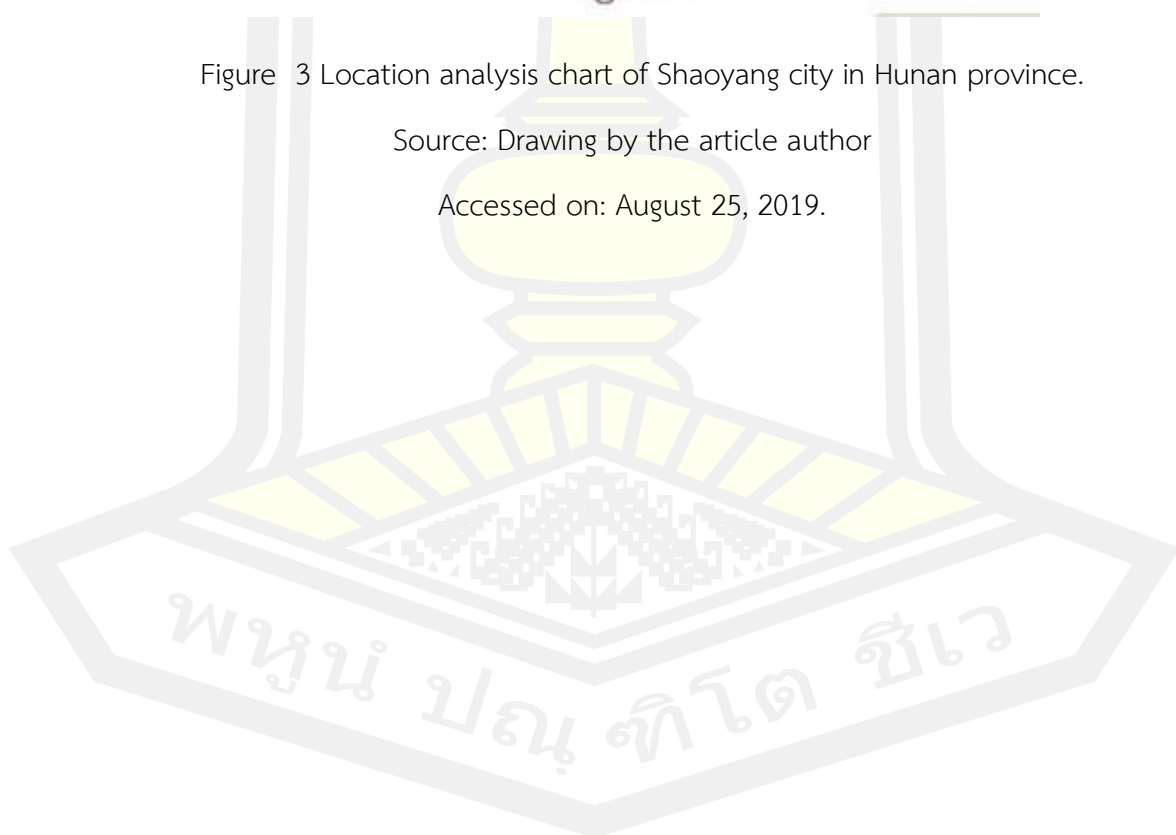




Figure 4 Location analysis chart of Dongkou county in Shaoyang city.

Source: Drawing by the article author

Accessed on: August 25, 2019.

Xiang (Xiang, J. N., & Zhao, Y., 2014, pp.86-93) comments "*At the same time, Dongkou county has the largest number and most concentrated group of ZongCi buildings in China. In its heyday, Dongkou had more than 300 ZongCis. After a tortuous evolution process, more than 100 ancient ancestral temples have survived to this day.*" In recent years, the state has given great support to the inheritance and protection of ZongCi culture. Dongkou county several ZongCis are listed as national or provincial cultural relics protection units. Among them, there are 11 national level cultural protection ZongCis. Every ancestral hall in Dongkou records the origin of the ancestors and the course of the hard work of the family, which is the sacred "spiritual space" of the clan.

## 2 .Historical factors in the formation of Dongkou ZongCi

Dongkou ZongCi was built in the Ming and Qing Dynasties. In the Ming and Qing Dynasties, Mingyang Wang's study of mind had a profound influence and patriarchal consciousness was popular. Not only the traditional Chinese Scholar-officials but also the common people could build ZongCi. Mu Ye also pointed out that during the Ming and Qing Dynasties, folk and court hall used Jiali which was written by Zhuzi as the code of conduct. (Jing, S. C., Qian, H., 2008, pp.65) This showed that it had had a profound influence on the Ming and Qing Dynasties and had been well inherited and practised. The system of ZongCi was maturing. In such a social background, Dongkou ZongCi was gradually taking shape.

Dongkou is located in the middle part of Xuefeng mountain, The terrain is low and flat and it has strong geological stability. Dongkou also has all kinds of stone materials, such as granite, bluestone, and marble. At the same time, it belongs to subtropical monsoon humid climate and there is all kinds of high quality timber. Therefore, the local geological conditions and climate environment provide abundant raw materials and guarantee and support for the large scale construction of Shijiang ZongCi. but because of the climate condition, its annual average temperature is 16 centigrade. The rainfall is 1,500 milliliters. There is more rain and moisture from April to June, so it is easy to find insects and ants. In order to keep away the damp and insects, there are many corridors in ZongCi and there is stone column under wooden column which has formed the architectural style of brick and wood structure. (Xiang, J. N., Zhao, Y., 2014, pp.86-93)

Meanwhile, Dongkou ,with abundant resources and convenient transportation in this area, which is located in the ancient road of Hunan and Guizhou, not only raises the local people but attracts strangers to live here. According to the Cultural Relics Bureau, there were 300 surnames in Dongkou, including 137 surnames which

had come to Dongkou before Ming and Qing. Flourishing population brought about a prosperous economic and cultural situation here. This had become an advantage of the construction of ZongCi, too. Shijiang had strong traditional folk culture. There was a cultural integration, such as local Qi opera culture, Taoism culture and so on, which provided good cultural soil for the development of ZongCi, so there was a boom of constructing ZongCi.

### **3 .The impact of properties and transportation on the ZongCi**

The impact of Dongkou County's properties and transportation on the ZongCi is mainly in three aspects:

3.1 The rich products nurture the people here and attract people from other villages to settle and multiply here, which laid the population foundation for the construction of ZongCi.

The rich and abundant resources in Dongkou County can be summarized as: "Six mountains, half water, two fields, half roads and manors", where the water and soil are fertile, the climate is suitable, and it is called "The small granary under the Xuefeng Mountain". According to the data of Dongkou County Cultural Relics Bureau, the grain sowing area of the whole county is nearly one million mu. It is one of the top 100 grain production counties and the national commodity grain production base county. The local specialties include "Xuefeng mandarin orange" personally named by Premier Zhou Enlai, as well as tea, pigs, Yimi, *Gastrodia elata*, etc. the ancient building "Xuefeng Yunwu Tea" has become a tribute to the emperor since the Ming Dynasty. In 1985, Dongkou County was listed as the five major production bases of Hunan Province "Commercial grain, Xuefeng mandarin oranges, improved varieties of tea, lean export pigs, and fast-growing fir forests". The economic crops in Dongkou County include: Timber, bamboo, paulownia, tea, orange trees, etc. It is particularly

worth mentioning that tung oil can be squeezed from Tung seeds, which has a wide range of functions and high economic value. The rich products of Dongkou county have nurtured the generations of Dongkou county and constantly attracted foreigners to settle and multiply here. It laid the population foundation for the construction of ZongCi.

3.2 Rich products and convenient transportation have brought about the economic and cultural prosperity of this place, which lay the material and cultural foundation for the construction of ZongCi.

Dongkou County is located at the eastern foot of Xuefeng Mountain<sup>28</sup>, and the upper reaches of Zishui (flowing into Dongting Lake). Its unique geographical location, unique water and land transportation make it the throat of the ancient road of Hunan and Guizhou ( As shown below).The Hunan Guizhou Ancient Road (Dongkou section) is an ancient official post road and ancient business road connecting Baoqing<sup>29</sup>, Hengyang and Changsha in the East, Hongjiang and Huaihua in the west, and extending to Guizhou. It is also an important military road of "Controlling Yunnan and Guizhou at the top and controlling Changsha and Hengyang at the bottom".The ancient post road was formed at the latest in the spring and Autumn period and the Warring States period. When Qu Yuan was exiled, he entered the Zijiang River basin along the Hunan Guizhou ancient road from the Yuanjiang River Basin. In the Song, Yuan, Ming and Qing Dynasties, the Hunan Guizhou ancient road became a transportation hub from the southeast to the southwest, and played an important role in Chinese history.From the Qing Dynasty to the Republic of China, the "Baoqing

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<sup>28</sup> Xuefeng Mountain is a barrier to the east of the Yunnan-Guizhou Plateau

<sup>29</sup> Now Shaoyang City

- Xiakou<sup>30</sup> - Hongjiang<sup>31</sup>" on the ancient road of Hunan and Guizhou became a "tobacco and silver special cargo" transportation dedicated channel. Cigarette is opium, and silver is silver dollar. Opium is concentrated in Hongjiang from Yunnan and Guizhou, and then transported to Baoqing and Changsha. The silver dollar is sent from Baoqing to Hongjiang, and then flows to all parts of the southwest. The "Smoke Gang" and the "Silver Gang" were handed over at Xiakou, so Xiakou was guarded by troops and Lijin Bureau, so it was called "The front of palace" and "The front of tax".

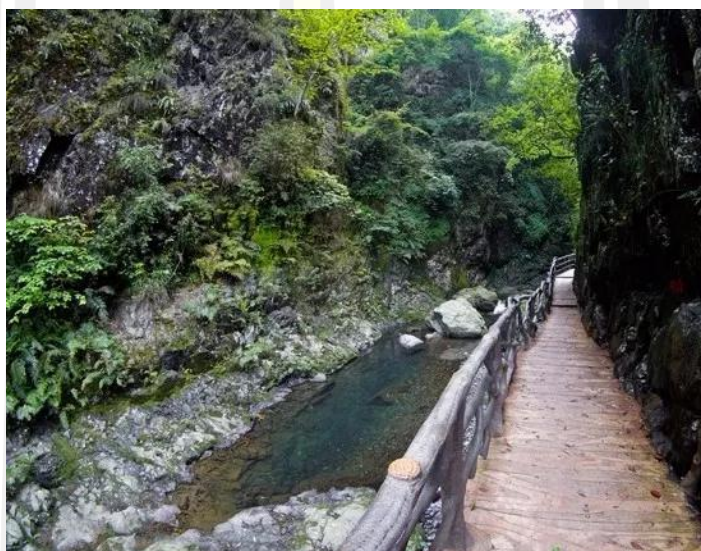


Figure 5 The ancient road from Hunan to Guizhou

Source:

[http://www.360doc.com/content/20/0128/07/21618922\\_888267390.shtml](http://www.360doc.com/content/20/0128/07/21618922_888267390.shtml)

Accessed on: January, 8,2020

### 3.3 The impact of Hunan Guizhou Ancient Road on the layout of ZongCi

The rich products and convenient transportation in Dongkou County, coupled with the hard work of the people in Dongkou County, have brought prosperity to this

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<sup>30</sup> Now Dongkou Pond in Dongkou County

<sup>31</sup> Now Hongjiang in Huaihua City



place. Generally speaking, the densely populated and economically prosperous areas are in areas with developed transportation, and prosperity and wealth are a necessary condition for the construction of ZongCi. Therefore, it can be inferred that the Hunan Guizhou Ancient Road is closely related to the distribution of ZongCi in Dongkou County. The overall layout of the ancient ZongCi in Dongkou County (the picture below) provided by the Cultural Relics Bureau of Dongkou County exactly verified this speculation.

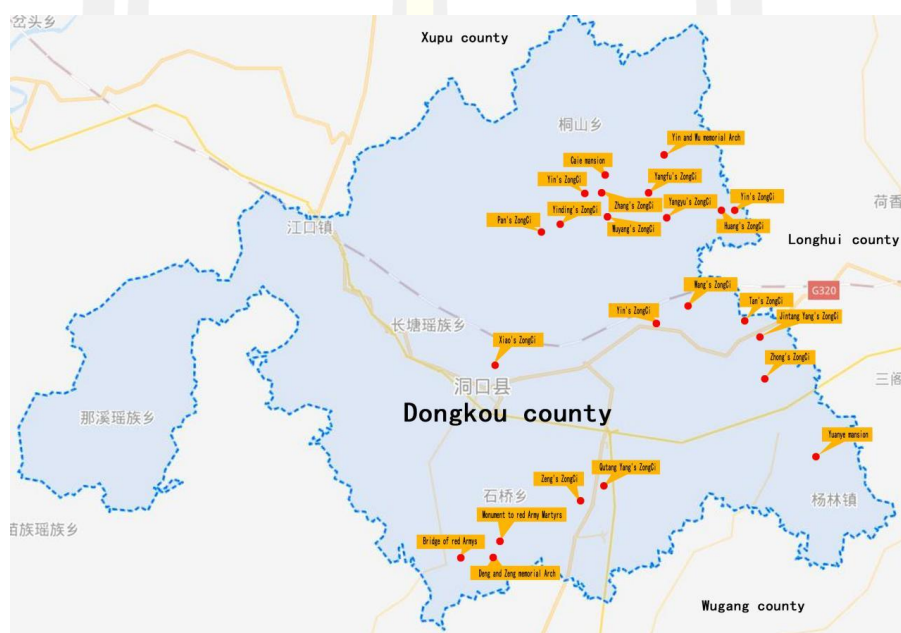


Figure 6 Important ancient ancestral hall in Dongkou County

Source: Drawing by the article author

Accessed on: August, 2, 2021

As shown in the picture, there are 19 outstanding Dongkou County ZongCis in this area, which are not far from the three main roads today. These three roads are the 320 National Road, the road from Dongkou County to Shanmen Town and then to Liuduzhai in Longhui County, and the road from Zhushi Town in Dongkou County to Gaosha Town to Wugang County. Now these three roads are around the route of

the Hunan Guizhou Ancient Road. Of course, the existing data can not reflect the distribution of 300 ZongCis in the heyday of Dongkou county and the distribution of 40 existing ZongCis, but the 19 ZongCis in the figure are the best and most valuable regional ZongCis in Dongkou county. It can be seen that the Hunan Guizhou Ancient Road has a close relationship with the ZongCis in Dongkou county. This paper focuses on the architectural form of the ZongCi in Dongkou County, and only makes a superficial discussion on the causes of the ZongCi. Therefore, the rigorous verification process of the impact of the Hunan Guizhou Ancient Road on the layout of the ZongCi in Dongkou county needs to be further studied. For example, Fulongzhou, the location of the Xiao's ZongCi with large scale and exquisite construction, was originally the most prosperous place in Dongkou County and an important transfer station on the Hunan Guizhou Ancient Road. With Fulongzhou as the boundary, the upper reaches of Pingxi River is narrow and the lower reaches wide, so the small row is changed to the large row here. According to textual research, the Xiao is a descendant of Xiao He. The ancestor of the Xiao here was an old rich man in Dongkou County. Later, the Xiao prospered here and built a ZongCi in Fulongzhou, where it was born.

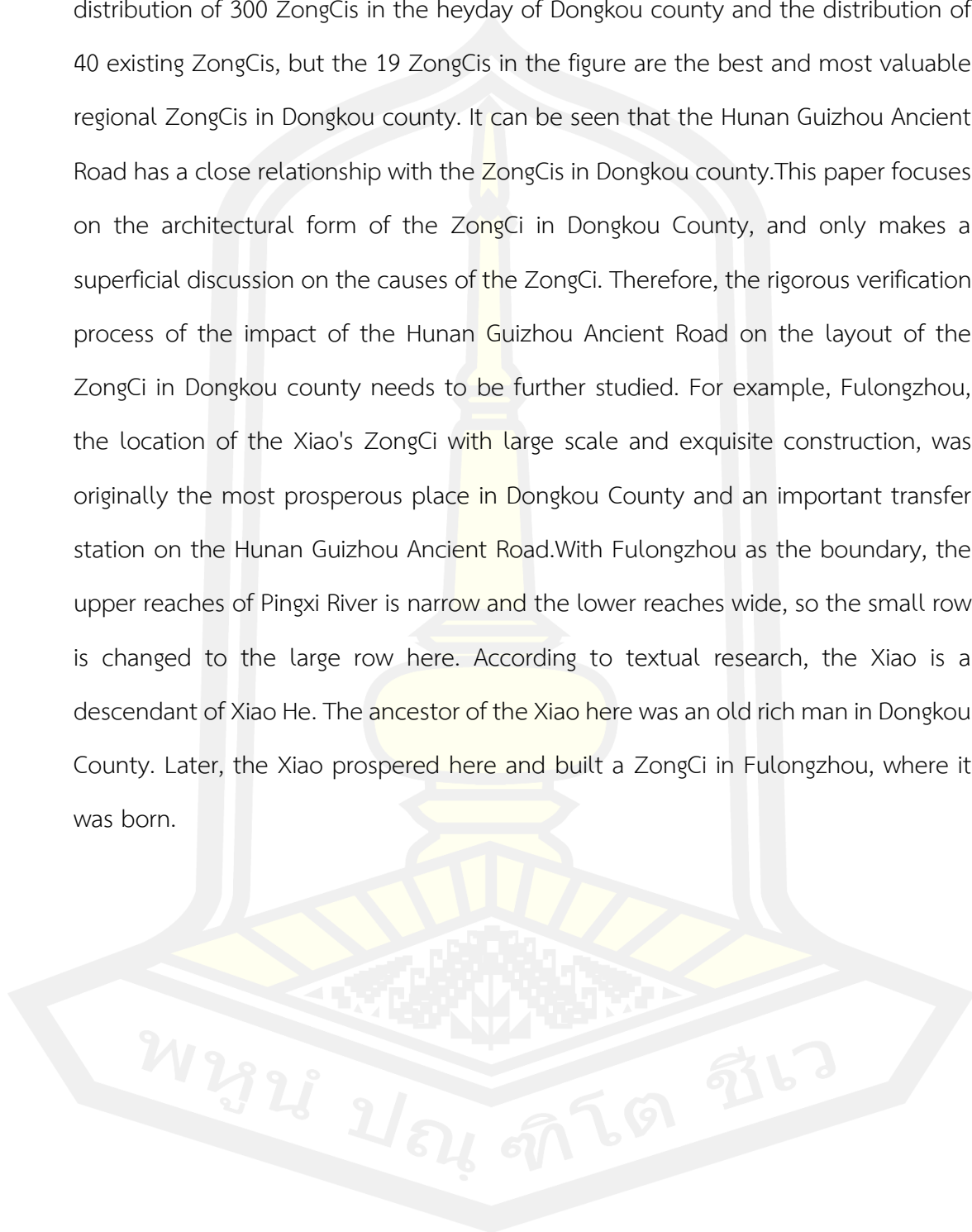




Figure 7 Xiao's ZongCi

Source: <https://www.163.com/dy/article/G8THVIAQ05527HB7.html>

Accessed on: May, 1, 2021

#### 4. The impact of the human environment on the ZongCi

The impact of the cultural environment of Dongkou County on the ZongCi is mainly manifested in five aspects:

First, the clan is the creator of the ZongCi. The characteristics of the surname structure and famous families in Dongkou County have led to the prosperity of the ZongCi.

Second, the emergence of talents has brought prosperity to the ZongCi couplet culture, and generations of skilled craftsmen have developed the art of ZongCi architecture.

Third, the foreign culture in the late Qing Dynasty and the Republic of China had a greater impact on the form and style of the ZongCi archway.

Fourth, the Qi Opera culture has a greater influence on the paintings of the ZongCi and gables.

Fifth, Taoist culture has a significant impact on the carving content of the archway gate of the ZongCi, theater building and other architectural components.

#### 4.1 The composition of surnames and famous families in Dongkou County

According to data from the Cultural Relics Bureau, there are currently 300 surnames in Dongkou County, of which 137 surnames migrated before the Ming and Qing Dynasties. The largest populations are the Xiao, the Liu, the Yin, the Wang, the Yang, the Zeng, the Zhang, the Hu, the Fu, the Tang, the Li, the Xu, the Xie and more than 40 surnames. There are some place names with surnames at Dongkou, such as "the Xiao family", "Sanyang Wang family", "Shanmen Yin family", "Yanshan Fu family", "Madu Tang family", "Tongmutang Jiang family", "Qutang Yang family", "Mashan Shu family", etc. Many of the clans in the ZongCi of Dongkou County, such as the Xiao, Wang and Zhong, are from famous families. For example, the Xiao family in the Xiao family ZongCi in Fulongzhou, Dongkou Town, Dongkou County, is the descendant of Xiao He, the Prime Minister of Liu Bang, the emperor of the Han Dynasty. Wang's ZongCi in Jiangtan village, Dongkou County, and his ancestor Wang Yiquan, were also chased by Emperor Shizong of the Ming Dynasty as marshal. According to the records of Wugang Prefecture: "*Wang Yiquan was a guerrilla in Mianyang in the Ming Dynasty. He carried a three foot sword to smooth out the disaster and chaos. He was an ancient general. In the year of Jiaping, the general manager of Guizhou, his direct descendant xuansun, revealed that he had made great contributions to the war in Guizhou. Shizong Jiazhi chased the king, took power as the marshal*". (Wugang, C. C.

C. C., 1997, pp.406) The existing Marshal's Hall in the middle hall of Wang's ZongCi was built by the Wang in 1506 in memory of their ancestor Marshal Wang. It is said that after Zhu Pian, the 18th son of Emperor Zhu Yuanzhang<sup>32</sup> of the Ming Dynasty, was granted Wugang, he visited Wang's ZongCi in Jiangtan village, Dongkou county. He admired Marshal Wang Yiquan's boundless merit and virtue and came from famous families. While praising the geographical style and architectural art of the ZongCi, he happily wrote a huge plaque entitled "The first hope in Hunan" and hung it on the gatehouse after engraving. At the same time, he donated huge gold and purchased 360 mu of land as ancestral property to help Wang's children study. Zhong's ZongCi in Shuangjiang village, Dongkou County, which is built to worship Marshal Zhong. According to the records of the Zhong family tree, marshal Zhong was originally named Zhong Peiyong, with the word Cheng Zhong. He was born in 1349. His ancestral home was TAIE hill, Jiangxi Province, and later transferred to Longmen stream, Chenxi County. Zhong Peiyong once protected Emperor Shun of the Yuan Dynasty. In 1367, Emperor Shun of the Yuan Dynasty granted him the seal of recruiting yuan shuai and granted him Jiangyin Hou's festival envoy. After the defeat of Jiujiang in the bloody battle in Jiangxi and the loss of the throne of Emperor Shun of the Yuan Dynasty, Zhong Peiyong lived in seclusion in Puxi village, Wugang from 1367 to 1374. In 1374, Emperor Hongwu ordered his imperial envoy to resume his original post as Duke of Jiangyin, and Zhong Peiyong refused. Yimao (1375) was scheduled to guard his countryside in the current Shuangjiang village and died in 1402. It is said that during the Wanli period of the Ming Dynasty, the descendants commemorated the ancestors, took dragons to gather in the mountains and built temples. Clan is the creator of the ZongCi, and the characteristics of the surname structure of Dongkou County and the famous clans have led to the prosperity of

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<sup>32</sup> Founding Emperor of Ming Dynasty

ZongCi architecture.

#### 4.2 The couplet culture of the ZongCi

Many clans in Dongkou County are talented people, so the couplet culture of the ZongCi has a wide range of subjects and rich connotations. All the stone-carved door couplets of Huang's ZongCi in Futang, Shanmen Town, Dongkou County, are from the handwritings of the great calligrapher Huang Ziyuan in the late Qing Dynasty. The ZongCi of the Zeng clan in Gaosha is like a palace of ZongCi and couplet culture and art. Now there are several quotations:

First, "Cool water flows into the west mountain and surrounds the house in harmony; The Tao inherits the East Lu and is loyal and forgiving. "

Second, "Polygonum water migration is easy to find tribes; Wucheng morality will always be a barrier. "

Third, "Open the door of Neo Confucianism and think about progress when you are young; Filial piety and training, our ancestors have their own legacy. "

Fourth, "Zishui is like training, Fengling is like a screen, and all sides are surrounded by Shu Qi; A filial son in the Zhou Dynasty and a loyal minister in the Han Dynasty are worthy of zongfeng for thousands of years."

The above-mentioned "Donglu", "Ancestors", "Filial son in Zhou" and "Wucheng morality" praise Zeng Shen (Zi Yu, Confucius Gaozu, known as Zongsheng in the world) from Wucheng in the south of the state of Lu at the end of the spring and Autumn period. He inherits Confucius' way of "Loyalty and forgiveness" and is respected as a model of "Filial son" in all dynasties. In the couplet, "Xishan", "Zishui", "Liaoshui" and "Fengling" are used to describe the scenery of high sand; The implication of "tribe", "harmony", "Shuqi" and "Opening the door of Neo Confucianism"

originates from the prosperity of Zeng family in Gaosha and the family history of "Worthy of unique style of a sect for thousands of years".It's a blend of love and scenery. It's catchy and like a spring breeze. Three ancient plaques of "Spring breeze and heavy water", "One family benevolence" and "The same goes to thick" are hung in the temple, which are written by the grandparents and grandchildren of Zeng Guofan, Zeng Jize and Zeng Guangjun. The inscriptions of celebrities such as He Shaoji, Xu Shichang, Tan Yankai and Zhao hengti are all excellent works.



Figure 8 Inscription "Spring breeze and heavy water" by Mr. Zeng Guofan at the Zeng's ZongCi

Source: Han Lei Provide

Accessed on: March, 15, 2019

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Figure 9 Inscription "One family benevolence" by Mr. Zeng Guofan's son Zeng Jize at the Zeng's ZongCi

Source: Han Lei Provide

Accessed on: November, 9, 2019



Figure 10 Inscription "The same goes to thick" by Mr. Zeng Guofan's grandson Zeng Guangjun at the Zeng's ZongCi

Source: [http://blog.sina.com.cn/s/blog\\_14555c7cf0102ybfr.html](http://blog.sina.com.cn/s/blog_14555c7cf0102ybfr.html)

Accessed on: November, 19, 2019



#### 4.3 The impact of Qi opera culture on the ZongCi

The impact of Qi opera culture on the ZongCi in Dongkou county is reflected in two aspects:

First, Because the drama performed by the ZongCi theater in Dongkou County is dominated by Qi opera, Qi opera culture has a great impact on the functional layout and carving decoration of the theater, which will be deeply analyzed in the form of the ZongCi theater in Dongkou County Chapter V of this paper.

Second, The drama stories of Qi opera often appear on the inside and outside of the ZongCi gable the form of color painting. Such as the drama script "Water Margin" and the drama story of Qi opera.



Figure 11 Stories painted on the walls of Yang's ZongCi

Source: Han Lei Provide

Accessed on: March, 25, 2019

#### 4.4 The impact of Taoist culture on ZongCis

The influence of Taoist culture on the ZongCi in Dongkou County is reflected in two aspects:

First, Taoist symbolic elements are widely used in the decorative symbols of archway doors and side doors.

Second, Taoist culture has an obvious influence on the ZongCi theater in Dongkou County and occupies a dominant position in its decoration.



Figure 12 Taoist eight Diagrams on roof of Zeng's ZongCi

Source: [http://blog.sina.com.cn/s/blog\\_14555c7cf0102ybfr.html](http://blog.sina.com.cn/s/blog_14555c7cf0102ybfr.html)

Accessed on: November, 19, 2019



Figure 13 Taoist eight Diagrams on roof of Wang's ZongCi

Source: Han Lei Provide

Accessed on: March 28, 2021.

### 5.The basic situation of the existing ZongCi in Dongkou

According to the description of the staff in the cultural department, there were about 300 ZongCi in the heyday of history in Dongkou. They had experienced the baptism of time and social unrest since the Qing dynasty. Many of them had been destroyed or no longer existed. The rest of the 40 ancient ZongCi which were preserved were also badly destroyed. Twenty two of them were rated as cultural relic protection units at all levels. According to the Bureau of Cultural Relics, dozens of ZongCi were built from 1506 to 1910, which went through different historical periods. The time span was nearly 500 years. In the data of all levels of cultural relics

protection units provided by the Bureau of Cultural Relics in Dongkou, eleven ZongCi are successfully declared as the seventh batch of national key cultural relic protection units, which are in Shijiang, Dongkou, Gaosha, Shanmen and Zhushi and so on. Eleven national cultural relics protection units that possess The Jintang Yang's ZongCi, The Tanjiang Wang's ZongCi, The Qutang Yang's ZongCi, The Shuangjiang Zhong's ZongCi, The Shitian Tan's ZongCi, The Futang Huang's ZongCi, The Zhantian Liao's ZongCi, The Shuangxi Yin's ZongCi, The Yantang Pan's ZongCi, The Dongkou Xiao's ZongCi and The Gaosha Zeng's ZongCi are in Dongkou. It is ranked the top of all the towns. It is investigated that the eleven cultural relic protection units of ZongCi in Dongkou have their own history and feature. (Dai, Q. L., 2019, pp.12)



Figure 14 The Jintang Yang's ZongCi

Source: <https://www.cphoto.com.cn/dz/redirect.php?tid=46196&goto=lastpost>

Accessed on: October 25, 2012.

The Yang's ZongCi in Jintang, which was used to make a film called The Family of Fenmo, was built in 1910. It covers an area of 1,380 square meters. It is surrounded

by open fields in the east, west and north and there is a small hill in the south. National Highway 320, which is only 300 meters from it, passes The Wang's ZongCi .It is a quadrangle courtyard with a brick and wood structure. It is the best preserved ZongCi in Jintang and it has been repaired eight times in history. According to the description of the keeper of The Wang's, many cultural relics in ZongCi have been lost. A pair of stone monkeys under the large wooden post has been stolen. Although it has been repaired eight times, the whole building gives us an impression that it will collapse at any time. While it is in ruins, there are still many fine stone carvings and wood carvings which are vivid and lifelike.



Figure 15 The Tanjiang Wang's ZongCi

Source: Han Lei Provide

Accessed on: March 28, 2021.

The Wang's ZongCi in Jiangtan is located by the bank of the Huangni River. It is known as the first hope in Hunan..It was built by the later generations of The Wang's in the memory their ancestor, the famous marshal, Yiquan, Wang in 1506. The Wang's

ZongCi covers a total area of 2,226 square meters. It is a quadrangle courtyard which composes of three main rooms and two side rooms, which has a history of more than five hundred years. It is one of the largest ZongCi in existence in Shaoyang. At present, there is evidence to prove that it is also one of the oldest ZongCi in Hunan Province. From the renovation of the theater building in 2011 to the restoration of The Wang's ZongCi, we have adhered to the principle of repairing the old as the old and retained the architectural style since Ming Dynasty. It still has exquisite and dignified structure. It is still simple with strong local characteristics.



Figure 16 The Qutang Yang's ZongCi

Source: [http://blog.sina.com.cn/s/blog\\_59e5d1350101811j.html](http://blog.sina.com.cn/s/blog_59e5d1350101811j.html)

Accessed on: January 19, 2013.

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Figure 17 The Shuangjiang Zhong's ZongCi

Source:

[http://hngcz.txhn.net/gczgmj\\_tpjj/tpjj\\_jzxjt/201312/t20131218\\_376385.htm](http://hngcz.txhn.net/gczgmj_tpjj/tpjj_jzxjt/201312/t20131218_376385.htm)

Accessed on: Unknown

The Zhong's ZongCi in Shuangjiang was built in Ming Wanli years. It was built by the clansmen of The Zhong's in memory of their progenitor Marshal Zhong. It covers an area of 1,856 square meters. The terrain layout is low in the front and high in the back. A gallery is on the back of the gate, but there is not an opera stage. There is an attic which is as large as the ancient opera stage in design and construction, with a bell and drum tower on both side, between the fourth bedroom and the central scroll. It is a quadrangle courtyard with a brick and wood structure. The government granted 7,258,400 yuan in order to restore and start the conservation and renovation work of the Zhong's ZongCi. The relievos, paintings and stone carvings that were damaged in The Zhong's ZongCi have been restored. The dilapidated buildings have been restored. This basically restores the imitation of the western architectural style.



Figure 18 The Shitian Tan's ZongCi

Source: <http://www.100citang.cn/citang/1551>

Accessed on: Unknown

The Tan's ZongCi is located on the east side of Shitian village in Shijiang Toown, which was built in 1703. It covers an area of 2,642 square meters. The plane of the stylobate is square. Cascade layout is from top to bottom. It faces south and it is a quadrangle courtyard with brick and wood structure. You can see a decorated archway, a stage, an inner garden, a central hall, a dooryard, bedrooms with side rooms and nearby building on both side successively on the central axis. The layout of ZongCi is integrated with the natural environment. From 1923 to 1938, they gradually restored the decorated archway, the stage, the side rooms and the central hall. Currently, it is in the stage of restoring.

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Figure 19 The Futang Huang's ZongCi

Source: [https://www.sohu.com/a/362844010\\_100123512](https://www.sohu.com/a/362844010_100123512)

Accessed on: December 26, 2019.



Figure 20 The Zhantian Liao's ZongCi

Source: [https://www.sohu.com/a/362844010\\_100123512](https://www.sohu.com/a/362844010_100123512)

Accessed on: December 26, 2019.



Figure 21 The Shuangxi Yin's ZongCi

Source: <http://photo.rednet.cn/space.php?uid=61217&do=blog&id=22260>

Accessed on: April 13, 2012.



Figure 22 The Yantang Pan's ZongCi

Source: [https://www.sohu.com/a/362844010\\_100123512](https://www.sohu.com/a/362844010_100123512)

Accessed on: December 26, 2019.



Figure 23 The Dongkou Xiao's ZongCi

Source: [https://www.sohu.com/a/362844010\\_100123512](https://www.sohu.com/a/362844010_100123512)

Accessed on: December 26, 2019.



Figure 24 The Gaosha Zeng's ZongCi

Source: [http://www.hues.com.cn/gujianzhu/smct/show/?N\\_ID=2226](http://www.hues.com.cn/gujianzhu/smct/show/?N_ID=2226)

Accessed on: Unknown

### 5.1 Spatial layout of ZongCi culture

There is The Liu's ZongCi besides eleven state-level cultural relics protection units in Shijiang. Because of the factors of geographical environment, economic development, abundant natural resources, and history, it has formed unique cultural spatial pattern of the culture of ZongCi in Tongjiang. Many of them were built in the Ming and Qing Dynasties. At that time, western thoughts were introduced to China, so the architectural style in the Ming and Qing Dynasties mainly imitated that of western countries. According to the description of the responsible person of The Zhong's ZongCi, this is mainly because the clansmen who studied abroad or made a living abroad integrated western architectural style into the construction of ZongCi, using stone carving, wood carving, clay sculpture, painting and other forms. They are not limited to one type have shown the ingenuity of craftsmen in ancient times. The architectural style is general the traditional axis symmetry and develops in depth. When you go into The Zhong's ZongCi, first you can see the gate, the stage, the main hall and the ancestral hall with side rooms, the bell and drum tower and subsidiary buildings on both sides. This is a courtyard layout around the central axis and it is a symmetrical courtyard space structure. It is also a quadrangle courtyard with brick and wood structure. It was built on the mountain foot, facing the south. There is a river or flat ground in front of it. You can enjoy wide vision and beautiful scenery. The Liu's ZongCi, The Wang's ZongCi, The Tan's ZongCi, The Yang's ZongCi and The Zhong's ZongCi are on both sides of the roads. The overall layout is from the east to the west.

### 5.2 The popularization process of ZongCi

From the Song and Yuan Dynasties to the beginning of the Ming Dynasty, the

civilian ZongCi system established by Zhudi<sup>33</sup> did not become a national law. The national etiquette, "Mingjili<sup>34</sup>" from 1368-1398 established the family temple system of the officials. The ordinary people could only do some sacrificial activities in their bedrooms, but about the specific design of the official family temples, it basically imitated the system of ZongCi from Jiali. It was the first time that it had made Jiali enter the national code system. Therefore, the so-called ritual system of ancestor worship in the Ming Dynasty actually was the official tendency of Jiali and that was the State institutionalization. From this point of view, the Ming Dynasty was a time of spreading Jiali. In other words, Jiali was widely spread in the Ming Dynasty because the official etiquette played an important role. (Chang, J., 2010, pp.66) The imperial edict clearly expanded the algebra of ancestor worship from the second generation to the third generation in 1384, but the ordinary people were not allowed to establish ZongCi. In fact, the common people had already exceeded the limit of the national etiquette system with ancestor worship in an independent ZongCi outside the home. Influenced by Zhuzi's Jiali, ancestor worship extended to four generations. The government acquiesced in the civil transgression. In order to establish his father, who was only a local vassal, as the first emperor, Emperor Jiajing did not hesitate to have a fierce confrontation with the imperial courtiers. The system of etiquette had been reformed greatly. In general, the restrictions on the application of high-level etiquette system were relaxed. In 1536, the emperor issued an edict to allow ZongCi to offer sacrifices to the ancestors of the clan. In the traditional ritual system, the ancestor tablets could only be sacrificed in the temple of the emperor. It could be seen that in the past the sacred ancestral temple system had changed from the royal aristocracy to the folk clan. Ancestral ZongCi were becoming more

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<sup>33</sup> The third emperor of the Ming Dynasty

<sup>34</sup> Books on the etiquette system of the Ming Dynasty

and more popular. After the middle of the Ming Dynasty, there was almost no difference between the family temples of scholar officials and the ancestral ZongCi of common people. Zhaoyi, a scholar in the Qianlong period of the Qing Dynasty, said that today's the family temples of the scholar officials were all ancestral ZongCi. (Zhao, Y., 1963, pp.691)

### 5.3 Site selection and layout of ZongCis

#### 5.3.1 Site selection and orientation

In the ancient blood related villages of Dongkou County, the ZongCi, as a building built to worship ancestors and ensure the prosperity of the family, is higher than the residence, and the site selection is also the most exquisite. It is often located in the best geomantic auspicious place in the village. The ZongCi may be located in the geometric center of the settlement, or at the entrance of the village or a certain highland. In order to facilitate the prosperity of future generations, some ZongCis are Feng Shui and even change their sites. There was a small ZongCi in Zhantian village, Rushanmen town as early as 1403-1424, but in 1636, a geomantic treasure land near the mountain and water was selected to rebuild Liao's ZongCi. In addition, the Yang ZongCi in Qutang was relocated to the present geomantic treasure land in 1783. When Tan's ZongCi in Shitian village, Dongkou county was built in 1703, Mr. Lu Chonggong, who presided over the construction, invited Mr. Feng Shui to look at the place, and finally selected a Fengshui treasure land commonly known as "Shiniu mianling" on the east side of Shitian ancient village.

In Dongkou County, "Ding Shui, the master of mountains, is the master of wealth". Feng Shui emphasizes "pillow mountain", "face screen" and "surrounding water", which have a great impact on the location and orientation of ZongCis in Dongkou county. The direction of the ZongCi is not limited to the seat, north to south,

depending on the specific environment. The special sites are Zhong's ZongCi and Wang's ZongCi in Jiangyin, Dongkou county. The river comes face to face, which is inconsistent with the sedimentary area of "Na" or "Belt water" in Chinese tradition, and has its unique reasons. For example, the whole building of Zhong's ZongCi is built on solid limestone rock, as solid as gold soup. (Oyang, Y. H., 2012, pp.31)



Figure 25 Location map of The Zhong's ZongCi

Source: Google Map

Accessed on: December 3, 2021.



Figure 26 Location map of The Wang's ZongCi

Source: Google Map

Accessed on: December 3, 2021.

### 5.3.2 Utilization and transformation of nature

In Dongkou County, after the address and orientation of the ZongCi are selected, there are two main ways to deal with the surrounding environment.

First, use nature. In this case, the ZongCis were built because of the mountain. For example, marshal Zhong's temple, which faces southeast to northwest, is surrounded by mountains. It is said that there is a dragon vein behind it. The building is built at the leading position, and there is case mountain not far in front. Zishui is coming head-on, which is not in line with China's traditional site selection in the "Na"



position or "Belt water" sedimentary area, but the whole building is built on solid limestone rocks along the mountain. Although one-third of the area under the foundation is caves, it is still as solid as gold. The existing ancient temple map shows that there is a shadow wall of Huasha in front of the water in front of the archway. With green mountains, clear water and blue sky, it is warm in winter and cool in summer, just like a paradise. Zhong's ZongCi coexists harmoniously with the surrounding environment.



Figure 27 Feng Shui Pond next to the Zeng's ZongCi

Source: Google Map

Accessed on: December 3, 2021.

Second, transform nature. This situation is based on the original environment and according to some needs, it is transformed to make it more in line with the requirements of the ideal geomantic treasure land. Including building shadow walls,

digging ponds, building wind and water towers, and even transforming rivers. In the ZongCi of Zeng family in Hongsha village, Gaosha Town, three ponds are arranged in the front, left and right of the ZongCi according to the eight trigrams. Under the guidance of Mr. Feng Shui, Xiao's ZongCi in Dongkou town transformed the river and built Feng Shui tower. The existing Xiao ZongCi is located on Fulongzhou, Dongkou Town, surrounded by water and beautiful scenery. However, according to Mr. Xiao Lieting, who manages the ZongCi of the Xiao family, this place was not an island. When the ZongCi was first built, the Pingxi river flowed behind the ZongCi, and there was only a stream in front of the ZongCi. Mr. Feng Shui advocated that the brook in front of the ZongCi should be dug deep and wide, so that the descendants of the ZongCi would be more prosperous. Over time, the stream in front of the ZongCi became wider and deeper, and even became the mainstream of Pingxi river. In 1787, the surname Xiao built Wenchang Pavilion on the North Bank of the lower head of Fulongzhou and rebuilt the ZongCi of the surname Xiao. Now Wenchang Pavilion has become a landmark in Dongkou county.

### 5.3.3 Plane layout

ZongCi regulation. The ZongCi is the place where sacrifices are held. Ancestral sacrifices should be carried out in strict accordance with the procedures stipulated in "Zhu Wen's public ceremony"<sup>35</sup>, so that the ZongCi itself, especially its central part, has a certain form from front to back. There are three main parts in a ZongCi. From front to back, the first is the gate house, the second is the worship hall, and the third is the bedroom. It is a name triggered by the word "bedroom" of "common people sacrifice in the bedroom" in "The book of rites"<sup>36</sup> king system, which is

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<sup>35</sup> A book about ethics and etiquette of Ming Dynasty.

<sup>36</sup> It is an important anthology of ancient Chinese statutes and systems, with a total

designed to worship the ancestral throne.(Chen, Z. H., Li, Q. X., 2006, pp. 39) As the main sacrificial Hall of the two clans, it is not necessary for the whole temple to be the place of worship. Therefore, the "Hall of worship" must adapt to the traditional pattern of worship, and the "Hall of worship" must be the place of worship of the two clans. The small "Hall" usually combines the two. The God's platform is in the worship hall, and even omits the hatchback to become a simple courtyard.(Chen, Z. H., Li, Q. X., 2006, pp.2)

Table 1 Dongkou national cultural relics ZongCis situation statistical table

Source: Self-made by the author. Refer to relevant materials provided by Dongkou County Bureau of cultural relics.

No.	ZongCi name	Full width (m)	Penetration depth (m)	Progressive number	Area covered	Built-up area	Orientation	Plane layout form
1	Xiao's ZongCi	46.0	76.8	Original 4	3534	3453	Look south	Three-way <sup>37</sup>

of 20 volumes and 49 articles. The content of the book mainly describes the ritual system of the pre-Qin period. It embodies the philosophical, educational, political, and aesthetic thoughts of Confucianism in the pre-Qin period. It is a study of the pre-Qin period The important information of society is a compilation of Confucianism.

<sup>37</sup> The main axis of the building layout have a road, which generally connects three or four into the courtyard, and there is a road to the back hall in the left and right.

				Present 3				
2	Qutang Yang's ZongCi	65.0	55.3	3	3590	1710	Look east	Three-way
3	Zeng's ZongCi	64.0	100.4	5	6426	4260	East facing north and southwest	Three-way
4	Jintang Yang's ZongCi	23.0	48.9	3	1133	2029	Look eas	Hidden three-way
5	Zhong's ZongCi	39.2	47.3	4	1856	/	Southeast facing northwest	Three-way
6	Wang's ZongCi	39.4	56.5	3	2226	/	Southeast facing northwest	Three-way
7	Tan's ZongCi	45.0	55.2	3	2643	/	Look south	Three-way
8	Liao's ZongCi	25.0	52.5	3	1313	1306	Look east	Hidden three-way
9	Huang's ZongCi	25.4	47.8	3	1211	1457	Look north	Hidden three-way
10	Yin's ZongCi	27.9	47.7	3	1328	1420	Look south	Hidden three-way
11	Pan's ZongCi	28.5	34.3	2	1478	1590	Look south	Hidden three-way

The Zeng's ZongCi in Gaosha Town, the largest in Dongkou County, is larger

than the largest ZongCi in Huizhou and the Luodongshu ZongCi in Chengkan Village, which is known as the "First ZongCi in the south of the Yangtze River". The Zeng's ZongCi is 64 meters wide and more than 100 meters deep. There are 3 roads and 5 entrances into the 16th courtyard. On the side are the Bell and Drum Tower, the Walking Horse Tower and the East and West Wings. It currently covers an area of 6,426 square meters, with a construction area of 4,260 square meters, excluding the original back garden. Luodongshu ZongCi is 26-30 meters wide, 79 meters deep, and has a construction area of more than 2,000 square meters. The whole building includes Zhaobi, Lianxingmen, Left and Right Tablet Pavilion, Yimen, Liangyu, Baitang, Hengtang, Houqin, etc. (Oyang, Y. H., 2012, pp.35)

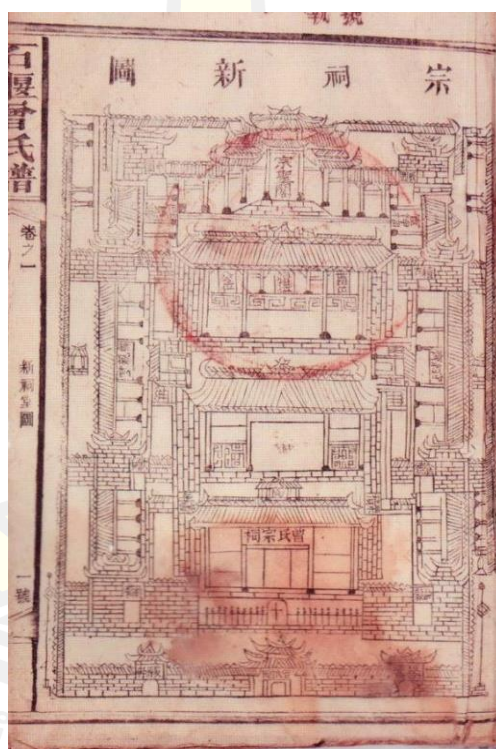


Figure 28 Floor plan of zeng's ZongCi

Source: Zeng's ZongCi

Accessed on: February 23, 2019.



Figure 29 Aerial view of Zeng's ZongCi

Source: Zeng's ZongCi

Accessed on: March 28, 2021.

The scale of the ZongCis in Dongkou County is generally relatively large. It is speculated that the reason is not only the ability of the clan people to flourish and expand the scale of the ZongCis and the functional needs of the ZongCis to run free schools, etc., but also a regional reason that Dongkou County is located in Hunan Province and Guizhou Province. Xiang<sup>38</sup> and Qian<sup>39</sup> old road is a traffic hub. The ZongCis here may not only support the relatives of the relatives, run the volunteer schools and supervise children to become talents, but also have the function of attracting foreign businessmen to develop the economy.

For example, the Xiao's ZongCi in Dongkou County is a large-scale ZongCi, with 46 meters wide and 76.8 meters deep, the original four-in-three-way. Xiao's ZongCi is located on Fulongzhou island. Fulongzhou is the birthplace of Xiao's ancestors in Lanling in the early Tang Dynasty. Lanling is Xiao's county. After the completion of

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<sup>38</sup> Hunan Province Abbreviation.

<sup>39</sup> Guizhou Province Abbreviation.

the ZongCi, two streets and shops will be formed on its East and west sides. At the west end, there are chastity memorial archways and Fulong temple. In addition, the ancient wood ginseng sky on the island has a beautiful environment. It is a necessary place to pass through the ancient road to Hunan and Guizhou, Therefore, merchants from south to North gather and are bustling. The magnificent and spacious buildings of Xiao's ZongCi are naturally favored by merchants and become the place where merchants stay and have the most activities. In order to gather more Xiao businessmen in Lanling and develop the local business economy, the clan head proposed to build the Fulong Pavilion and Juyi hall in the back garden in 1797, and hang the plaque of "Lanling guild hall" in Xiao's ZongCi. Then, the four characters of "Lanling guild hall" were permanently retained by stacking relief above the gate of the archway. For the needs of development, it was built in 1862-1874, Four additional East-West wing rooms were built for the construction of the school hall, forming a grand scale step by step.



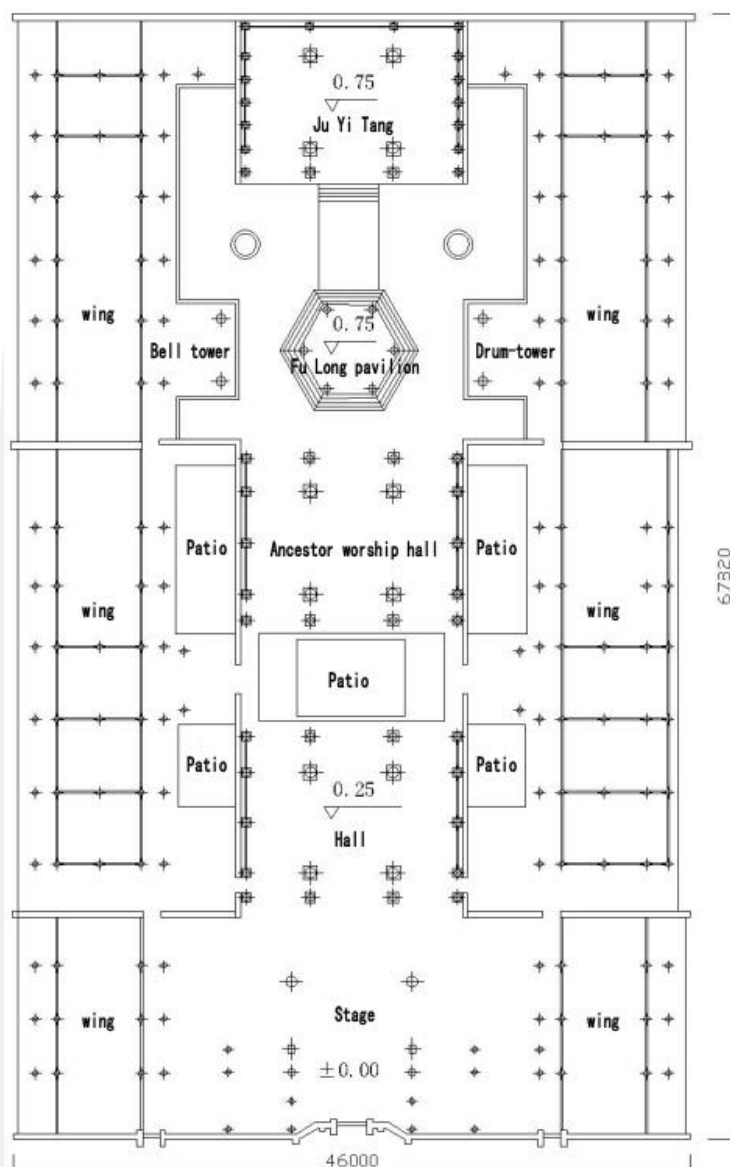


Figure 30 Floor plan of Xiao's ZongCi

Source: Dongkou County Cultural Relics Administration

Accessed on: March 28, 2021.

On the whole, the plane layout of ZongCis in Dongkou county is mainly rectangular, mostly in a balanced and symmetrical way, taking the courtyard as the unit, and designed along the longitudinal and transverse axes. With the help of the organic combination and contrast of architectural groups, the main building looks



particularly magnificent. The layout forms of ZongCis in Dongkou county are classified into two types: Three-way and Hidden three-way. Three-way style. The plane of this kind of ZongCi is obviously divided into three roads. The middle road is the main axis, and the left and right roads are horse corridors and wing rooms. Its obvious feature is that there are patios between the nave, bedroom and the wing rooms on both sides, which are connected through corridors. Second, the bell and Drum Tower is located on the longitudinal axis between the left and right wing rooms and the central axis. Such as Xiao's ZongCi, Qutang Yang's ZongCi, Zeng's ZongCi, Zhong's ZongCi, Wang's ZongCi, Tan's ZongCi, etc. The scale of the ZongCi with Three-way style. Among the 11 ZongCis that are the main research objects of this paper, they correspond to the scale of ZongCis, and the ZongCi with the plane layout of Three-way style generally has a construction area of more than 2000 square meters and a large scale.

The origin of the Three-way feature. This kind of ZongCi is generally the first to build programmatic building gates, prosperous halls, dormitories, etc., and auxiliary buildings such as the left and right wing rooms are added and expanded after a few years. The main research objects of this thesis are 11 ZongCis, among them, there are seven ZongCis with the Xiao's ZongCi, Qutang Yang's ZongCi, Zeng's ZongCi, Zhong's ZongCi, Wang's ZongCi, Tan's ZongCi and so on. The layout of the plan is the Three-way style. Judging from its historical evolution, the Xiao family's ZongCi continued to build archway gates, theater buildings, prosperous halls, and dormitories from 1787 to 1799, as well as Fulong Pavilion and Juyi Hall in the back garden. More than 60 years later, the east and west wing rooms were added with four rooms in 1862-1874; Qutang Yang's ZongCi built the archway gate, theater, nave, and dormitory in 1824, and expanded the wing room in 1875-1908 more than 50 years later; Wang's ZongCi built the Marshal Hall in the middle hall in 1506, and added ancestors in 1842 after

336. The wing room and theater building were expanded in 1850 after 344 years; Other ZongCis of this type of layout also have this commonality in terms of historical evolution. (Oyang, Y. H., 2012, pp.40)

Hidden three-way feature. Although the plan of this kind of ZongCi is also a vertical three-way, it is not obvious. One of its obvious characteristics is that there is no patio between the nave and the side rooms on both sides, or there is no side room on both sides of the nave. The second is that the Bell and Drum Tower is on the same axis as the wing room in the longitudinal position. Such as Jintang Yang's ZongCi, Liao's ZongCi, Huang's ZongCi, Yin's ZongCi. The scale of Hidden three-way style ZongCi. Among the 11 ZongCis, which are the main research objects of this article, correspond to the scale of the ZongCi. The floor plan of the ZongCi is in the form of a Hidden three-way structure. The area of the ZongCi is generally between 1,000 and 2,000 square meters, which is a medium scale. The cause of the Hidden three-way style. Such ZongCis generally have an overall plan from the beginning and are built in one go. For example, the Liao's ZongCi was built in 1636, the Yang's ZongCi in Jintang was built in 1910-1915, the Huang's ZongCi was built in 1912, and the Yin Dingong's ZongCi was built in 1929-1939, and so on. (Oyang, Y. H., 2012, pp.41)

#### 5.3.4 Functional Partition

Features of Dongkou County ZongCi Function Zone:

First, the programmatic use of the concierge, nave, and dormitory is well-regulated, and the architectural and artistic value is very high.

Second, the auxiliary rooms are large in scale and have many types. In addition to the theater, the bell tower, the drum tower, the walking horse tower, and the wing rooms, there are also some special rooms.

Third, the auxiliary house ZongCi theater has unique characteristics and is the essence of the ZongCi of Dongkou County.

The ZongCi building in Kou County was firstly built on the basis of the patriarchal ritual system. The programmatic rooms, gatehouses, worship halls (zhongtang, auditorium, and Hengtang), and dormitories (ZongCis) are generally available, and there are also a few small-scale ones. The ZongCi and the dormitory share the same hall. Among them, Wang's ZongCi and Zhong's ZongCi are located in the Marshal Hall to commemorate the individual ancestors.



Figure 31 Hall of Zeng's ZongCi

Source: Han Lei Provide

Accessed on: March 28, 2021.

The functional rooms of the ZongCi in Dongkou County are characterized by a wide variety of auxiliary rooms. In addition to the theater, bell tower, drum tower, walking horse building, and wing rooms, the Xiao family's ZongCi also built two

additional rooms behind the dormitory. Fulong Pavilion and Juyi Hall, which condensed more Lanling Xiao merchants in the country, Zeng's ZongCi was on the central axis. After the gate house, before the auditorium (worship hall), a loft, front hall, corridor, and bedroom were added. Later, Zongsheng Pavilion was built to commemorate Zeng Zi<sup>40</sup>. The construction sequence of the ZongCi building. Often the middle hall is built first, then the dormitory, and after the programmatic houses are built, the theater building, wing rooms, etc. are built. This is a dynamic process. The central axis of the ZongCi develops longitudinally from the middle to the front and rear ends, and the ZongCi develops from the middle to the left and right ends horizontally. For example, the Wang's ZongCi, which is located in the village center of Jiangtan Village, Dongkou County, faces east to the west, and the Huangni River turns onward to form a deep pool. This is where the name of Jiangtan Village comes from. This site was built in 1506 to commemorate Marshal Wang's Marshal Palace, also known as Marshal Wang's Palace. In 1842, the ZongCi was added. In 1850, the wing room and theater building were expanded, gradually forming the scale of today's Wang's ZongCi.

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<sup>40</sup> Thinker in the late Spring and Autumn Period, great Confucianist, one of the disciples of Confucius in his later years, and an important representative of the Confucian school.



Figure 32 Zongsheng Pavilion was built to commemorate Zeng Zi

Source: Han Lei Provide

Accessed on: March 28, 2021.





Figure 33 Stage of Wang's ZongCi

Source: Han Lei Provide

Accessed on: March 28, 2021.

## 6 .Memories of family origins

Harald weitzer, a famous German scholar, once said: "The perception and interpretation of one's own past and the past of one's own group is the starting point for individuals and collectives to design their self-identity, and it is also the starting point for people to decide what kind of action to take at present - focusing on the future." (Harald, W., 2007, pp.3) According to Harald Welzer, human memory has a direct impact on human perception and understanding of things, and these understandings establish human's present standing point and future development direction. The ancestral memory and legend of the ZongCi clan in DongKou area record the history of the family, which is the common historical and cultural memory of the family members. It has the characteristics of common regionalism, culture, economy and local language, which strengthen the sense of family identity of the

clan members.

To explore the history of a clan is inseparable from the study of its origin and name. As a kind of human community, an ethnic group has the basic characteristics of regional gathering, the same clan rules and clan emblem, and the unified management of family affairs by the clan head. These characteristics should be fully considered in determining the family source and name. In addition, to determine the origin and name of a family, we should also combine the relevant knowledge, such as anthropology and archaeology, and other disciplines in addition to historical documents.

The members of each clan have more or less memories of the origin of each clan ancestral ZongCi. Although some memories can be verified by book records, others are handed down from mouth to mouth, forming stories and legends. The exact source of these memories can not be verified, but they can all draw conclusions from their relevant memories: each ZongCi in Dongkou records the development of the clan. Each clan has a long history and family culture. These memories are consistent with those recorded in many historical and modern documents.

Social memory is the common memory of a clan, which records the rise and fall of a clan and carries the common culture of a clan. In Dongkou ZongCi of Hunan province, there are different carriers of clan social memory, such as ZongCi photos, clan laws and genealogy, architectural space and decoration of ZongCi, which are the common memory of the clan and have strong cohesion. For example, the ZongCi of the Zeng, Yang, Zhong, Liao and Xiao are the most representative clans in Dongkou County, Hunan Province of China, This paper will take these several representative ZongCis as the main research objects to elaborate. The ethnic memory of these clans is also the epitome of the historical memory of Hunan, These clan of ancestors and

representative figures are enshrined in the ZongCi, where their stories are presented in writing, painting, carving and other artistic forms in ZongCi, and constitutes the unique local memory of Hunan, which is also the historical starting point of this study. I will go into the details of the clan origin memory below.

Table 2 Dongkou ZongCi builded statistical table

Source: Self-made by the author. Refer to relevant materials provided by Dongkou County Bureau of cultural relics.

NO.	Name of ZongCi	First building time	Time of existing ZongCi	Building history	Address
1	The Zeng's ZongCi	Built in 1742	Restored from 1868-1873 and gardens were built Behind ZongCi	In 1909, restoring Zouma Lou on both sides of Zongsheng Ge	Honge village, Gaosha Town, Dongkou
2	The Yang's in Qutang	Built before Qianlong of Qing Dynasty	Restored in 1824	Expanded from 1875 to 1908 Renovated in 1914	Qutang village, Zhushi Town, Dongkou
3	The Yang's in Jintang	Built from 1910 to built	Built from 1910 to 1915	/	Jintang village, Shijian Town, Dongkou



4	Zhong's ZongCi	Built from 1573 to 1619	Rebuilt in 1736	In 1855,restoring Lingyun Ge Completing the bell and drum tower Rebuilding the arch gate In1916	Shuangjiang village, Shijiang Town, Dongkou
5	The Liao's ZongCi	Built as small temple From 1403- 1449	Rebuilt in 1636	Restored twice in 1838 and 1917	Zhantian village,Miutian Town, Dongkou
6	The Xiao's ZongCi	Built from 1436 to1449	Rebuilt from 1787 to 1799	Added Hou garden, Juyi hall Fulong Ge in1797 added four rooms on the east and west sides	Fulong Zhou,Dongko Town, Dongkou

Clan origin is the origin and change of the same clan. As small as a family, as big as a country, we all have to know where our roots come from. Recognizing the origin of surnames, we can better understand ZongCi, family and even the history of China. Most of Chinese surnames are very old, with the continuous evolution of history, they have experienced wars, migration, dynasty change, taboo name change, surname reform and so on. Surnames have become extremely complex and their real origin and source have also become rather vague. Therefore, the author of this

paper has made a careful data collection and textual research on the origin of family surnames in representative ZongCi of Dongkou.

### 6.1 The origin of The Zeng's

Mr. Luo Jialu, a famous expert on the popularization of social science in China, mentioned in his book "Zeng Gong Family" that "*Chang Yi, the twenty-fifth son of the Yellow Emperor, was the father of Zeng Yi. Chang Yi gave birth to ZhuanXu, ZhuanXu gave birth to Gun, and Gun to Yu.*" (Sadeghi-Yekta, 2018) This ancient article describes in detail the origin of the Zeng family, which means that the Zeng family is the descendant of Emperor Xuanyuan(2717 B.C. - 2599 B.C.), the leader of the Huaxia tribe in ancient China, and the 63rd grandson of King Xia Yu (surnamed Si), who is the ancestor of the family name Zeng. The origin of the surname "Zeng" is also recorded in the genealogy of Zeng's family. Yao<sup>41</sup>, the leader of the ancient Chinese tribal alliance, ordered Yu's father to control the flood, which has not been improved after nine years. After Shun<sup>42</sup> became the leader of the tribe, he continued to let him control the flood, but it was still ineffective. So he executed him in Yushan and ordered his son Yu<sup>43</sup> to continue to control the water supply. After 13 years of hard work, Yu finally achieved success. Because of this achievement, he won Shun's recognition and became the leader of the tribal alliance. After Yu became the leader, he formulated a strict punishment system, and the tribe became more and more powerful. Because later Yu was too old to govern the country, he abdicated to Boyi as the next leader of the tribal alliance according to the abdication system at that

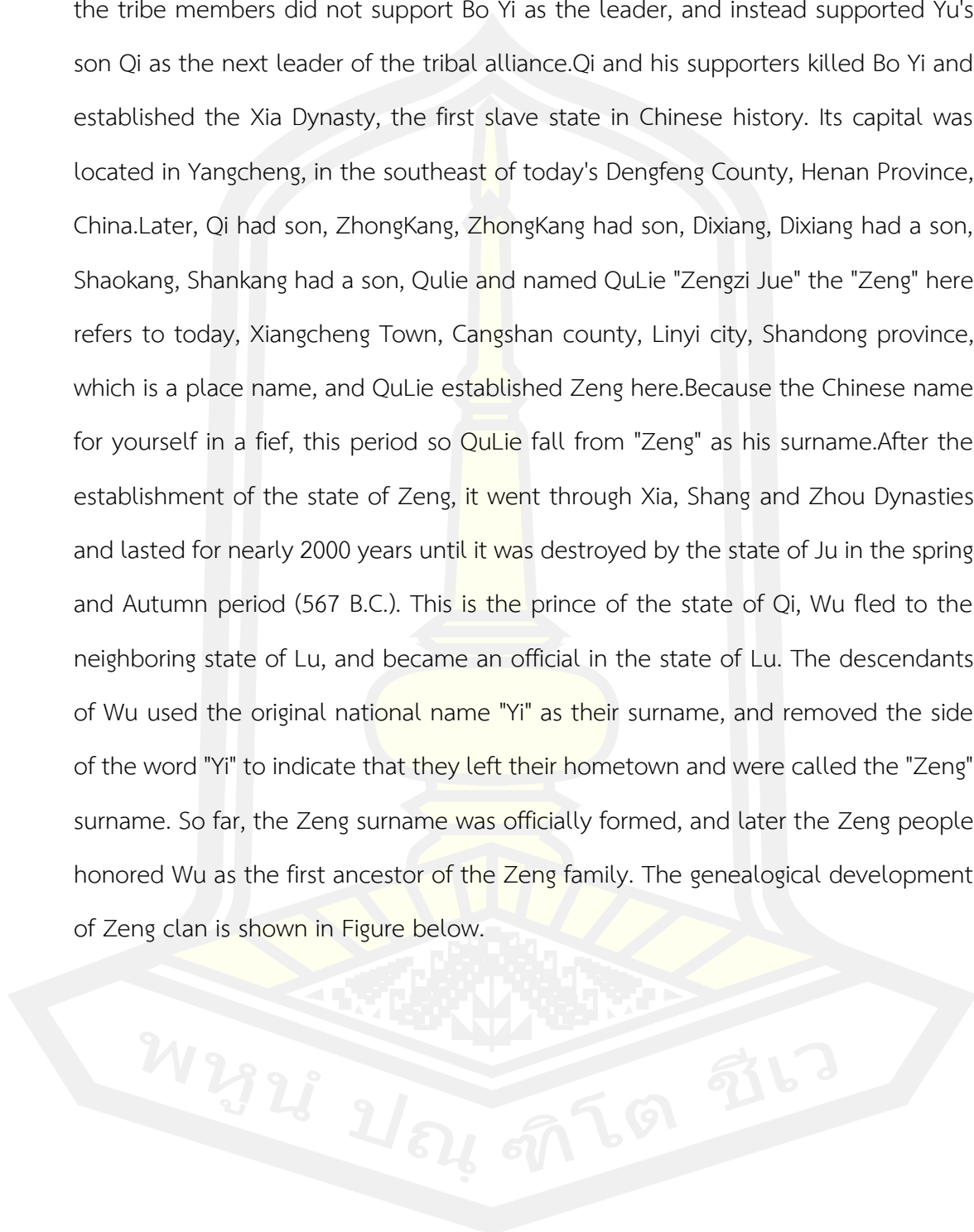
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<sup>41</sup> Also known as Tang Yao. The legendary leader of the tribal alliance in the late patriarchal clan society.

<sup>42</sup> The legendary leader of the tribal alliance in the late patriarchal clan society.

<sup>43</sup> The founding king of the Xia Dynasty, and a famous historical water control figure.

time, for that Boyi's father once helped Yu to manage the flood. But after Yu's death, the tribe members did not support Bo Yi as the leader, and instead supported Yu's son Qi as the next leader of the tribal alliance. Qi and his supporters killed Bo Yi and established the Xia Dynasty, the first slave state in Chinese history. Its capital was located in Yangcheng, in the southeast of today's Dengfeng County, Henan Province, China. Later, Qi had son, ZhongKang, ZhongKang had son, Dixiang, Dixiang had a son, Shaokang, Shankang had a son, Qulie and named QuLie "Zengzi Jue" the "Zeng" here refers to today, Xiangcheng Town, Cangshan county, Linyi city, Shandong province, which is a place name, and Qulie established Zeng here. Because the Chinese name for yourself in a fief, this period so QuLie fall from "Zeng" as his surname. After the establishment of the state of Zeng, it went through Xia, Shang and Zhou Dynasties and lasted for nearly 2000 years until it was destroyed by the state of Ju in the spring and Autumn period (567 B.C.). This is the prince of the state of Qi, Wu fled to the neighboring state of Lu, and became an official in the state of Lu. The descendants of Wu used the original national name "Yi" as their surname, and removed the side of the word "Yi" to indicate that they left their hometown and were called the "Zeng" surname. So far, the Zeng surname was officially formed, and later the Zeng people honored Wu as the first ancestor of the Zeng family. The genealogical development of Zeng clan is shown in Figure below.



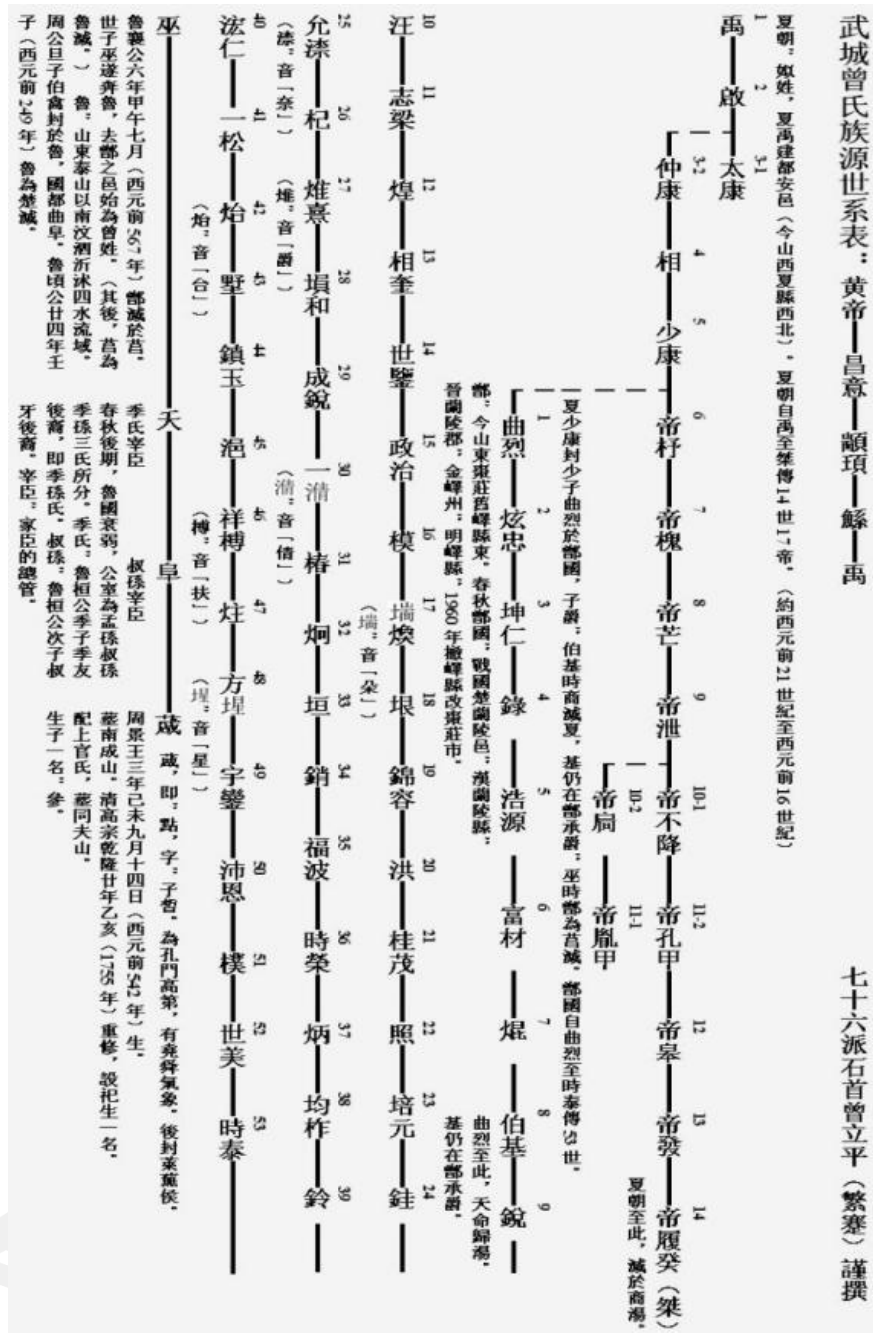


Figure 34 The Zeng's genealogy.

Source: <http://www.zengshi.net/Article.asp?articleid=40674>

Accessed on: August 22, 2020.

The Zeng family originated in Shandong Province of China and flourished here. At the same time, they migrated to the surrounding areas, making the Zeng people

spread all over Shandong Province and Hebei Province of China. In the Qin and Han Dynasties (From 221 B.C. to 221 A.D.), the Zeng people were famous for their "filial piety", and their families were prosperous and famous. From Qu lie to Wu, Zeng was used as a surname, which passed through 58 generations to Zeng Shen. (Zeng family tree)

## 6.2 The origin of The Yang's

According to the famous surname scholar Lin Bao of the Tang Dynasty, the book "Yuan He Xing Zuan" records: "the great grandson of King Xuan of Zhou granted Marquis Yang, which was destroyed by Jin Dynasty, and then the surname Yan, or queen Jing of Zhou Dynasty."(Lin, B., 812, Vol. 5) it is recorded in "Tongzhi clan outline history" compiled by Zheng Qiao, a famous historian of the Song Dynasty: "the Yang family comes from the Ji surname. Prince Xuan of the Zhou Dynasty is still his father. When you Wang was granted the title of marquis Yang, he was destroyed by Jin Dynasty, and then he became his surname Yan." (Zheng, Q., 1611, Vol. 26)

It can be seen that the surname "Yang" comes from the surname Ji and originates from the state of Yang in the southeast of Hongdong County, Shanxi Province. Jiyong, King Cheng of the Western Zhou Dynasty, granted her younger brother Shuyu the title of Marquis of the Tang Dynasty, with her capital in the Tang Dynasty (today's west of Xiyicheng county). Because the land of Tang Dynasty was near Jinshui, it was named Jin State. Shuyu became the founder of Jin State. In the spring and Autumn period, when the state of Jin was in civil strife, Duke Wu of Jin<sup>44</sup>, the descendant of Shuyu, defeated Marquis Yu and unified the state of Jin. After the death of Duke Wu, his eldest son, Guizhu, succeeded to the throne and offered himself to the Duke of Jin. Xiangong destroyed all the small countries around him,

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<sup>44</sup> The tenth grandson of Jixie, the ninth king of the Western Zhou Dynasty.

including Yang. Xian Gong granted his second brother the territory of Bo Qiao to Yang, and his surname was Yang. From then on, Boqiao became the ancestor of Yang's surname, about 2600 years ago. In addition, according to the records of the Jin family in the records of the historian and the genealogy of the prime minister in the new book of the Tang Dynasty, after the Jin Dynasty destroyed Yang, Give the tax revenue from This land to Yang Shexi as a gift. The Yangshe surname comes from the Ji surname. Because Tu, the grandson of boqiao, the second son of Duke Wu of Jin Dynasty, lived in yangshe at that time, he took yangshe as his surname. In the 514 B.C., Qinggong annihilated the increasingly powerful clans such as yangshe<sup>45</sup> clan. When Boshi's son met him, he fled to the place where the original kingdom of bi was located<sup>46</sup>, and took his ancestral feudalism Yang as his surname. According to historical records, this surname is the origin of the Yang family, about 2500 years ago. His descendants settled in Hongnong and Huayin<sup>47</sup>, so Huayin became the governor of Yang family. After the Qin and Han Dynasties, many of the branches of the Yang clan, which spread all over the country, originated from Hongnong and Huayin in the west of Tongguan. The surname Yang originated from the state of Jin. At the end of the spring and Autumn period, the six ministers of the state of Jin gradually became powerful. In the 368 B.C., the state of Jin was divided into three kingdoms (Han, Zhao and Wei) by Han, Zhao and Wei. Therefore, there is a saying that the surname Yang "*Originates from the three Jin Dynasties, and Hongnong can be seen.*". (Ji, L. J. P., 2019, pp.1) From the above, we can find that the origin of Yang's surname comes

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<sup>45</sup> He was the grandson of Tu, and his son was named Boshi.

<sup>46</sup> The original site is now to the north of Xi'an and Xianyang in Shaanxi Province, which was the feudalism of Jichang descendants of King Wen of Zhou Dynasty.

<sup>47</sup> Northwest Henan and the lower reaches of the Weihe River in the east of Shaanxi.

from Ji's.

### 6.3 The origin of The Zhong's

The origin of Zhongli's surname can be traced back to the state of Song founded by Song Weizi in the spring and Autumn period. It can be regarded as the descendant of Zi's surname in Shangtang. Because its ancestor's food was collected in a place called Zhongli<sup>48</sup>, the descendants took the city as their surname and began to take "Zhongli" or "Zhong" as their surname. In other words, for a long time we are familiar with the compound surname "Zhong Li" and the single surname "Zhong", in fact, they are a family of the same blood. There are two kinds of records about the origin of Zhong.

#### 6.3.1 Origin and development I

Originating from the surname Ying, it comes from the feudalism of the descendants of Boyi in the Zhou Dynasty and takes the name of the country as the surname. At the beginning of the Zhou Dynasty, Jifa, King Wu of the Zhou Dynasty, granted the descendants of Boyi, the leader of the ancient Dongyi people, in Zhongli city. Later, there was Zhongli state, also known as Tonglu state. It was a very small vassal state, viscount, and the king was called Zhonglizi. Zhongli kingdom was originally located in Shandong Province, and later moved to the middle reaches of Huaihe River<sup>49</sup> in the early Eastern Zhou Dynasty. In the middle of the spring and Autumn period, the state of Zhongli was conquered by the powerful state of Chu in the 538 B.C., and the state of Zhongli was destroyed. The former place of Zhongli was changed into Haozhou and Shucheng by the king of Chu, and the king of Zhongli

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<sup>48</sup> Now east of Linhuaiguan Town, Fengyang County, Anhui Province.

<sup>49</sup> Now Fengyang of Anhui Province.

was forced to become a subordinate of the state of Chu. Later, King Ling of Chu allowed him to restore the state, but he became a vassal state of Chu. The title of Zhongli was reduced to "Jun", and the territory was limited to Zhongli city<sup>50</sup>. In the 518 B.C., Zhongli city was taken away by the state of Wu and became the vassal land of the state of Wu. In the 506 B.C., the army of Chu and the navy of Yue attacked Wu and won a small victory. After the two countries celebrated their victory, King Zhao of Chu went to Guoyang, the capital of Chaohu, Anhui Province, to play. However, Wu's main army, led by general Wu Zixu, quietly followed. It broke into the Northeast where Chu's defense was weak. According to Sun Tzu's plan, it carried out a strategic attack in depth and directly attacked the hinterland of Chu. With flexible tactics, it defeated Chu's army in the battle of Baiju. Its main force was in the area of Baiju<sup>51</sup>, and it launched a pursuit to break through the capital of Chu (Macheng, Hubei Province today) After that, he dug up the corpse of King Ping of Chu and whipped 300 times to dispel the hatred of his family. On the way back to the army, Wu Zixu destroyed the two vassal states of Chu, Chaoguo and Zhongli. After the destruction of Zhongli, its city was still there, and its citizens still lived in this place. Until the 473 B.C., King Goujian of Yue destroyed the state of Wu, and Zhongli city belonged to the state of Yue. In the 332 B.C., the state of Chu swallowed up the state of Yue, and Zhongli city belonged to the state of Chu for a long time. However, the state of Zhongli never recovered. King Wei of Chu only sent a bureaucrats to manage Zhongli city. After the first emperor of Qin unified the whole country, Zhongli city belonged to Jiujiang County, which lasted until the 1374 A.D.. Zhu Yuanzhang, the emperor of Ming Dynasty, changed the place of Zhongli state to Fengyang

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<sup>50</sup> Now Linhuaiguan, Fengyang County of Anhui Province.

<sup>51</sup> Now Macheng of Hubei Province.



mansion, which is called Fengyang mansion until now.

Among the descendants of Zhonglizi and the Chinese people, there were those who took the name of their homeland as their surname very early, called the Zhongli, which was the earliest family of Zhongli. Later, most of the provincial documents were changed to single surname Zhongli, which has been handed down from generation to generation. Most of the Zhongli people in Hui family (surname Ying) respect Zhonglizi as the ancestor of the de surname, and do not share the same genealogy with their son (Lao, Z. W., 2019, pp.1).

### 5.3.2 Origin and development II

The surname Zhong comes from the surname Zi. It is a descendant of Shang Tang and takes the capital as the surname. According to the notes on the words and deeds of Mingxian clan and the genealogy of the prime ministers in the new Tang Dynasty, it is said that one of the concubines of Emperor Shun in ancient times, named Jiandi, was bathing by the river when he saw a big black bird laying an egg. Out of curiosity, he swallowed the egg. As a result, he was pregnant and gave birth to a son, named Qi. When Qi grew up, he helped Dayu control the flood and was granted the title of Shang Dynasty. From the fourteenth Dynasty to Shang Tang, with the help of Yi Yin and Zhong Hui, Qi destroyed Xia Jie and established Shang Dynasty. When it came to King Zhou of Shang Dynasty, King Zhou had no way. King Zhou had a brother named Qi, who was granted the title of Wei. Seeing the chaos of the government, he wrote a letter to admonish him. King Zhou didn't listen, so he left. After King Wu of Zhou conquered the Shang Dynasty, Weizi defected to King Wu and was granted the title of Duke Huan of Song Dynasty. Ao, the son of Duke Huan of Song Dynasty, worked in the state of Jin, and Bozong, the grandson of Ao, was the Grand Duke of Jin (Lao, Z. W., 2019, pp.1).

However, both the compound surname and the single surname originated in Anhui Province. From then on to the Han and Jin Dynasties, Henan was the center of reproduction, and the Zhong family who moved to Yingchuan was the most prominent. Among them, Zhong Yao, a famous calligrapher and statesman in the Three Kingdoms period, Zhong Hui and his son were the most prominent.

#### 6.4 The origin of The Liao's

There are many ancient branches of the Liao surnames and there are six origins.

6.4.1 It comes from its own family name, the descendants of Liao Shuan in ancient times and took the name of the country as their surname. According to the records of Zuo Zhuan, it is said that there was a descendant of emperor Pingyi named Shuan. In the Xia Dynasty, the country was granted the Country Liaowhich is in the south of Tanghe in Henan Province, so he was called Shuan. His descendants took the name of Liao as their surname, so it is called The Liao's. It is The Liao's in Henan Province. (Zuo, S., 722 B.C., Zhaogong 29th year Vol.)

6.4.2 It comes from the surname Ji, the descendants of Boliao, the son of King Wen in the Zhou Dynasty. According to Guangyun, Surname Laolue and other materials. King Wen had a son named Bo Liao. Because he was granted the title of Liao Yi, some of his descendants took the name Liao as their surname, so it is the Liao's which is in Ju Lu. (Sha, X. E., 2017, pp.1)

6.4.3 It comes from the surname Yan, the descendants of the upright minister of Yao and Shun. They took the name of the country as their surname. According to Qianfu Lun: Fu Tao was the descendant of Ting Jian, and was granted Liao<sup>52</sup>. The

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<sup>52</sup> Now Gushi Town in Henan Province.

descendants took the name of the country as their surname. In the Xia Dynasty, the upright ministers of Yan and Shun, the descendants of Fu Tao were granted Liao. During the Spring and Autumn Period, the descendants of Fu Tao founded small states, Ying and Li. The King of Chumu destroyed the two states, Ying and Li, in four years and his descendants took the name of the country as their surname, that is The Liao's. (Wang, F., 1978, Vol.9)

6.4.4 It comes from escaping the tyranny of Zhou in the Yin Dynasty and was changed by the two surnames, Miao and Yan. According to the genealogy of the Liao's ancestral hall in Xiaoxi: the two surnames of Miao and Yan were given by the emperor. At the end of the Shang Dynasty, the Emperor, Yin Zhou, was in power, who was cruel and unruly. The descendants of the two surnames lived in seclusion to the north of the Yellow River<sup>53</sup>. They changed their surname into Liao. (Sha, X. E., 2017, pp.1)

6.4.5 It comes from the surname Zhang, the change of the surname after joining the Liao family. According to the Liao's genealogy: in the Ming Dynasty, Zhang Yuan, a Fujian man, joined the Liao's family and changed his surname to Liao. All his descendants took Liao as their surname. (Liao G. E. B., 2007, Vol.1)

6.4.6 The surname, Liao, was given by the emperor or other ethnic minorities. In the 23rd year of the Qianlong in the Qing Dynasty, seven surnames were given to the indigenous people in Taiwan. One of them was Liao, and other peoples all had Liao surnames, like Molao, Yao, Shui and Miao. Shuan was the first people who got the surname, Liao. It is said that the Emperor Zhuangxi was born in Ruoshui and lived in Diqiu<sup>54</sup>. He was the ancestor of the southern Chu state. His descendant, Shuan, was

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<sup>53</sup> The Yellow River section at the junction of Shanxi and Shanxi.

<sup>54</sup> Now the southeast of Henan Province.

granted in State Liao in the Xia Dynasty, so he was called Liao Shuan. In the Spring and Autumn Period, the state of Liao was destroyed by the state of Chu. The people took the name of Liao as their surname and called it the Liao surname. As the first emperor of the state, Liao Shuan was honored as the ancestor of the Liao surname.

#### 6.5 The origin of The Xiao's

There are several records about the origin of The Xiao's.

The origin of The Liao's is recorded in the book of "Lu Shi". It was written by Luo Mi, a scholar in the Southern Song Dynasty. It traced the origin of The Liao surname back to Yu and Xia more than 4,000 years ago. According to the records of the "Lu Shi", In ancient times, there was a tribe which was good at training birds and animals. Because it lived in Yingdi, it was called Qin Benji in historical records. Boyi was in charge of livestock for Emperor Shun. There were a lot of livestock, so he was granted the land and was given the surname Ying. The surname Ying was originally derived from Yingshui by Shaowu. Later, Boyi trained birds and animals for Shun and most of them were tame. In recognition of his merits, Shun gave him Yingyi and gave him the surname of Ying to inherit the blood of Shaowu, so it was called Ying tribe or Ying surname tribe. Boyi, the ancestor of the tribe, was one of the eleven ministers who had fame and merit during the period of the Tang and Yu Dynasties. He once trained birds and animals and most of them were tamed. In the Xia Dynasty, Meng Kui, the descendant of Boyi, was good at taming birds and animals as his ancestor, and made great achievements. He was granted land by the Emperor of Xia in Xia. Therefore, Meng Kui took the name of his country as his surname and changed it to Xiao Mengkui, so his descendants continued to use this surname. (Luo, M., 1170, Vol.16 & Vol.25)

“Lu Shi” also said: “the ancient Xiao state was located in the northwest of today's Anhui Province and Shao Hao or Boyi lived in now Yanzhou, Shangdong Province”. It is not very far between the two places. They belong to the Dongyi cultural circle with birds as totems. Therefore, it is entirely possible for Mengkui, as the descendant of Boyi, to change his surname to Xiao after being granted in ancient state Xiao. (Luo, M., 1170, Vol.25)

More than a thousand years later, history entered the Spring and Autumn Period. According to the records of Lie Xianzhuan, which was written by Liu Xiang, an economist and historian of the Han Dynasty, a person named Xiao who was born in the time of Qin Mugong was able to play the flute and attract the phoenix. (Liu, X., 30B.C., Vol.1--Xiao's history)

His name was Xiao Shi. He was good at playing the flute and imitating the singing of the phoenix. He attracted peacocks and white cranes to dance in the courtyard. Admiring Xiao Shi's high reputation, Qin Mugong married his daughter, Nongyu, to him. From then on, the couple followed each other. Xiao Shi taught Nong Yu to play the flute every day and it lasted for a long time, so the phoenix sang harmoniously. A few years later, a phoenix came here. Qin Mugong overjoyed and had a phoenix platform built for this. The couple played the flute all day and refused to come down. All of a sudden, one day, the couple of Xiao, one by dragon and the other by phoenix, flew away. Therefore, the people of Qin built a phoenix temple in the Yonggong palace, in which the sound of Xiao was often heard. The later generations then wrote a poem: Xiao Shi blew well; phoenix and sparrow danced in the courtyard; Yunong was good at playing together to learn the voice of phoenix; then they climbed onto the wings of the phoenix; the ancestral temple was built to send the idea that people missed them so much; the sound that they left was clear to hear. This is where the story of a son-in-law comes from.

## 7. Memory of family totems

I have investigating in the process of the Zong Cis in Dongkou County, it is found that every Zong Ci in different forms has its own totem, which is the common imprint of a clan and also a representative symbol of the clan. In Dongkou County, Shaoyang City, Hunan Province, the author found in the process of investigation that they hang the banner of the clan totem. The banner of Yin Shi Zong Ci manager tells about the Yin's clan history, from the built - prosperity - Destroy - repair, these memories is like in the old man heart, as well as the proud of his memory, rather than man's personal memories, reflect but also the collective memory of a clan. When reading the Yin family tree, the thick family tree is like a history book with a long history, recording the memory of the whole family.



Figure 35 The totem of the Yins.

Source: Han Lei Provide

Accessed on: April 11, 2019.

### 7.1 The Zeng's totem

According to folklore, Qu lie, the monarch of the state of Zeng, was diligent in thinking and good at making. He was not only an outstanding politician, but also a famous inventor. In his life, he invented and improved many tools for production and life, such as silk with patterns, Zeng, fishing gear for fishing, Zeng, bird shooting tool, Zeng, and pottery for cooking, Zeng. Zeng's Totem is related to "Zeng". As shown in the figure below.



Figure 36 The "Zeng" of earthenware.

Source: [http://nb.ifeng.com/a/20181206/7082396\\_0.shtml](http://nb.ifeng.com/a/20181206/7082396_0.shtml)

Accessed on: August 23, 2020.

Zeng's Totem is composed of Yazhang, scale and Lingtai. The two points at the top are Yazhang, also known as Yazhang, which is equivalent to today's compass. It is an astronomical instrument used to measure the sky and the earth. The graphic structure in the middle is the scale, which represents the eight directions of measurement. Together with the midpoint of the scale and Yazhang, it is called "eight directions and nine palaces". At the bottom is the Lingtai set in the water, which is the place to observe the astronomical phenomena in ancient times, implying sunrise and Tanggu Meaning. (Zhang, C. T., 2018, pp.1) "Zeng" in Chinese oracle bone inscriptions describes the scene of using "Zeng" to cook. Mencius records that "*Xu Zi uses a kettle to cook rice*" (Wan, Z. & Gong, S. C., 250-150 B.C., Vol. 5, Teng Wengong I), which means that Mr. Xu uses an iron pot to cook food. Under the word "Zeng", there is a word "Ri", which symbolizes fire. In the middle of the word "Kou", there is a word "Mi", which means that food is placed in the pottery steamer. The two dots above represent the steam produced in the process of food cooking, which is a very auspicious moral.

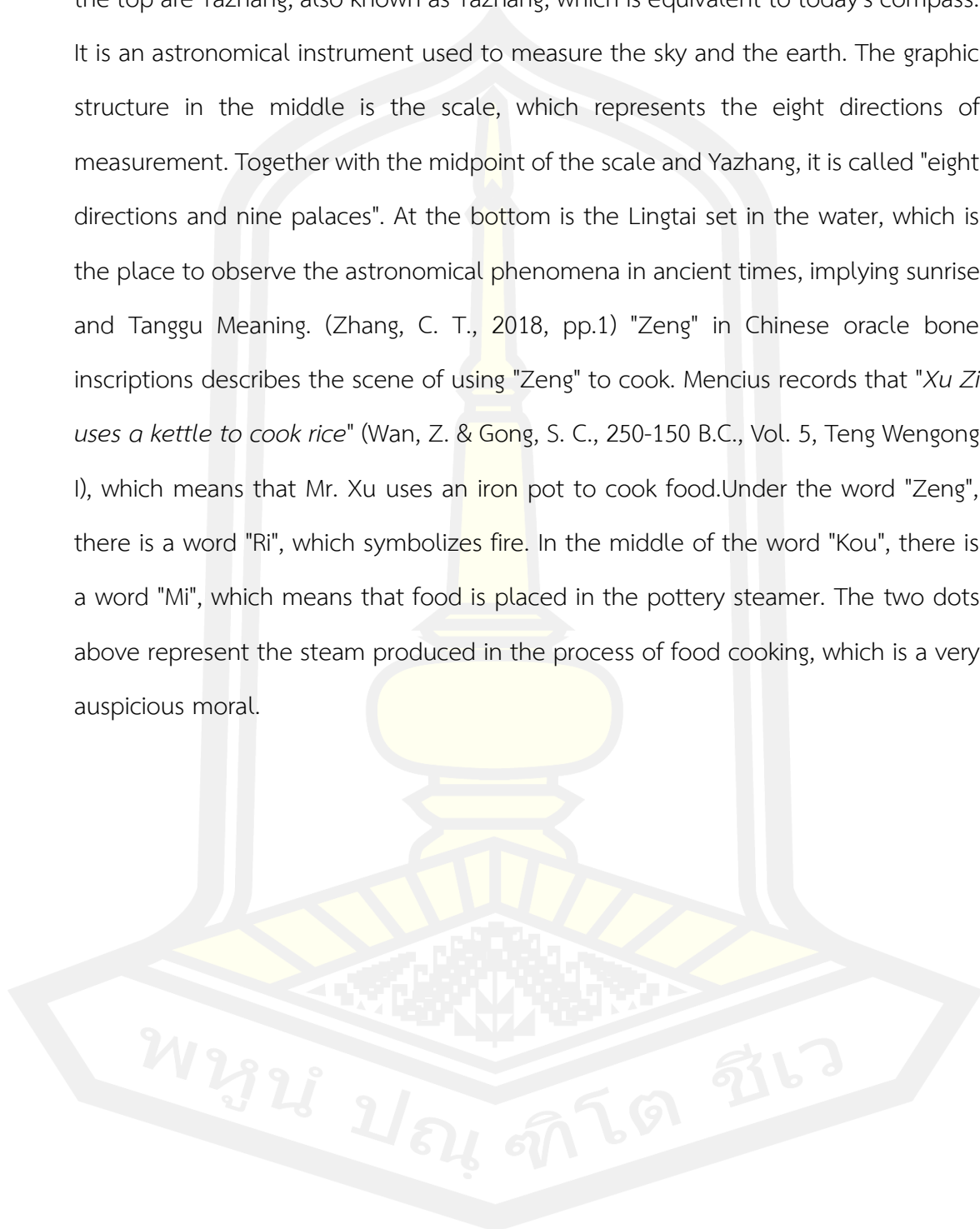






Figure 37 The Zen's totem

Source: <https://www.meipian.cn/1j8xvf3u>

Accessed on: August 23, 2020.

## 7.2 The Yang's totem

It is said that the ancient clan living in Tanggu adopted Fusang experience. Fusang experience is to observe the rising and falling height of the sun on the East and west sides (yin and Yang) of Fusang tree, which is determined by Dongyi people as five Yang and five Yin, collectively known as "ten days", that is, "ten days dry". During observation, there is always one sun and one sun's displacement, which is said to be "one day in the upper branch, nine days in the lower branch". This is the original meaning of Fusang Tanggu ten days. This kind of Fusang tree is also called poplar. The ancestor of this totem is the ancient Yang family, which produced the emblem

of the Yang family and eventually formed the surname. In the picture, there are sun, moon, dragon, Phoenix, longevity crane, hunting tools, prey, mascot and so on, which means that the sun and the moon are shining, the dragon and the Phoenix are auspicious. Longevity is prolonged, food and clothing are plentiful, and good luck is good. (Xue, M. C. Z., 2017)



Figure 38 The Yang's totem.

Source:

[http://www.360doc.com/content/17/0104/21/19693651\\_620113312.shtml](http://www.360doc.com/content/17/0104/21/19693651_620113312.shtml)

Accessed on: January, 4, 2017.

### 7.3 The Zhong's totem

Totem is composed of "Yu Biao" and "Chong Yi". On the left is Yu Biao, which is used to determine the direction. The "Chongyi" on the right consists of "Xin", "Dong", "Mu" and "Tu". "Xin" is a wind vane set up, which was called "Xiangfeng" in ancient times, and "Mu" refers to human eyes, because the height of the heavy Xuanji disk is the same as that of human eyes. Based on this, the sun, moon and stars can be observed, and the calendar can be determined by the time and degree of the four directions of the Xuanji disk. Xuanji disk is used to identify the position. "Tu" means the place where Xuan Ji pan stands. It can be seen that the totem surnamed Zhong is actually an instrument for observing astronomy and deducing calendar. (Zhong's Net, 2016, pp. 1)



Figure 39 The portrait of Zhong Lichun.

Source:[https://www.sohu.com/a/150508116\\_691672](https://www.sohu.com/a/150508116_691672)

Accessed on: June, 20, 2017.

#### 7.4 The Liao's totem

The ancestors of the Liao worshiped the phoenix. Analyzed from the pattern "Liao", "Feather" is the feather of a bird. The herringbone under the feather represents two wings, and the small circle at the top of the cross of the herringbone is like the finishing touch of a phoenix. The tail of the phoenix is three times a person, and dragon claws are added to the left and right, which means "the dragon and the phoenix are prosperous". If the character "Yu" is moved to the top of the herringbone, the image will be a lifelike phoenix bird. The ancient character "Bai" has the wind on the left side, like flying in the air, and the current character "Liao" is like the golden phoenix returning to the nest. The pattern is golden yellow: Yellow is the symbol of the Chinese nation, symbolizing the highest imperial power and race. Liao was a merchant of Huangdi Miao. Gold: It symbolizes Liao's upright, running on Kangzhuang Avenue. The bottom of the totem is red, indicating that the blood of the Liao family is connected, and the blood of clan friendship is thicker than water. The red circle is like the rising sun, full of vitality. The red circle as the bottom indicates that the Liao clan has deep roots and strong backing. The two colors of red and yellow match: Reflect the yellow and red face of the Chinese people, and the red and bright heart of Liao's. The design of the whole totem pattern is perfect, which proves that Liao is facing the sunrise: Struggle for great progress, and will be happy and well-being for a better tomorrow! The word "Liao": An auspicious bird with feathers. (Liao, Z. H., 2013, pp. 1)



Figure 40 The Liao's totem.

Source: <http://www.nipic.com/show/25592833.html>

Accessed on: September, 6, 2019.

#### 7.5 The Xiao's totem

Xiao's family name is named after the social invention. The sun watching platform invented by the ancestors of Xiao's family is Xiao and Xiao's totem is an instrument to observe the changes of the sun's movement. The ancients used it to observe the sun and obtain data. Then according to these results, they made the calendar of the year or several years to guide people's agricultural production and daily life. It consists of three parts.

The first part is Fusang. Fusang is the name of the tree in the myth, that is, the sun table. It is recorded in the "Hainei Shizhouji". Daizhou that there are many trees and the leaves are like mulberry. The trees are two thousand long and two thousand meters in circumference. This kind of trees is named Fusang because two trees with

the same root occasionally, more close to each other. It is said that the sun rises under Fusang, rising near the tip of the trees. Therefore, it is called the source of the sun, which also refers to the sun. (Dongfang, S., Han Dynasty, Vol. Fusang)

The second part is a person holding a tool to carve the path of Fusang's long or short shadow in the sun with a knife on the tree trunk. This person is Wuxi. The first ancestor, Yin Weizi, was granted the surname of Xiao.

The third part is Tanyuan. It is a platform surrounded by water and raised in the middle on which there is Yun platform. It is similar to Chinese character 'Ya'. It is in the middle of the shape which is used to measure the horizon and level of the sundial. This is used to measure the circle of the sky and the earth. (Zhong, H. X. S. W., 2020, pp.1)



Figure 41 The Xiao's totem.

Source:<http://mt.sohu.com/20180707/n542765965.shtml>

Accessed on: July, 7, 2018.

## 8. Memories of outstanding ancestors in the clan

When visiting these Zong Cis buildings in Dongkou County, we found that each Zong Ci recorded stories about outstanding ancestors. These ancestors were preserved in the Zong Ci and handed down from generation to generation in various forms such as painting, carving, writing and legend. In a group, when individual deeds and personal memories become a symbol of group membership, personal memory will be transformed into collective memory, and the collective memory of each group and society has its own set of cultural rules. The outstanding ancestors of the group become the common memory of the family members and even the local society. With the passage of time, although some cultural symbols and memories in these Zong Cis in Dongkou are gradually lost, the memories of outstanding ancestors are still passed on by mouth. Some can trace the clan history through non-text memory and realize the construction and reconstruction of clan collective memory through historical materials.

### 8.1 The representative figure of The Zeng's

As shown in the figure below, Zeng Shen, also known as Zeng Zi, was a great thinker in the late spring and Autumn period of China, a disciple of Confucius and an important representative of the Confucian school (Wu, C. C., selected by Wu, D. H. & Wang, Y. Z., et al., 2015, pp. 119). In his book "Da Xue", Zeng Zi described the Confucian thought of advocating "filial piety, forgiveness, loyalty and faithfulness", the political view of "self-cultivation, self-examination and self-care", and the filial piety view of "filial piety as the foundation", which still have extremely valuable social significance and practical value. (Zeng, Z., Around 470 B.C., Item 8) Zengzi participated in the compilation of the "Analects of Confucius", "Da Xue", "Filial piety", "Zengzi Shipian" and other works. Zeng Zi is the main successor and disseminator of Confucius theory. He formed a complete moral and political philosophy system in the feudal

society. His filial piety based thought has been an important moral concept in Chinese society. He is also known as the five great sages in ancient China with Confucius, Yanzi, Zisi and Mencius, and has a high status. Ouyang Songbai recorded in the ZongCi of Zeng family in Gaosha when compiling Dongkou historical and cultural special "The scenic spots in Dongkou": In Tang Dynasty, Emperor Xuanzong of Tang Dynasty granted him the title of "Bo", Emperor Huizong of Northern Song Dynasty granted him the title of "Marquis of Wucheng", Emperor Duzong of Southern Song Dynasty granted him the title of "Guogong", Emperor Zhishun of Yuan Dynasty granted him the title of "Zongshenggong", Emperor Shizong of Ming Dynasty renamed him "Zongsheng", and granted his wife Gongyang the title of "Yipin lady of Ying State". Because of the important influence and contribution of Zengzi, Zengzi has been regarded as the first ancestor. (Oyang, S. B., 2016, pp.182-183)

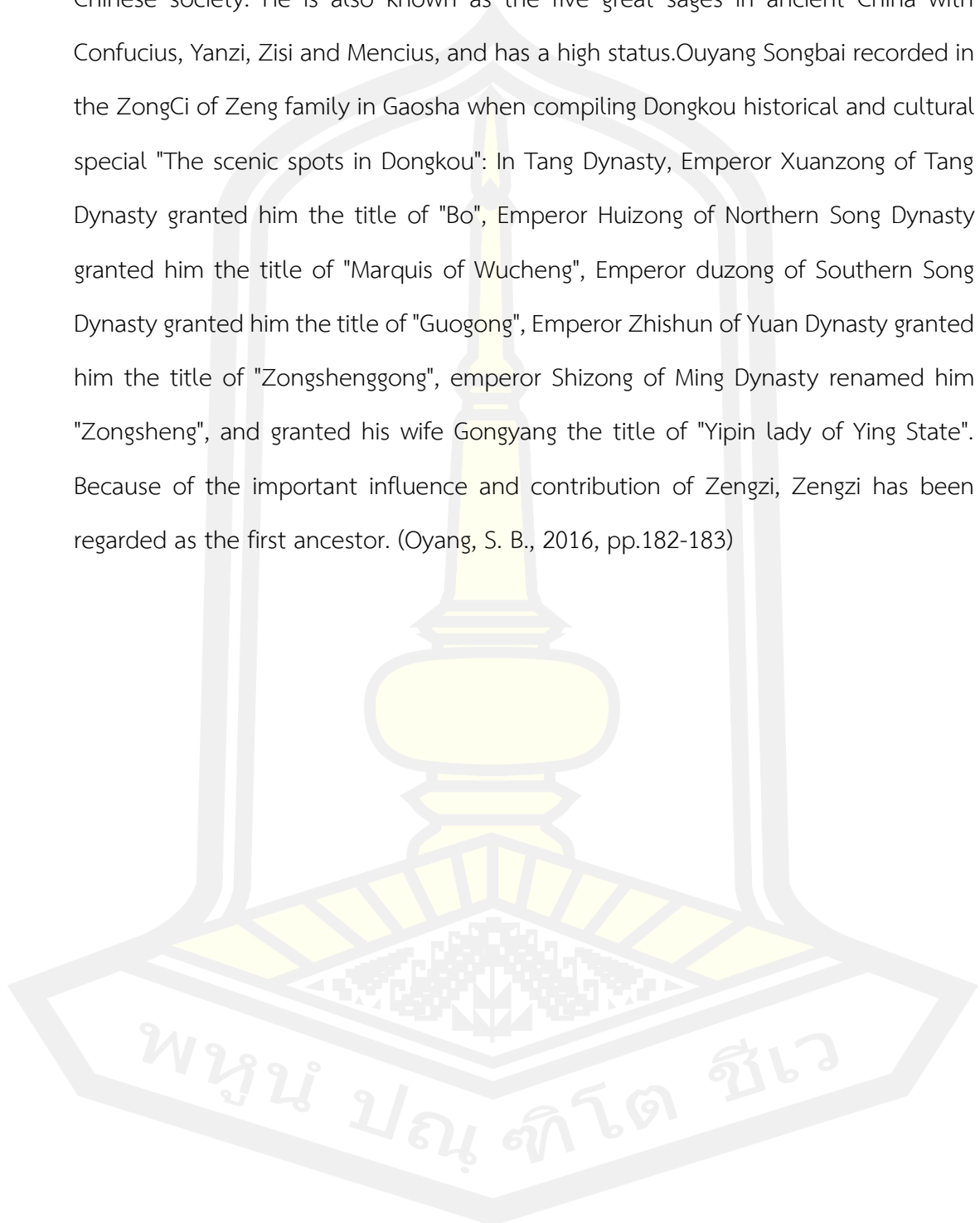






Figure 42 The Palace Museum of China collection Zengzi portrait from the Northern Song Dynasty.

Source: [https://www.sohu.com/a/291218035\\_708703](https://www.sohu.com/a/291218035_708703)

Accessed on: August 23, 2020.

Zeng Gong (From 1019 to 1083), Zigu, born in Nanfeng County, Jiangxi Province, is a famous essayist, historian and politician in ancient China. He has excellent memory since childhood and is diligent and studious. He joined the Imperial College at the age of 20 and became Ouyang Xiu's favorite student. In 1058, he won the Jinshi with the first place. In 1059, he served as the judicial officer of Taiping Town and joined the army. During his term of office, he worked in politics. He concerned about the people's livelihood, and was deeply loved by the people. In literature, he is known as one of the eight great writers in Tang and Song dynasties. He wrote two handed down works, "Yuanfeng Lei manuscript" and "Longping Collection".



Figure 43 The portrait of Zeng Gong.

Source: <http://kejiao.cntv.cn/2013/09/22/ART11379838977940149.shtml>

Accessed on: September 22, 2013

Zeng Guofan(From 1811 to 1872), whose name is Bohan, is the 70th grandson of Zeng Zi. He was a statesman, strategist, Neo Confucianist, litterateur, founder and commander of Hunan army in modern China.Zeng Guofan was not very gifted when he was young, but he was diligent and studious. He studied at home again and again every day, and finally achieved extraordinary results through his strong willpower. In 1838, he passed the imperial examination and entered the Imperial Academy.In 1852, Zeng Guofan's mother died at home. At that time, the Taiping Rebellion swept through half of China. Although the Qing government suppressed the power all over the country, it was defeated by the Taiping army. Therefore, the Qing government had to allow the landlords to organize local armed forces against the Taiping army, which provided an opportunity for Zeng Guofan to join the Hunan army. (Zhao, E. X., 1998, Vol. biography of Zeng Guofan) In 1853, Zeng Guofan established a personal army of Xiangyong in his hometown of Xiangxiang, relying on the interpersonal relationships of apprentices, relatives and friends. He formulated the camp system and rules, formed a strict feudal subordinate relationship, strengthened personal control over the army, and educated the soldiers with the three cardinal guides and five constant principles as the core.The honesty and bravery of the general of the Xiang army and the strict military discipline are the important reasons for his bravery and good fighting skills, which make the Xiang army powerful all over the world. The rise of Zeng Guofan had a profound impact on the politics, military, culture, economy and other aspects of the Qing Dynasty. At the initiative of Zeng Guofan, he built China's first ship, established the first military academy, printed and translated the first batch of Western books, and arranged the first batch of students to study in the United States. Therefore, Zeng Guofan is known as the pioneer of China's modernization construction.



Figure 44 The portrait of Zeng Guofan.

Source: <https://baike.baidu.com/tashuo/browse/content?id=c88e91fead86041a&fr>

Accessed on:: September 13, 2017

## 8.2 The representative figure of The Yang's

In history, there were more than a dozen people with the surname of Yang who called themselves emperors and kings. They successively established feudal regimes such as Sui and Wu.

Yang Jian, a native of Huayin, is a descendant of Yang Zhen, the "Guanxi

Confucius" in the Eastern Han Dynasty. Starting from the fifth ancestor of Yang Jian, the Yang family worked for the Northern Wei regime, and their influence grew step by step. Later, Yu Wenjue, Minister of the Northern Wei Dynasty, abandoned the Western Wei Dynasty and established the Northern Zhou Dynasty. Yang Jian's father, Yang Zhong, became one of the 12 meritorious officials in the founding of the Northern Zhou Dynasty. Yang Jian became an official at the age of 15 and was soon awarded the rank of general. Yang Jian married the daughter of Du Guxin, the general of the Northern Zhou Dynasty, and became a tie with Emperor Ming of the Zhou Dynasty. Later, Yang Lihua, Yang Jian's daughter, was chosen as the crown princess. After the crown prince (Emperor Xuan) ascended the throne, her daughter was granted the title of queen, and Yang Jian was also worshipped as Da Sima, you Siwu, etc. After Emperor Xuan died, his 7-year-old son succeeded to the throne, that is, Emperor Jing. Yang Jian was immediately granted the titles of Shangzhu state and Sui state. In the second year (581 AD), Emperor Jing abdicated. Yang Jian was called emperor, and the name of the state was changed to "kaihuang". The capital was Chang'an, which was called Emperor Wen of Sui Dynasty. Therefore, the surname Yang became the surname of the state at that time. (Shi, L. P., 2018)

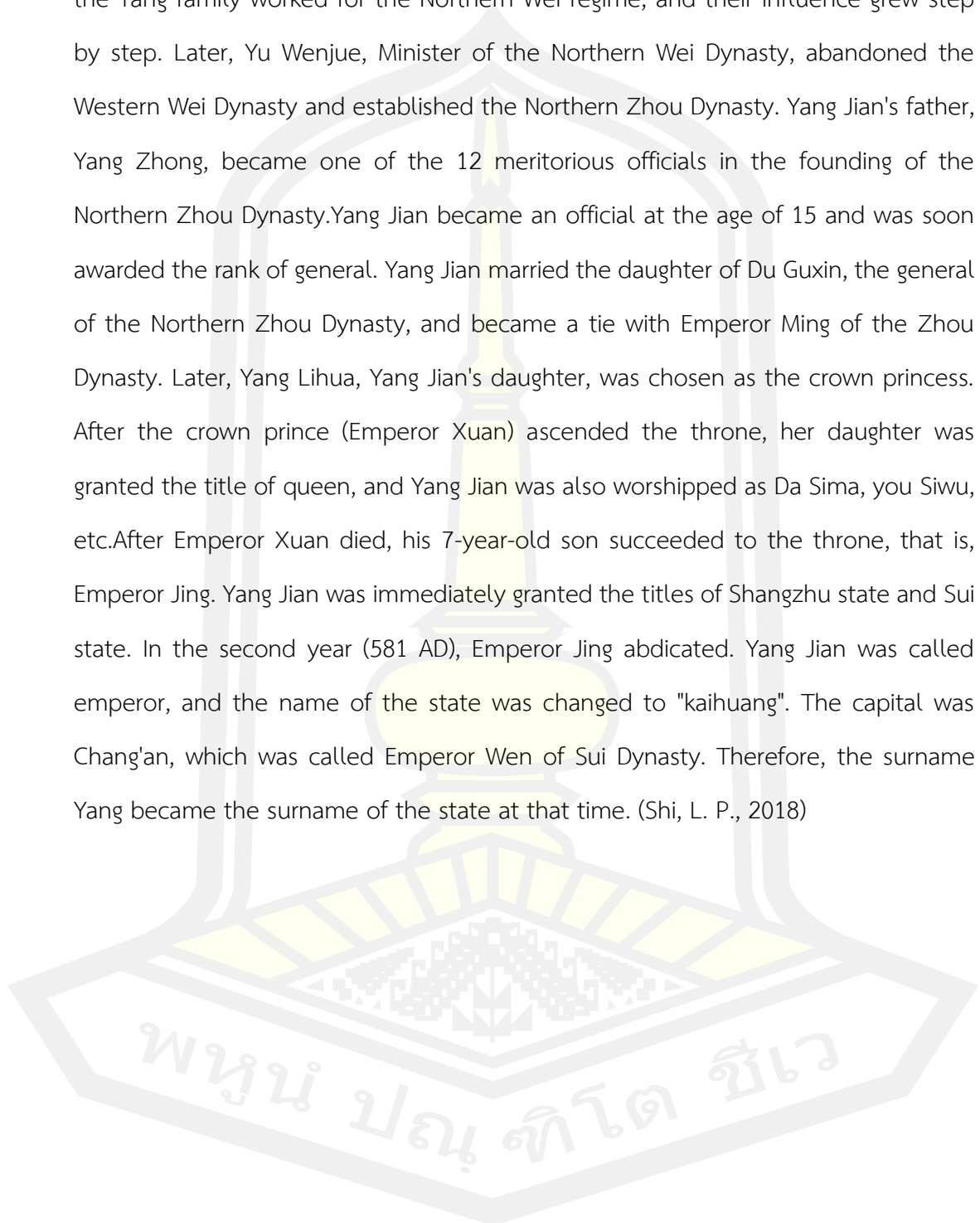




Figure 45 The portrait of Yang Jian.

Source: [http://www.todayonhistory.com/people/201701/22529.html#\\_motw\\_](http://www.todayonhistory.com/people/201701/22529.html#_motw_)

Accessed on: January 11, 2017.

Yang Jiong (about 650-693), born in Huayin (now Shaanxi Province), was a writer of the Tang Dynasty. He was also known as the "four heroes of the early Tang Dynasty" together with Wang Bo, Lu Zhaolin and Luo Binwang. Yang Jiong, Yang surnamed the youngest person to become famous. He have been smart erudition from childhood, in 659, He passed the Tong Ziju exam, in the second year, he worked at Hongwen Hall, in 676, secretary of the provincial school book lang, in 682 for prince jan thing straight, in 686 is as catalpa state judicial joined the army, in 692 as a surplus of sichuan, about the best 693 died in. Yang Jiong has outstanding literary talent, was

good at writing prose, especially good at poetry. There are more than 30 poems in existence, which are famous for their five characters and poems on the battle of frontier fortress, such as "marching with the army", "going out of the fortress", "south of the battle city", "purple liu ma", etc., which are magnificent and bold in style, showing the fighting spirit of making meritorious contributions to the country. In terms of art, it has both the rigorous style of the poem and the lively characteristics of Yuefu poetry. Yang Jiong opposed the palace style of poetry, advocated the "backbone" "vigorous" style of writing. His poems are characterized by breaking through Qi and Liang's "palace style" in content and artistic style, and play a role of connecting the past and the future in the history of development. (Shi, L. P., 2018, pp.1)

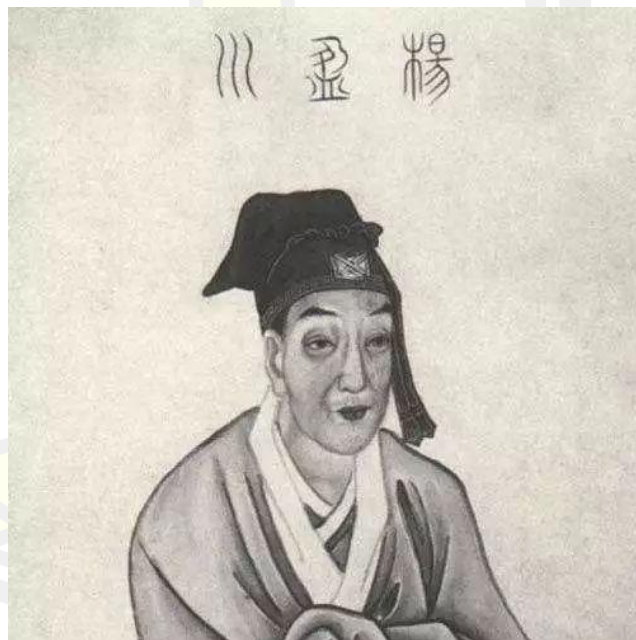


Figure 46 The portrait of Yang Jiong.

Source: <https://baike.baidu.com/tashuo/browse/content?id=e5a2382682f7600f7bac371c&fr=vipping>

Accessed on: April 12, 2019.

Yang Yuhuan (719-756) was named Taizhen. She was a court musician and dancer in Tang Dynasty. Her musical talent is rare in the imperial concubines of the past dynasties, and is praised as one of the four beauties in ancient China. Yang Yuhuan was born in an aristocratic family. Her grandfather Yang Wang was the Minister of Shangzhu state and the Ministry of officials in the Sui Dynasty. She was killed by Li Shimin in the early Tang Dynasty. Her father, Yang Xuanyan, once served as the governor of Shuzhou. Her uncle, Yang Xuanfan, once served as the Tucao of Henan Prefecture. Yang Yuhuan was first princess Li Mao, the son of Emperor Xuanzong of Tang Dynasty. After she was ordered to become a monk, she was canonized as a concubine by her father-in-law, Emperor Xuanzong of Tang Dynasty. Because of Yang Guifei's favor, the Yang family also became prominent. In the 756, an Lushan Rebellion was launched. Yang Guifei was exiled to Shu with Li Longji, passing through maweiyi, where she died of rebellion. Yang Guifei was exiled to Shu with Li Longji, passing through maweiyi, where she died of rebellion. (Hai, F., 2018. pp. 1)

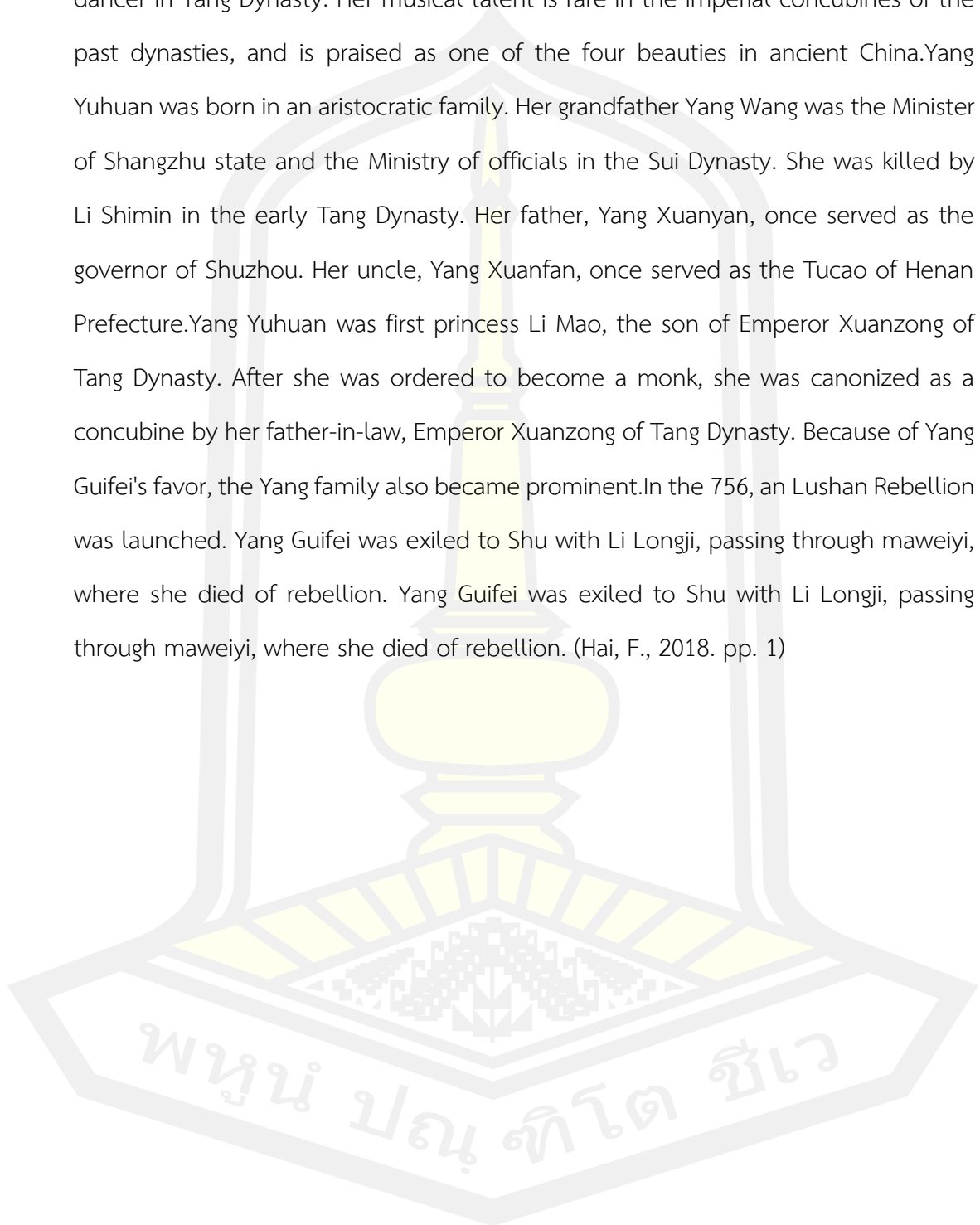






Figure 47 The portrait of Yang Yuhuan.

Source:<https://kuaibao.qq.com/s/20191209A0HCHQ00?refer=spider>

Accessed on: December 9,2019.

Yang Ye, in the Song Dynasty, the Yang generals, led by Yang Ye, were full of martyrs and made great achievements. Yang Ye, also known as Yang Jiye, whose son Yang Yanzhao and grandson Yang Wenguang were born in Linzhou<sup>55</sup> in the Song Dynasty, which can be described as loyal and good for generations. Yang Ye's ancestors were local powerful families, and his father was the governor of Linzhou. When Yang Ye was young, he was Liu Chong's Ministry in the later Han Dynasty. After Emperor Taizong of the Song Dynasty led the army to destroy the Han Dynasty, Yang Ye returned to the Song Dynasty and was awarded the right leader Wei general. Yang Ye was brave and good at fighting, and he was familiar with the situation of the

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<sup>55</sup> Now Shenmu of Shanxi Province.

northern border, so the Song Dynasty sent his troops to daizhou<sup>56</sup> to resist the invasion of Liao soldiers.

In the second year of garrison in Daizhou, 100000 Liao troops invaded from Yanmenguan. In order to cooperate with the main forces to face the song army's active Northern Expedition, Yang Ye divided his troops into East and west to attack the Liao army. The Eastern Route Army was led by general Cao Bin and went north from Hebei. The West Route Army was led by Pan Mei, with Yang Ye as deputy. Yang Ye led his troops out of Yanmen in the north, and Liankeyun, Yingzhou, Huanzhou and Shuozhou made the Liao people scared. However, due to the defeat of the Eastern Route Army, the Liao army was able to divide its troops to the west, and Huanzhou lost again. In order to escort the local people to retreat southward, Yang Ye was ordered to continue to meet the Liao army, and made an agreement with Pan Mei, commander in chief, and Wang Jian, commander in chief, to meet at Chenjiagukou. However, Pan and Wang were afraid that the whole army would be destroyed, and they did not dare to leave Chenjiagukou, so they retreated in a hurry. As a result, Yang Ye, who was fighting with Liao army fiercely, had no help and fell into the siege of Liao army in Chenjiagukou. Although the generals of the Yang family tried their best to kill the enemy, they were outnumbered and most of them died in battle. Yang Ye was also captured because of serious injuries. Yang Ye and the captured soldiers went on a three-day hunger strike and died for the country. (Shi, L. P., 2018).

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<sup>56</sup> Now Daixian of Shanxi Province.



Figure 48 The portrait of Yang Ye.

Source:[http://k.sina.com.cn/article\\_6440505440\\_17fe25060001002wn7.html?from=history](http://k.sina.com.cn/article_6440505440_17fe25060001002wn7.html?from=history)

Accessed on:January 26,2018.

Yang Wanli, named Tingxiu and Chengzhai, was born in Jishui, Jizhou (now Bantang village, Huangqiao Town, Jishui County, Jiangxi Province). Minister of the Southern Song Dynasty, a famous writer and patriotic poet, together with Lu You, You Mao and Fan Chengda, is known as "four great poets of the Southern Song Dynasty". Because Song Guangzong wrote the word "Chengzhai" for him, scholars call him "Mr. Chengzhai".

In the 1154, Yang Wanli became a Jinshi emperor. He served in the four dynasties of Emperor Gaozong, Emperor Xiaozong, Emperor Guangzong and Emperor

Ningzong. He once served as a bureaucrat of Guozi, a Gaodian prison in Guangdong Province, a servant of the crown prince, and a Secretary Supervisor. He was a direct Bachelor of Baomoge and was the founding Marquis of Luling county. In 1206, Yang Wanli died of illness at the age of 80. He was awarded the title of "Wenjie" to Guanglu.

Yang Wanli wrote more than 20000 poems in his life, with 4200 works handed down from generation to generation. He is known as the master of poetry. He created the "Chengzhai style" with simple and clear language, fresh and natural, and full of humor. Most of Yang Wanli's poems describe natural scenery, and he is good at it. He also has many works that reflect the sufferings of the people and express his patriotic feelings. His works include "Cheng Zhai Collection", etc.



Figure 49 The portrait of Yang Wanli.

Source:<https://www.meipian.cn/1qnf0ve8>

Accessed on:November, 15, 2018.

Yang Shiqi, whose given name was Yu, styled Shiqi, and whose literary name

was Dongli, was born in Taihe County, Ji 'an Prefecture, Jiangxi Province<sup>57</sup>. Prime Minister of Ming Dynasty, a famous scholar. When he was young, he lost his father and went to study everywhere. Emperor Jianwen compiled the real record of Ming Taizu, entered the officialdom, tired the Minister of rites, paid homage to Shaoshi, huagaidian bachelor, and served as Minister of the Ministry of war. After five dynasties, he was an assistant minister in the cabinet for more than 40 years, and the first assistant minister for 21 years. He assisted politics with Yang Rong and Yang Pu, and was also known as "Three Yang". Yang Shiqi has successively served as the president of the records of Ming Taizu, Ming Renzong and Ming Xuanzong. His life witnessed the Ming Dynasty from prosperity to decline. In the ninth year of Zhengtong, Yang Shiqi passed away and was given the title of Wenzhen to Zuozhu and Taishi.

Three Yang refers to Yang Shiqi, Yang Rong and Yang Pu, who are the representatives of "Taige style" poetry in Ming Dynasty. Each of them had been an official in Yongle, Hongxi, Xuande, and Zhengtong dynasties, and successively served as an important official in Taige. In Zhengtong period, they increased their bachelor's rank as assistant administrator and were known as "Sanyang". The Taige style poems represented by "Three Yang" sing praises of virtue and whitewash reality in content, and pursue elegance and uprightness in art. From Yongle to Chenghua, the literary world of Ming Dynasty was almost monopolized by Taige style. At that time, people said that Yang Shiqi had learning, Yang Rong had talent, and Yang Pu had elegance. Yang Shiqi was also called "Xi Yang", Yang Rong as "Dong Yang", and Yang Pu as "Nan Yang".

Yang Rong, Yang Pu, Yang Shiqi served as the cabinet members of Hong Xi, Xuande and even the orthodox period of the cabinet is known as the "three Yang

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<sup>57</sup> Now Chengjiang Town, Taihe County, Ji 'an City, Jiangxi Province.

Cabinet". During their tenure, they stabilized frontier defense, rectified officials, and developed the economy, so that the national strength continued to develop along the track of the heyday, and the status of the court officials of the Ming Dynasty has been unprecedented improvement, from the original emperor clerks into the nature of the prime minister of the auxiliary minister, they are therefore regarded by historians as famous ministers.



Figure 50 The portrait of Yang Wanli.

Source: [https://www.sohu.com/a/230801244\\_612402](https://www.sohu.com/a/230801244_612402)

Accessed on: May, 8, 2018.

Yang Shen, the word with Xiu, with the first name of Yue Xi, Sheng An, also known as Yi Shi, lived in Bonan Shan, Dongtian Zhenyi, Shu history in southern Yunnan, Jinma Biji veteran, etc. He was born in Xindu<sup>58</sup>, Sichuan Province and his

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<sup>58</sup> Now Xindu District, Chengdu City.

ancestral home was Luling. Ming Dynasty famous litterateur, the first of the Ming Dynasty Three Talents, Dongge University of Yang Tinghe's son.

In the sixth year of Zhengde, Yang Shen was the number one scholar and the official Hanlin Academy. He participated in the compilation of "Wuzong Shilu". Wuzong micro line out of Juyong Pass, Shukang remonstrance. Emperor Shizong succeeded to the throne, and then became an official of the Imperial Academy. In the 1524, he was demoted to Yongchangwei of Yunnan Province because of the "great ceremony". In the 1559, Yang Shen died in the garrison, 72 years old. In the Ming Dynasty, Mu Zong pursued Shaoqing of Guanglu temple, and in the Ming Dynasty, Xi Zong pursued Wenxian, known as "Yang Wenxian".

Yang Shen has been in southern Yunnan for 30 years and read a lot. Later on, Yang Shen was regarded as the first to discuss the erudition of recitation and the wealth of works in Ming Dynasty. The three great talents of Ming Dynasty are Xie Jin, Yang Shen and Xu Wei. Throughout the Ming Dynasty, in terms of erudition, the three are the strongest, and most scholars believe that Yang Shen is the most erudite, who is enough to rank first.

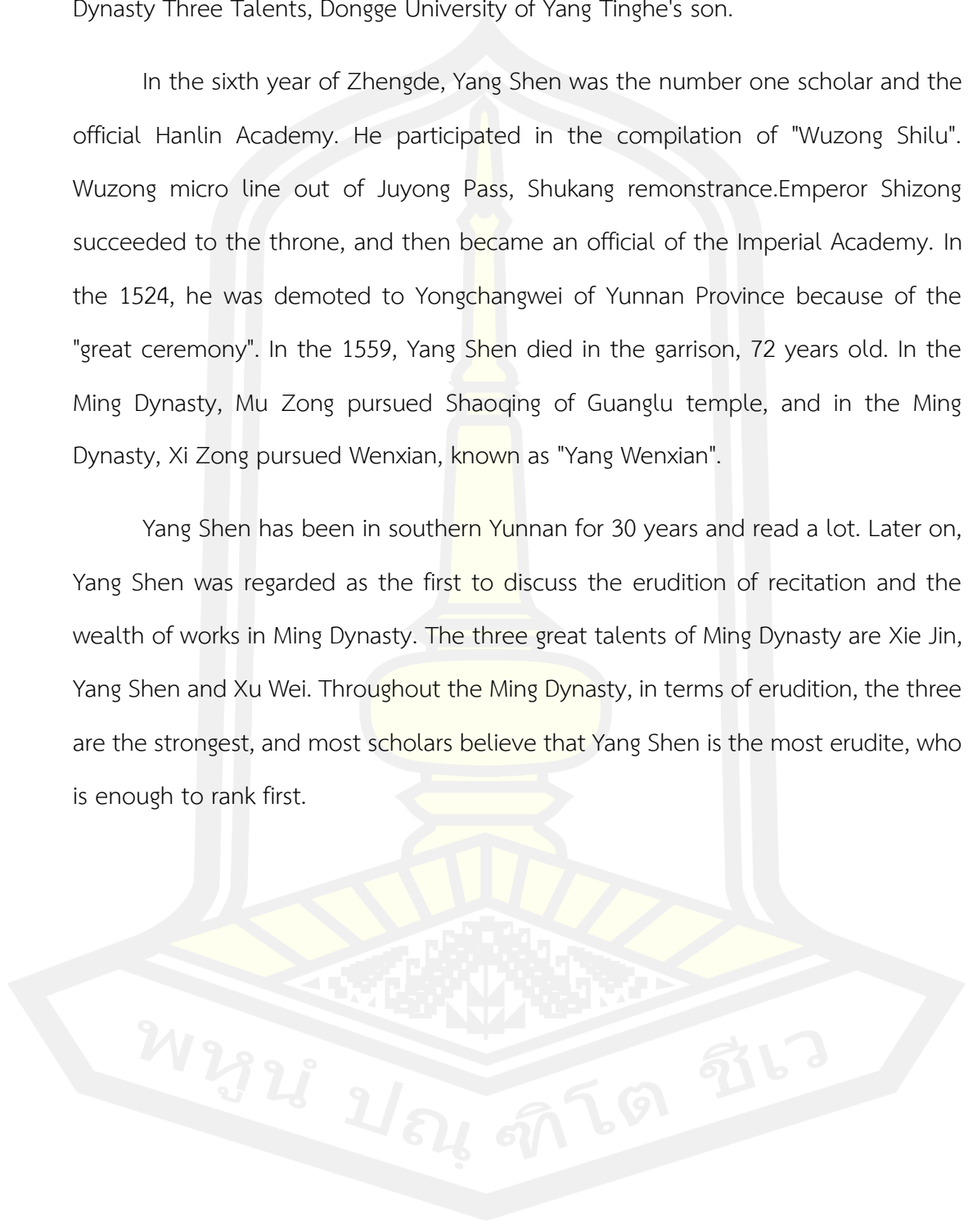




Figure 51 The portrait of Yang Shen.

Source: <https://kuaibao.qq.com/s/20191213A00QAX00?refer=spider>

Accessed on: December, 13, 2019.

### 8.3 The representative figure of The Zhong's

Zhong Yao (151-230) was born in Changshe, Yingchuan<sup>59</sup>. He was a statesman and calligrapher in the Three Kingdoms period. As a child, he was outstanding in appearance and intelligence. He once went to Luoyang with his uncle Zhong Yu. On the way, he met a face-to-face person. Seeing Zhong Yao's appearance, the face-to-face person said to Zhong Yu, "this child looks rich, but he will be flooded. Please

<sup>59</sup> Now changgedong, Xuchang of Henan Province.



walk carefully."As a result, he walked less than ten miles. When he crossed the bridge, Zhong Yao's horse suddenly panicked, overturned him into the water and almost drowned. When Zhong Yu saw that the fortune teller's words were fulfilled immediately, he appreciated Zhong You more and more, and provided him with money to concentrate on his study.(Chen, S., 1003, Vol. Biography of Sun Yao) In the Eastern Han Dynasty, Ju Xiaolian was born and served as shangshulang and Huangmen Shilang successively. He helped Emperor Xian of the Han Dynasty return to Luoyang and was canonized as the Marquis of dongwuting. Trusted by the Prime Minister Cao Cao, he served as the commander of Sili school and guarded Guanzhong. He made outstanding contributions and moved to the former military division. Cao Cao was granted the title of the king of Wei, and became the Prime Minister of Wei. After the establishment of Cao Wei, he successively held the posts of tingweiqing, Taiwei and Taifu, and was canonized as Marquis of Dingling county. In the 230, Zhong Yao died, and his posthumous title was "Cheng" (Chen, B. Y., 1713,pp. 2), posthumous FA Kao, Qing Dynasty, 1713). In the fourth year of Zhengshi period, he was entitled to the temple of Cao Cao, Emperor Wu of Wei Dynasty.

Zhong Yao is good at seal, Li, Zhen, Xing and Cao styles. He is quite accomplished in calligraphy, which promotes the development of regular script (small regular script) and has a far-reaching influence on calligraphy of later generations. Later generations respect him as the "originator of regular script" and call him "Zhong Wang" together with Wang Xizhi. Yu Jianwu in the Southern Dynasty was rated as "superior" while Zhang Huaiyu in the Tang Dynasty was rated as "divine" in "Shudian".(Chen, S., 1003, Vol. Biography of Sun Yao)



Figure 52 The portrait of Zhong Yao.

Source:<http://baijiahao.baidu.com/s?id=1665306727064613533&wfr=spider&for=pc>

Accessed on: April, 29, 2020.

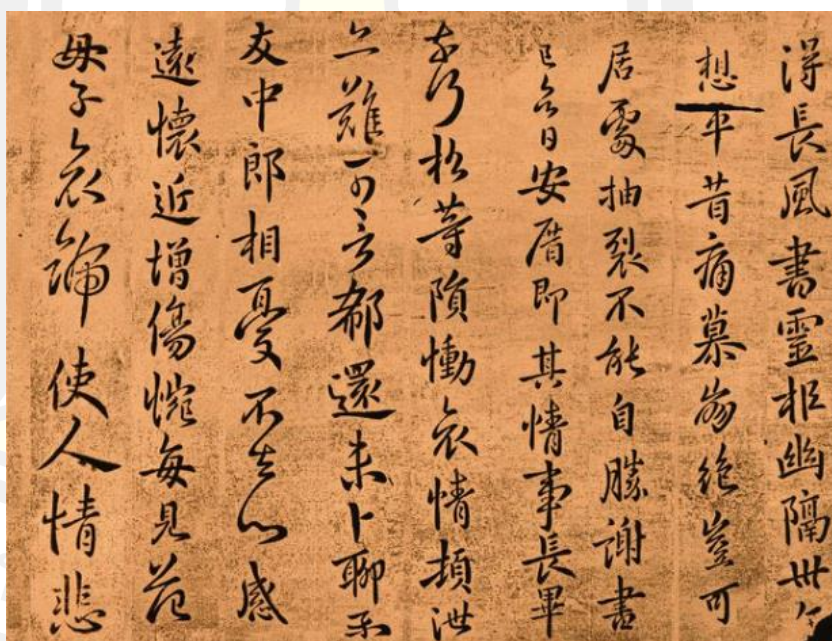


Figure 53 The portrait of Zhong Yao's calligraphy.

Source:<https://www.163.com/dy/article/EJ16KVS40514SO8K.html>

Accessed on: July, 1, 2019.

Zhong Hui, Zi Shiji, was born in Changshe, Yingchuan<sup>60</sup>. During the Three Kingdoms period, Wei was a military strategist and calligrapher, the youngest son of Taifu Zhongyao and the younger brother of Qingzhou governor Zhongyu. (Chen, S., 1003, Vol. 28)

Zhong Hui was born in the Zhong family of Yingchuan. He was brilliant and proficient in metaphysics. Weak crown into the official, successive positions. It was appreciated by the Wei emperor and other officials. Don't be frugal when you follow Sima Shi in the war. You know the secret from the book. He gave advice to Sima Zhao to smash Cao Mao's attempt to seize power. Zhang Liang was one of the most important figures in the war. Liebai Sili took part in the affairs of the imperial court and the appointment and removal of officials.

During the reign of Jingyuan, he strongly supported Sima Zhao's plan to invade Shu. He paid homage to the generals of Zhenxi, Jiajie, and Dudu Guanzhong, and presided over the affairs of invading Shu. In the 263, in the war of Wei exterminating Shu, he cooperated with Deng Ai to divide his troops and forge ahead, and finally destroyed Shu Han. Worship situ, the Marquis of the county. After his success, he was willing to give up and collude with Jiang Wei, the general of Shu, in an attempt to support himself and suppress Deng Ai. In the first month of the fifth year of Jingyuan, in the name of Empress Dowager Guo's death order, Jiao Zhao attacked Sima Zhao, killed by Hu lie, the general of the army, and died at the age of 40. (Chen, S., 1003, Vol. 28)

Zhong Hui is well versed in prose and metaphysics, and is the author of "Wei Zhong Situ Collection". Working in calligraphy, Zhang Huaiyu of Tang Dynasty rated it

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<sup>60</sup> Now Changge City of Henan Province.

as "wonderful product" in "Shuduan", second only to "divine product".



Figure 54 The portrait of Zhong Hui.

Source:[http://www.360doc.com/content/13/0921/11/12349468\\_315943060.shtml](http://www.360doc.com/content/13/0921/11/12349468_315943060.shtml)

Accessed on:September, 23,2010.

Zhong Lichun, known as Zhong Wuyan in history, was born in Wuyan<sup>61</sup> city. The wife of King Xuan of Qi (Liu Xiang, biography of Lienv) is very ugly, so she is known as the four ugliest women in ancient China with Momu, Meng Guang and Ruan Nu, but she is very talented. She was the daughter of Wuyan city in the state of Qi during the Warring States period, and was known as Wuyan empress by later generations.

<sup>61</sup> Now Dongping of Shandong Province.

Because of her ugly appearance, she did not get married at the age of forty. At that time, the king of the kingdom of Qi declared that Wang had just been in power, singing and dancing every day, laughing at night, and desolating government affairs. Zhong Lichun found King Xuan of Qi, told him about the current crisis of Qi, and counted the mistakes made by King Xuan. In order to express his repentance, he scattered all his concubines and made Zhong Lichun queen, showing that he was not greedy and beautiful. Since then, the state of Qi soon became the leader of the six states, and Zhong Lichun also became a model of the virtuous queen in the feudal dynasty of China.



Figure 55 The portrait of Zhong Lichun.

Source: <https://wapiknow.baidu.com/daily/view?id=50444>

Accessed on: April, 5, 2017.

#### 8.4 The representative figure of The Liao's

Liao Hua (?-264), Chun, Yuan Jan, was once Guan Yu's master. After Guan Yu's

defeat, he returned to Sun Wu. He was determined to be loyal to Liu Bei, the leader of the Han Dynasty. By pretending to be dead, he took his mother to the west day and night and went to Shu Han. In the spring of 222 A.D., Liu Bei led his generals to the eastern expedition of Sun Wu and met Zi Gui and Liao Hua. Liu Bei was very happy to see Liao Hua. He appointed Liao Hua as the prefect of Yi Du and marched to Xiao Ting in Yi Dao. He took Liao Hua as the other governor and confronted Wu army led by Lu Xun. In the June of the same year, Liu Bei's army was defeated by Lu Xun, and Liao Hua returned to Shu with the defeated army.

In the April of 223 A.D., Liu Bei died of illness in Baidi City. In May, the crown prince, Liu Chan, ascended the throne, changed the Yuan to Jianxing, promoted Liao Hua to prime minister. Later, he became governor of Guangwu and the governor of Yinping. In the same year, Zhuge Liang promoted Jiang Wan as Mao Cai, but Jiang Wan insisted on giving this promotion to Liao Hua. In the year of 238 A.D., Liao Hua led his army to attack the state of Wei with Zhuge Liang. Guo Huai, the governor of Yongzhou, sent Wang Yun, the prefect of Guangwei and You Yi, the prefect of Nanan, to lead their troops to rescue. The two armies divided their forces along the east and west sides to attack Liao Hua. Because of the dispersion of their forces, they camped in non-critical places. Liao Hua seized the opportunity and defeated You Yi. At last he killed Wang Yun.

In the year of 249 A.D., Liao Hua attacked Yongzhou with Jiang Wei, and Jiang Wei let Liao Hua camp on the south bank of Baishui. He confronted Deng Ai, the general of the Wei Dynasty on the north bank, restrained Deng Ai, and sent troops to attack the city of Tao.

In the year of 259 A.D., Liao Hua was promoted to the general, the leading governor of Bingzhou and was the Marquis of Zhongxiang. He had the same official title as Zhang Yi, and his position was higher than General Zong Yu. He was an

important general in the later period of Shu Han Dynasty, and also the ancestor of The Liao's. (Dongkou C. CPPCC C., E., H. and S. C. and H. S. C., 2016, pp. 151)



Figure 56 The portrait of Liao Hua.

Source: [https://www.sohu.com/a/36415495\\_261806](https://www.sohu.com/a/36415495_261806)

Accessed on: October, 19, 2015.

Liao Yongan, (1320-1366) ,Yan Jing, whose home town was Chao Hu in An Hui,was Chao Hu water army general at the end of the Yuan Dynasty,Zhu Yuanzhang's early general,Yun Guogong. (Zhang, T. Y., 1368, Vol. 133, Biography 21)

In May 1388, Liao Yongan led the Chaohu water army to join Zhu Yuanzhang. After that, he made many contributions. In 1357, he recovered Yixing with Xu Da.When he went to Taihu Lake, he was defeated by Wu general, Lv Zhen and

captured. In 1365, he died in prison. After his death, Zhu Yuanzhang wept for him and wrote a memorial ceremony for him and built a temple in honor of him.

In 1367, Zhu Yuanzhang pacified Zhang Shicheng and buried Liao Anyong in Chaohu. In December 1368, Zhu Yuanzhang ordered to build an altar in Jilong mountain to commemorate Liao Anyong. In January 1369, he also held another memorial ceremony in Jilong mountain. (Jiao, H., 1540-1620, Vol. 6)

In 1373, Zhu Yuanzhang awarded the title of Wu Min. In 1376, he also presented Liao Anyong the founding of Fu Yun, Guanglu, Zhu Guo and soon changed the title to Yun. (Zhang, T. Y., 1368, Vol. 133, Biography 21)

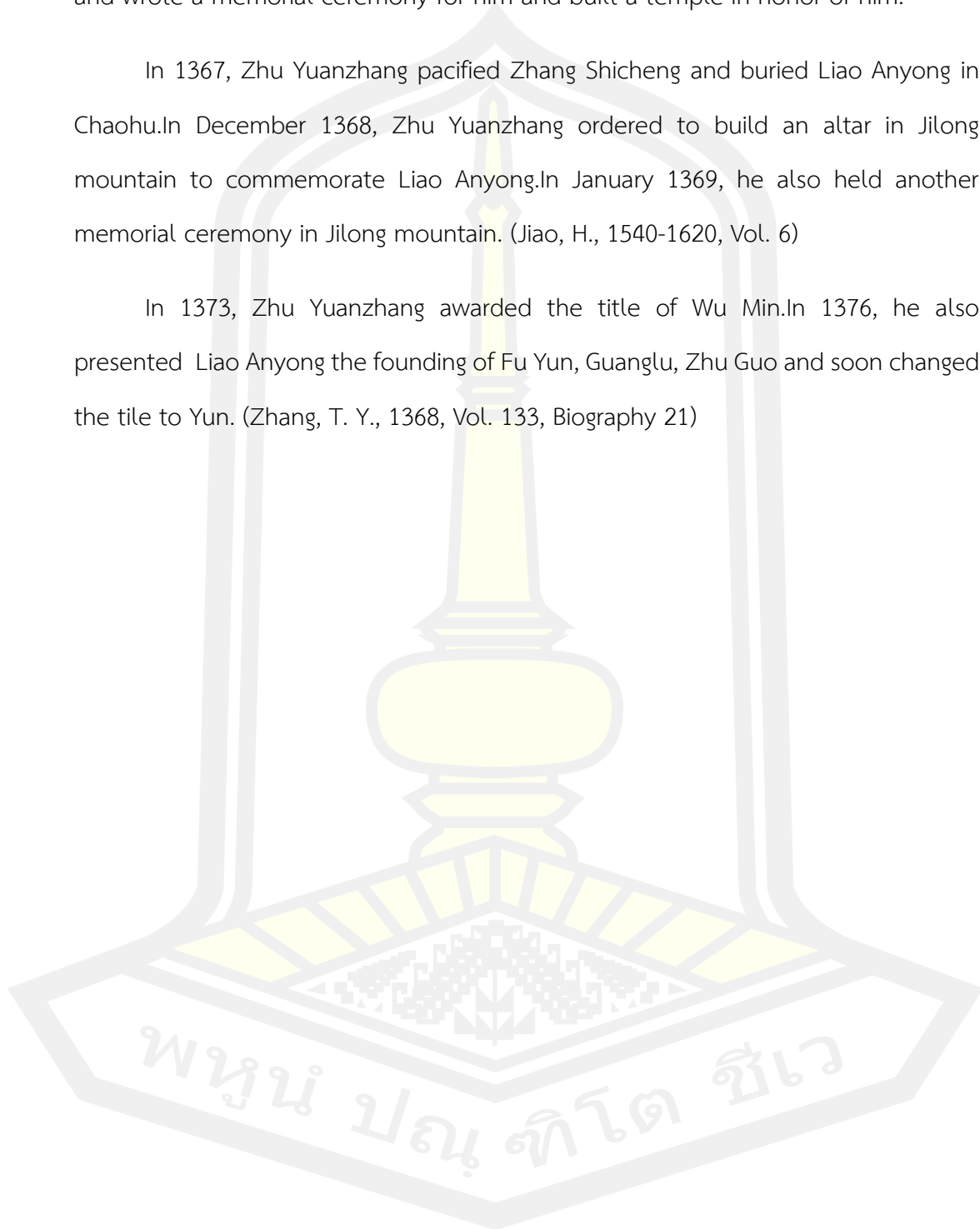






Figure 57 The portrait of Liao Yongan.

Source: [http://www.360doc.com/content/17/0608/14/8250148\\_661067498.shtml](http://www.360doc.com/content/17/0608/14/8250148_661067498.shtml)

Accessed on: June, 8, 2015.

Liao Zhongkai, (April 23rd 1877 - August 20th 1925) male, the Han nationality, original name, Enxu, also Yibai, Zhongkai. His home town was Yao Qian Village Chenjiang town Guishan county, Guangdong Province. (Teng, Z. H., 2015, Vol. Liao Zhongkai) His ancestral home is Chengjiang Town, Meixian Guangdong Province. He is a democratic revolutionist, a leftist statesman and a social activist in modern China. (Bao, W. Y., 2012, pp.1)

Liao Zhongkai is a leader of the left wing<sup>62</sup> of the Chinese Kuomintang, a democratic revolutionist in modern China, a great patriot of China, a pioneer of the Chinese democratic revolution, a glorious banner of the left wing of the Kuomintang, the Minister of finance of the government of the Republic of China, a standing member of the Military Commission of the Republic of China, and a close friend of the Communist Party of China. He was born in San Francisco in 1877. studied in Japan and studied in Waseda University, the first private university in Japan. After his father died of illness, he returned home with his mother and was assassinated in 1925. Liao Zhongkai assisted Sun Yat Sen in formulating the three major policies of uniting Russia, the Communist Party and supporting agriculture and industry. After that, he helped Sun Yat Sen reorganize the Kuomintang and vigorously promoted the first cooperation between the Kuomintang and the Communist Party. He was Sun Yat Sen's faithful executor and defender of the three major policies of uniting Russia, the Communist Party, and supporting agriculture and industry. Liao Zhongkai is good at poetry and calligraphy. His works are compiled into the collection of Liao Zhongkai and the first volume of Shuangqing anthology.

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<sup>62</sup> An organization that advocates cooperation with the Communist Party of China to overthrow warlords and powers and strive for national independence.



Figure 58 The portrait of Liao Zhongkai.

Source:[https://www.sohu.com/a/236308230\\_100164601](https://www.sohu.com/a/236308230_100164601)

Accessed on:June, 17,2018.

#### 8.5 The representative figure of The Xiao's

Xiao He (257B.C.--193B.C.) was born in Fengy<sup>63</sup> County. He was a statesman and Prime Minister of the Western Han Dynasty.

In his early years, he became an official in the Qin Dynasty and served as the chief official of Peixian county. He assisted Peigong Liu Bang in the uprising. After conquering Xianyang, he received the decrees and books collected by Prime Minister Qin Cheng's and Yushi's offices. It plays an important role in formulating policies in the future to master the national mountains and rivers, counties and household registration. During the battle between Chu and Han, Liu Bang stayed in Guanzhong,

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<sup>63</sup> Now Feng Jiangsu Province

built the rear area of Han Army, transported soldiers and provided food and money to support the battle, which played an important role in Liu Bang's victory over Xiang Yu and the establishment of the Han Dynasty. After the establishment of the Western Han Dynasty, he served as prime minister, known as Xiao prime minister in history, and ranked first among the meritorious officials. He adopted the six laws of the Qing Dynasty, formulated and implemented nine chapter laws, advocated governing by inaction and adopted Huang Lao's techniques to recuperate. In the year of 196 B.C., he helped Liu Bang eliminate Han Xin, Bu Ying and other different surnames princes. After Liu Bang died, he assisted emperor Hui of the Han Dynasty. (Si M. Q., 98 B.C., Vol. 54)

Sima Qian, a historian, commented on Xiao He, the prime minister, who was only a small civilian official in the Qin Dynasty. He did nothing amazing. When the Han Dynasty flourished and relied on the emperor's remaining glory, Xiao He kept his duty. According to the fact that the people hated the harsh laws of the Qin Dynasty, he complied with the historical trend and gave them the old and the new. Han Xin and Qing Bu were all killed, and Xiao He's contributions were even more brilliant. His position was the highest among the officials and his reputation extended to later generations. He was able to compete with Hong Yao and San Yisheng. (Si M. Q., 98 B.C., Vol. 54)

Zhou Enlai, Chinese premier, evaluated Xiao He: *“Liu Bang was defeated in all battles, but he was able to recover his fighting strength from defeats. It was Xiao He who was the prime minister for him. He managed Guan Zhong as his base. He could get what he wanted: people, money and grain. Xiang Yu was victorious in all battles, but he could not stand defeat. One of the reasons was that there was no prime minister like Xiao He.”* (Li, S. K. Z., 2017, [pp. 1](#))



Figure 59 The portrait of Xiao He.

Source: <http://www.txchangan.com/2017/0509/1925.shtml>

Accessed on: May, 9, 2017

Xiao Yan, Emperor Wu of the Liang Dynasty, was born in the east town of Nan Ling county. (Si, M. G., 403, Vol.162) He was the founder of Liang Dynasty from April 30, 502 to June 12, 549. He was the 25th grandson of Xiao He, the prime minister of Western Han Dynasty, and the son of Yin Xiaoshun in Danyang of Southern Qi. (Yao, C., Yao, S. L., 502, Vol. 1)

Xiao Yan was born in the Xiao family of Lanling. He became an official in the Southern Qi Dynasty and served as the governor of Yongzhou. He participated in resisting the invasion of the Northern Wei Dynasty. In the year of 500, he set out to fight for Xiao Baojuan, the Duke of Dong Hun, and supported Xiao Baorong, the king of Nan Kang as the emperor. The next year, he conquered Jiankang. In 502, he accepted

Xiao Baorong's position and established Nanliang. In the early period of Xiao Yan's rule, he paid attention to government affairs and corrected the maladministration since the Song and Qi Dynasties. In order to put the country under his own control, he adopted the policy of replacing dissidents, appointing cronies and crusading. He respected the aristocratic families and treated the imperial clan leniently. He resisted the invasion of the Northern Wei Dynasty militarily. He won the battle of Zhongli, and then launched the northern expedition. but the result was not great. In the late period of his reign, he began to be lazy in politics with the increase of ages. In 548, Hou Jing's rebellion broke out. The following year, Xiao Yan was imprisoned and died in Taicheng. He was then 86 years old. He ranked the first among all the emperors in the southern Dynasty. He was named Wu after his posthumous title and was buried in Xiuling.

As one of the eight friends of Jingling, Xiao Yan was quick witted and knowledgeable in literature and history. He wrote thousands of Fu and hundreds of poems, among which there were many famous works. After he ascended the throne, he ordered to compile 600 volumes of general history and wrote his own praise preface. He was good at playing all kinds of musical instruments and he was also good at calligraphy. Under his advocacy, Nanliang's literature and art developed greatly. (Yang, C. Y., 2016, pp. 274)

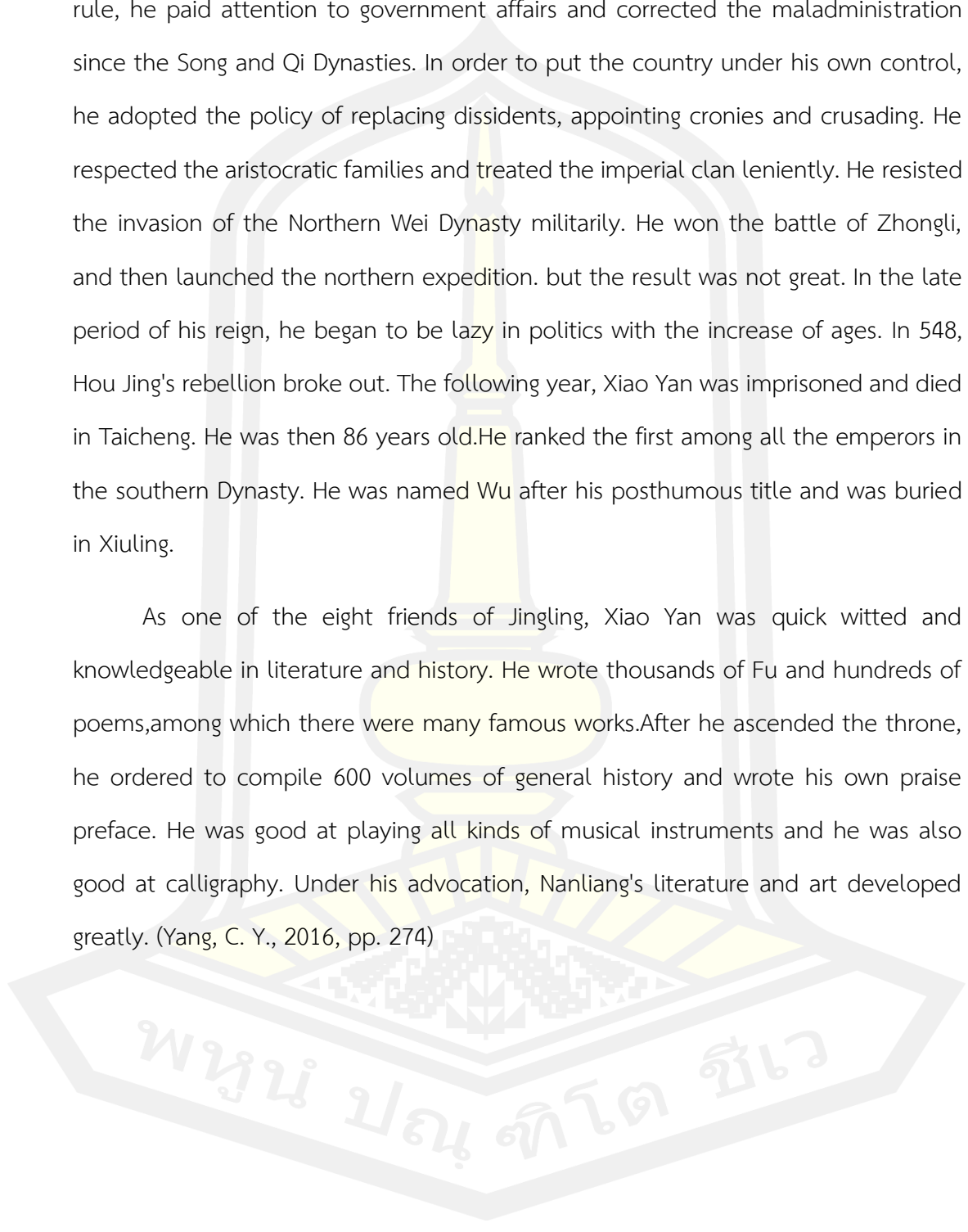




Figure 60 The portrait of Xiao Yan.

Source: Taipei Palace Museum

Xiao Tong, In terms of literature, Xiao Tong loved metaphysics, compiling or writing twenty volumes, ten volumes of the classics, twenty volumes of five character poetry, thirty volumes of anthologies in different dynasties. He was the editor of the thirty-two principles of the famous Vajrayana Sutra. The original long and coherent scripture, after his collation, became 32 principles which were easy to recite and understand. Each paragraph was supplemented with condensed subtitles. (Bao, Q., 2018, pp.1) Xiao Tong was fond of reading and had a strong memory. When he was five years old, he read all the five Confucian classics. When he was reading, he never forgot what he had done at a glance. He preferred to attract talented people and admire them tirelessly. Therefore, a large number of intellectuals with knowledge were united around him. They often discussed literary works together, or discussed ancient and modern books with scholars. He also continued to write articles.

In politics, Xiao Tong was very compassionate. When he was 12 years old, he went to watch the trial of prisoners. After carefully studying the case file, he said: "This man's fault is justifiable. Can I judge him?" The criminal officer agreed, so he made a lighter sentence. Afterwards, the criminal officer reported the situation to Xiao Yan, Emperor Wu of the Liang Dynasty<sup>64</sup>, and Xiao Yan praised him. During the Liang Dynasty, because of the outbreak of the war and the sharp rise of food in the capital, Xiao Tong ordered the personnel of the east palace to reduce their clothing and food. Whenever it was cold or rainy, he sent people to take the food and clothing saved to the refugees. When he was in charge of military uniform affairs, he would make 3,000 more clothes every year and distribute them to the poor in winter. At that time, the world was extravagant, but Xiao Tong advocated frugality, simple clothes and vegetarian food, which played an exemplary role. Xiao Tong was fond of the scenery of mountains and rivers, and was not good at music. He once went boating in the back pool. When he saw Hou of Panyu praising the palace maids who played musical instruments, Xiao Tong did not respond. He wrote a poem: there is no need for silk and bamboo, the scenery of mountains and rivers has a clear sound.

Xiao Tong was very talented when he was young, and he had a deep understanding of etiquette. He was pure filial and kind-hearted. When he was 16 years old, his mother was seriously ill, so he moved from the east palace to his mother's residence in Yongfu Province. He took care of her day and night. After his mother's death, he was devastated and his diet was abandoned. His father tried several times to persuade him to eat, but he was still willing to eat only fruit and vegetables. He was physically strong, but after he went out of mourning, he became very thin. The officials and the people were moved to tears.

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<sup>64</sup> 520 A. D. - 527 A. D..





Figure 61 The portrait of Xiao Tong.

Source:<http://book.newdu.com/a/201710/30/64614.html>

Accessed on:October, 30,2017

Xiao Chaogui was the son of Jiang Wanxing, a native of Luo Lvdong, Wuxuan, Guangxi. Because his family was poor, he was given to Xiao Yusheng as his adopted son, who lived in Wulan, Dongxiang, Wuxuan, so he changed his surname to Xiao. (Liu, C., 2019, pp. 23) Xiao Chaogui grew up with his adoptive father and brothers, Xiao Chaofu, Xiao Chaoxing, Xiao Chaolong. His family was poor. He first helped in shops and escorted goods. Then he went to Shatian, Hualei and Liupan to cultivate land. Finally, the Xiao family moved to Gupeng village in the south of Zijin, Guiping, where they lived for farming and charcoal burning. (Zhong, W. D., 1984, pp. 168-171 )

In 1834, Hong Xiuquan founded the society of God, sent Feng Yunshan to preach in Guiping and secretly organized revolutionary forces. Xiao Chaogui joined

the society of God in 1846 and became a member of the society of God with his good friend, Yang Xiuqing. (Huang, Z. M., 1920, Vol. 41) They publicized the doctrines and benefits of God worship everywhere, and actively mobilized the local people to participate in the God's Association. Xiao Chaogui was particularly active. He not only destroyed his family cottage and invited his family brothers to join the association, but also mobilized the mountain people in Wuxuan, Xiangzhou and other places to join the Association. He had a great reputation among the people and was known as General Xiao. (Liu, C., 2019, pp. 26)



Figure 62 The portrait of Xiao Chaogui.

Source:<https://baike.baidu.com/pic/%E8%90%A7%E6%9C%9D%E8%B4%B5/1977538/1/cefc1e178a82b9014a90ecf7a3c5be773912b21b4194?fr=lemma&ct=single#aid=1&pic=cefc1e178a82b9014a90ecf7a3c5be773912b21b4194>

## 9.The memory of ancestor's migration

As far as the clan organization in the Ming and Qing Dynasties is concerned, it belongs to the extended family. As far as the family members are concerned, the blood relationship between them is clear. The biological sense of blood relationship constitutes the cornerstone of family identity. However, as far as the clan identity is concerned, the biological effect of blood relationship has weakened and replaced by the cultural sense of blood relationship. We can refer to the understanding of different scholars about clans, such as Fei Xiaotong's elaboration by using the pattern of different order. (Fei, X. T., 2011, pp. 43) Morris. Friedman and Masako Tankan based on the understanding of 'inheritor group'. (Qian, H., 2000, stage III) Zhai Tongzu and Zihexian: the definition from the perspective of property rights. (Qu, T. Z., 2010, pp. 5) The manifestation of this kind of cultural consanguinity is clan history. At the same time, clan identity has a clear practical function. Clan identity is the basic source of legitimacy or rationality of clan organization mobilization. It can be said that the lack of traditional Chinese clan identity has a clear particularity in addition to the general situation.

The first is the general situation. The basic component of this kind of generality is the clan historical memory and clan boundary. The reason is that these two points are the basis of clan identity. Specifically, the recognition of the clan's own identity is based on the common historical memory of the clan and the recognition of the clan's identity is based on the clear clan boundary. The former is the core of clan identity. Through the symbols marked by this kind of historical memory, it can clearly indicate the origin of its own blood, so that clan identity has its own foothold. However, it has its inherent weakness, that is, at the level of clan as a whole, historical memory can be constricted artificially according to certain needs, clan historical memory has been in the process of memory and amnesia since it

came into being. This process not only makes it energetic but also has the danger of fault. It is only when we realize this situation that the Dongkou clan compiles genealogy and solidifies its own historical memory by this means, which leads to the establishment of clan boundary. However, this boundary is more cultural, but in actual social practice, it is vague and flowing. Influenced by the clan interaction, they have different performances, which will also affect the clan's attitude towards their own historical memory, and then affect the identity of the clan.

The second is the local particularity. For traditional Chinese clans, the differences of social situations in different regions have a considerable impact on the development of clans, but this impact still falls on the clan history and clan boundary in order to have an impact on clan identity. The resources of clan organizations, especially the clan fields, cemeteries, ZongCi and ancestral dwellings that mark the existence of their own organizations are vulnerable to infringement. Facing different types of infringement initiators, the clansmen have different disposal of their own boundaries, which affects the local clan identity. They generally use genealogical texts, family instructions and family rules to not only explain their own historical memory but also mark the clan boundaries. It can be said that for ZongCi in Dongkou, the general formation mode of each clan identity is the dual role of historical memory and clan boundaries, but this dual role will have different manifestations in different regional societies. ZongCi is one of the important carriers of these memories.

The Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's in Dongkou of Hunan Province are important surnames in China. It is widely distributed in China and relatively concentrated in the south of the Yangtze River. After the long-term development of Chinese society and the vicissitudes of peace and prosperity and war, the ancestors of these clans migrated everywhere, and the living area is

characterized by the same surname and blood relationship. Through the narration of these surname and family migration, we can know when and where we came from in time and space. (Anthony, S., & Ye, J., 2011, pp. 32 ) Next, we will sort out the migration of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's ancestors through the migration legends in literary works and the migration recorded in historical documents. The figure below shows the population distribution of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's in China.

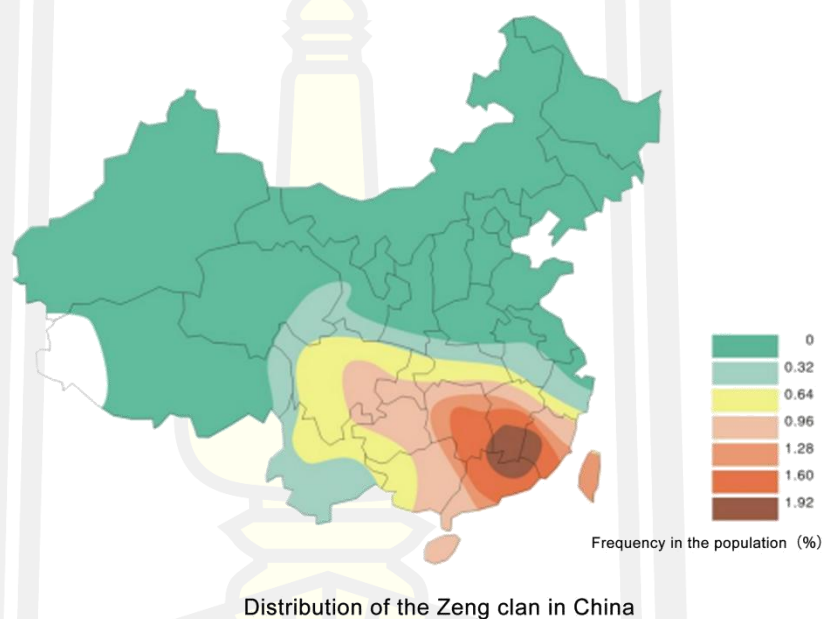


Figure 63 Distribution of the Zeng clan in China

Source:[https://www.xingyunba.com/quming/article\\_37082.html](https://www.xingyunba.com/quming/article_37082.html)

Accessed on: March, 4, 2017

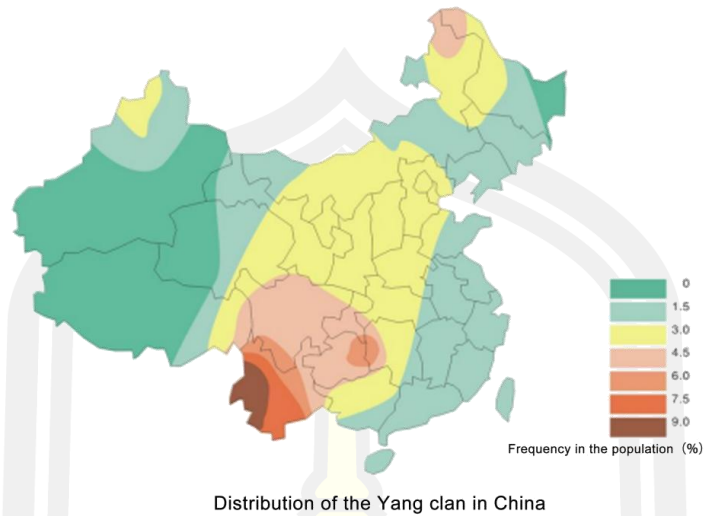


Figure 64 Distribution of the Yang clan in China

Source:[https://www.xingyunba.com/quming/article\\_35600.html](https://www.xingyunba.com/quming/article_35600.html)

Accessed on: April, 25, 2016

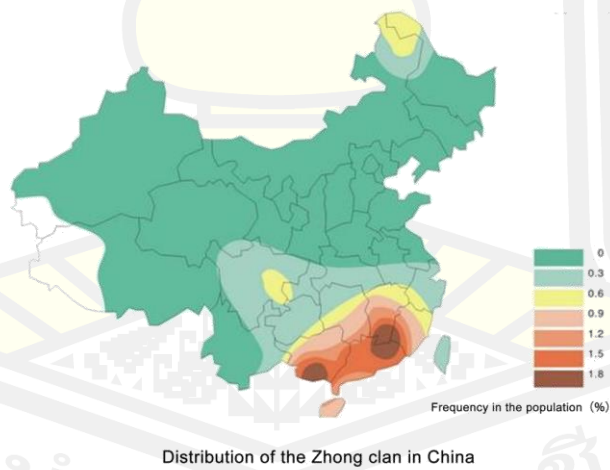
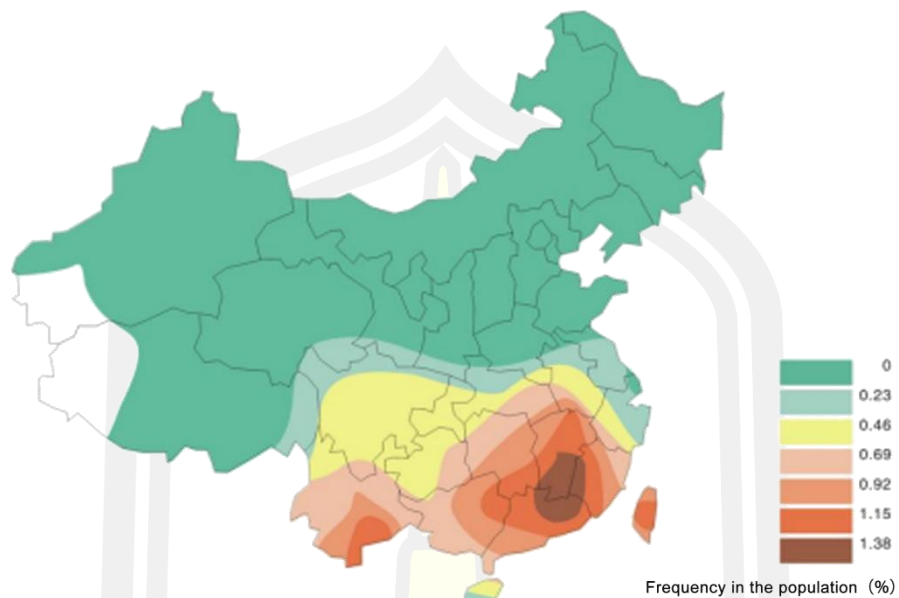


Figure 65 Distribution of the Zhong clan in China

Source:[http://k.sina.com.cn/article\\_6443691879\\_18012ef67001004csf.html?cre=tiany  
i&mod=pcpager\\_focus&loc=35&r=9&doct=0&rfunc=100&tj=none&tr=9](http://k.sina.com.cn/article_6443691879_18012ef67001004csf.html?cre=tiany<br/>i&mod=pcpager_focus&loc=35&r=9&doct=0&rfunc=100&tj=none&tr=9)

Accessed on: February, 27, 2018

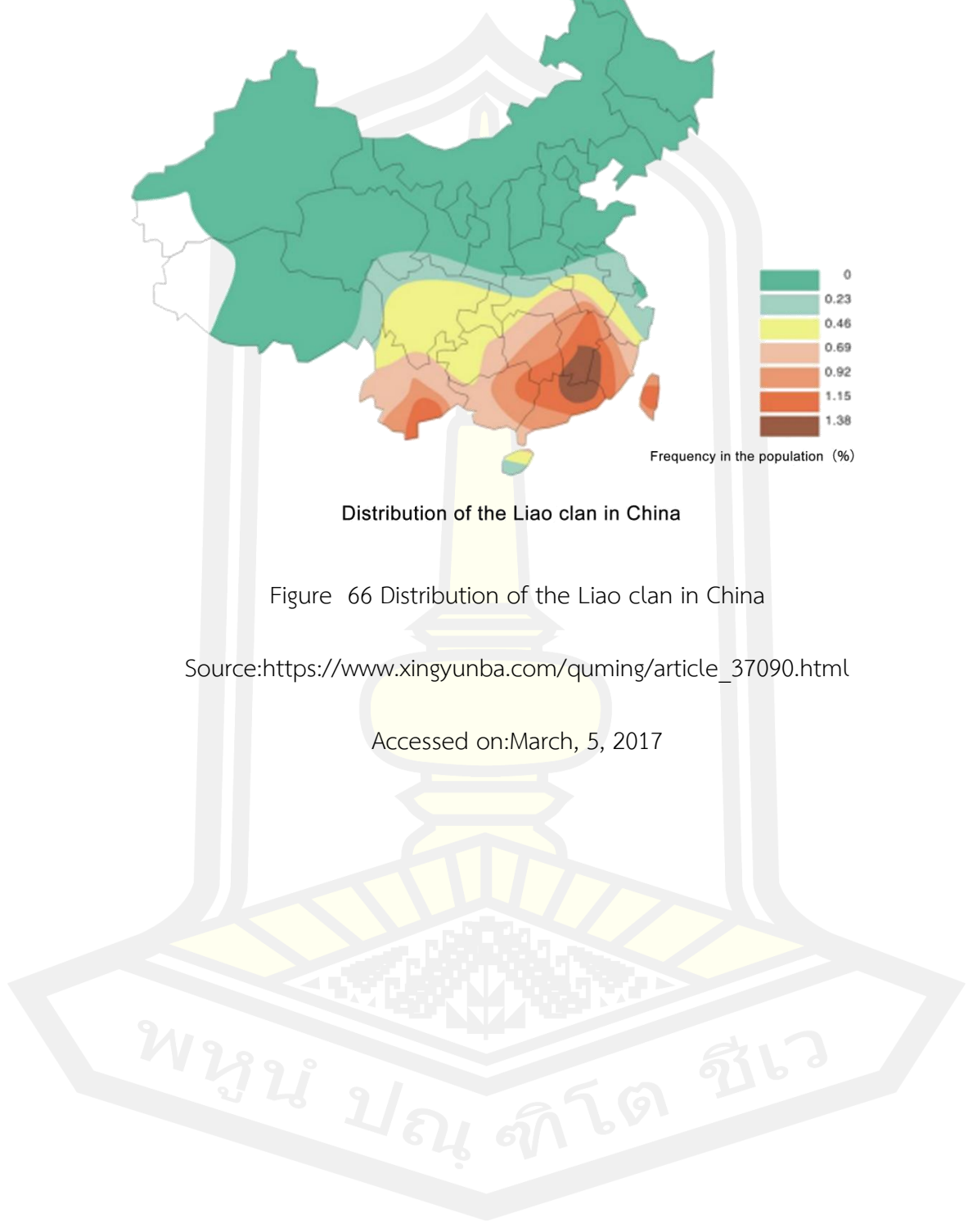


Distribution of the Liao clan in China

Figure 66 Distribution of the Liao clan in China

Source:[https://www.xingyunba.com/quming/article\\_37090.html](https://www.xingyunba.com/quming/article_37090.html)

Accessed on: March, 5, 2017



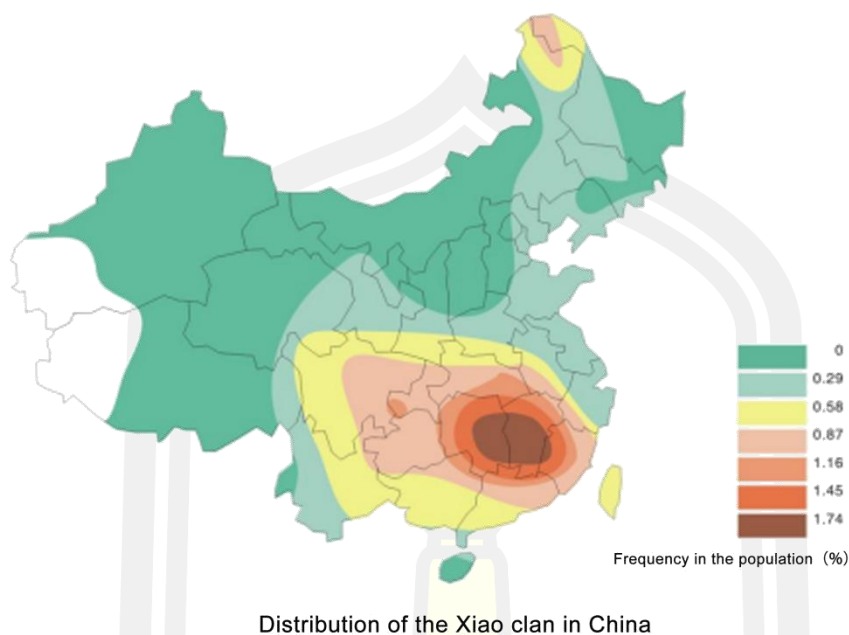


Figure 67 Distribution of the Xiao clan in China

Source:[https://www.xingyunba.com/quming/article\\_37076.html](https://www.xingyunba.com/quming/article_37076.html)

Accessed on: March, 4, 2017

Through the above distribution map, we find that most of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's clansmen live in the south of the Yangtze River in China, and Hunan Province is one of the main gathering places of these clansmen. Through the description of the migration of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's, this paper answers when and where ZongCi of these surnames came from in time and space. The following paper combs the migration legends in the collective memory of the clansmen, the migration legends in literary works, and the migration recorded in historical documents about the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's.

Legend is a group's collective memory of a certain stage. By combing the legends of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's, we can



roughly sum up the reasons for the migration of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's as war and livelihood. Wang Mingke pointed out: historical migration has become a kind of fictional social memory. People use this memory to declare the origin of our or other ethnic groups, so as to express the ethnic nature of our or other ethnic groups. (Wang, M. K., 2006, pp. 31) The collective memory of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's about the legend of ethnic migration shows the process of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's migration from the northern China to southern China due to war, livelihood and other reasons.

### 9.1 Migration memory of the Zeng's

Zengzi's descendants spread all over the country from Nanwu City, Jiaxiang, Shandong Province and settled in many countries in the world. After many migrations, before the 15th generation of descendant, Zengju, moved to the south, Zeng's lived in five or six counties in the Central Plains before they moved to the south. After he moved southward, he moved from Jiangxi to Fujian and Hunan, then from Fujian and Hunan to Guangdong, Sichuan, and Hubei. He crossed the sea to Taiwan in the late Ming Dynasty, and then went to the world. This is the general context of his descendant's migration.

From the third generation, some of the Zeng's descendants lived as officials or engaged in social activities. Some of them moved out of Nanwu City. Shen, Zengzi's second son, Shen's second son, Sen, moved to Fufeng which belongs to Baoji City now. Shen's eldest son, Zi Geng, became an official. His eldest son, Xuan, moved from Teng to Shanxi. His five sons all settled in Xian. His second son, Lian, moved to Gansu and settled in Xihe. His third son, Ju, inherited his father's position and settled in Hubei. He had two sons, Zeng He and Zeng Qiu, settled in Jingzhou. Yuan, the eldest son of Zengzi, gave birth to his son, Xi and Xi, the third son of Xi, gave birth

to Fen. Zeng Fen, the fifth generation of Zengzi's descendant, worked as an official in Chzhou, so he settled down there, and his descendants settled in Chazhou.

Since then, the number of descendants who migrated to other places had gradually increased. Zeng Shen, the eighth generation, served as the governor of Jianan and Zeng Jing settled in Wujun. Zeng Jiang, the ninth generation, moved to Chazhou, Hunan and his descendants settled in Chazhou. Zeng Ji, the tenth generation, served as the governor of Qingzhou, moved to Hunan and Zeng Ai, his son, settled in Yuanzhou. Zeng Fu, the tenth generation descendant, moved to Jingzhou, Hu Bei. His descendants settled in Guangdong. Zeng Tai moved to Hubei, Xiangyang. Zeng You served as a censor and settled in Yuzhou. Zeng Xu, the 13th generation descendant, served as bodyguard and moved to Fufeng, Shanxi. Zeng Yu, his eldest son, was the governor of Yizhou and settled in Yizhou. The second son, Chang, was an official who was in charge of literature and moved to Qingzhou, Shandong Province. Zeng Jing, the fourteenth generation of his descendant, was the governor of Yingzhou and settled in Henei. Zeng Wan, the fifteenth generation of his descendant, was the governor of Changsha and settled in Changsha, Hunan Province.

The Zeng's moved to the South on a large scale at the end of the Eastern Han Dynasty. The key figure was Zeng Ju, the 15th generation descendant. Zeng Ju was granted the title of Marquis of Guannei. He was ashamed to be an official under Wang Mang. In the second year of the founding of Xinmang, he led his clans, over one thousand people, to move from Nanwu City, Shandong Province to Jiangxi Province on November 11th. They lived in seclusion there. So far, Zengzi's descendants have moved to fifteen Jun, but they are scattered except Zeng Ju's family.

The Zeng's moved to Hunan, mainly the descendants of Nanzong Xizhai, that is, the 40th generation of Chongde Fang family. Zeng Chongde was Zeng Hui's third son. Zeng Hui divided his four sons into four houses. Zeng Chongde was in the west

house and lived in Kui Bei village, Yongan, Yongfeng county. He had five sons, Chengxiu, Jingci, Yixiu, Congxiu and Xunxiu. Congxiu had a son named Menglu. Zeng Menglu, the 42nd generation of descendant, migrated from Kuibei to Xiyang, Lanling, Hunan Province, who is known as the ancestor of moving to Huguang. Menglu had a son named Daoheng. Daoheng had a son named Dingluo and Dingluo was the father of Ba. Zeng Ba, the 45th generation of descendant moved from Chaling to Hengxi in Hengyang Fu. Finally he settled in Tangfu<sup>65</sup>, who is known as the ancestor of moving to Heng.

After Zeng Ba moved to Tangfu, his descendants multiplied rapidly, especially in the 56th generation of Zeng Zuzai. It was the most prosperous period of the Zeng's in Tangfu. Zuzai had two sons, You Yuan and You Jin. You Yuan had a son, Zeng Nian, who moved to Qiyang and who is known as the ancestor of the Zeng's in Qiyang. You Jin lived in Miaoshan. His descendants successively moved to Laomu Pan, Huaqiao, Huangku Chong, Dahua Yan and other places. Since then, the Zeng's has lived all over Hengyan. Zeng Mengxu, the 5th generation descendant of Zeng Youjin, is the 62nd generation of the Zeng's. He moved to Xiangxiang Dajie in Huan Province during the Ming and Qing Dynasties and became the ancestor of Xiangxiang Dajie. Zeng Mengxue led his family to move from Da Huanyan of Hengyang to Baiguo of Hengshan county in 1660. After living for more than ten years, he moved to Hetang 24 Du in Xiangxiang, where the Zeng's got great development and Zeng Guofan and other famous figures emerged. Another branch of Nanzong Xizhai moved to Hunan. Zeng Chengxiu, the eldest son of Zeng Chongde, settled in Yongfeng county, Jiangxi Province. His descendants lived in Longtan. Zeng Zhi, the eldest son, moved to Matian, Ningxiang county, Changsha, Hunan Province.

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<sup>65</sup> Now Yantian in Hengyang City.

According to the genealogy of the Zeng's in Shiyan village, Gaosha town, Wenzhao chose to live in the Tang Dynasty temple and set up his own house. His descendants built the temple in Zhaishi, which was on the left of the Guling Hall. It was destroyed by Wu Shifan (the grandson of Wu Sangui) in 1679, but it was failed to be repaired several times. Luo, the 11th grandson 's Bafang,said that she would donate her property to build an ancestral hall, and she was willing to be buried at the said of the ancestral hall. Later, as she hoped, the couple were buried together on the left side of the Bazhi ancestral halland the huge tomb can still be seen today.



Figure 68 Zheng Guigong and Luo Shi's tomb

Source:Han Lei Provide

Accessed on:November 9, 2019

In 1708, Zeng She, the 12th grandson,donated a house and temporarily settled down with his ancestors. The 11th grndson, Sun Zhengkai and his Yigong led the people to worship. The construction of the ZongCi was initially presided over by Zheng Kaigong and Shengong and lasted for a long time. In 1740, the twelfth

grandson Huigong was 90 years old. He donated money to promote the repair. his son, Zhi Hougong presided over the work for his father. In the sixth year of the reign of Emperor Qianlong, the construction work began. Next year ,the main body was built. In the eighth year of the reign of Emperor Qianlong, Zengzi Ge was renewed. In november of that year, it was completed and was called Zeng Bazhi Ci. We can learn from the records that at this time, the construction of Zeng Bazhi Ci has been completed. In order to build the ZongCi, the people of Zeng Bazhi donated their own houses and propertied and made great efforts and paid a lot of money for the construction of ZongCi. These people's efforts have also been respected and praised by later generations,which has become an important part of the collective memory of people of Zeng Bazhi. (Zeng, 2017, Vol, 2)

## 9.2 Migration memory of the Yang's

The birthplace of the Yang's is in today's Shanxi Province. After the destruction of Yang by Jin, his descendants began to develop and multiply westward. First, they entered Fengyi in Shanxi Province and now Dali, then moved to Huozhou in Shanxi Province, and then multiplied in Henan province. During the spring and autumn period and the Warring States period, people with the surname Yang had already moved to Jiangnan<sup>66</sup> area Due to the continuous strengthening of Chu State, they were forced to move southeast to Jiangxi Province. At the same time, there were people with surname Yang who moved from Shanxi to Jiangsu and Anhui, so that the surname Yang was scattered in the middle and lower reaches of the Yangtze River.

During the Qin and Han Dynasties, people with the surname of Yang moved to Sichuan, and the minister of the state, Yangxuan,moved to Huiji, Zhejiang Province. During the Wei, Jin and southern and northern dynasties, people with the surname

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<sup>66</sup> Today Qianjiang area in Hubei Province.

of Yang lived in Huayin, Shanxi Province for generations. Some people with the surname of the Yang lived outside Qiuchi, Gansu Province. Many people with the surname of Yang migrated to the south of Yangtze River due to social unrest. Many ethnic minorities who entered the Central Plains changed their surname to Yang. His great grandson is Yangjian, the Emperor of the Sui Dynasty.

At the end of Tang Dynasty, in order to avoid the Anshi rebellion, the Yang family in Central China moved to the south again in large numbers. During this period, some of the Yang family moved to the Korean Peninsula. In the Song Dynasty, Yang Wudi and Yang Ye lived in Taiyuan, Shanxi Province. Yang Gui moved to Bozhou, Guizhou Province. It can be seen that by the Song Dynasty, the surname of Yang had been spread in the vast of the south of the Yangtze River with Fujian as its center. After the end of the Yuan Dynasty, with Guangdong, Fujian and Zhejiang coastal areas as the original places of emigration, the Yang's began to emigrate abroad on a large scale, and the emigration places were mainly concentrated in Southeast Asian countries.

During the Yongle reign of the Ming Dynasty, Yang Yunchuan, a native of Shaoxing, Zhejiang Province, crossed the sea to North Borneo with the army and married the daughter of the local chief. The princess later threw herself into the sea because of Yang Yunchuan's death, which is a good story in the local area. During the reign of Qianlong in the Qing Dynasty, Yang Aqiu, a coastal native of Fujian Province, went to India to do business and built a Chinese town. After modern times, the surname Yang went to Europe, America or Australia to settle down.

Today, the surname Yang is widely distributed in China, especially in the provinces of the Yangtze River Basin. In history, the distribution of the surname Yang first spread from the middle reaches of the Yellow River and the foot of Huashan mountain to the surrounding areas, and from the north to the south. Overseas, it was

mainly in Southeast Asia. Yang is the six largest surname in China, with a large population, accounting for about 3.1% of the Han population. (Wan, M. Z. J., 2019, [pp.1](#))

### 9.3 Migration memory of the Zhong's

#### 9.3.1 The fifth great migration of the Zhong's

Emperor Huang is the cultural ancestor of the Chinese nation, and also the ancestor of caste in ancient times. In the Yao and Shun dynasties, Emperor Huang's grandson, Qi, was granted the title of "Si Tu" and "Zi" for his contribution to Yu's flood control. The predecessor of Zhong's surname is Zi and Qi is the ancestor of Gao. It took about 1991 years from Qi's giving surname Zi to Song Gongzi, Lie Qi whose surname is Zhong. In 286 B.C., the state of Song was destroyed by the three kingdoms of Chu, Qi and Wei. Prince, Lie, fled to Xuzhou in Henan Province and lived in seclusion. Because Prince, Lie, was once granted in Zhongyi, he took the fiefdom as his surname and changed his surname to Zhong, creating a new era for the development of the surname of Zhong. 85 years later, when the Han Dynasty was first established, the former Chu general Zhong Limei could not be tolerated by Liu Bang, the emperor of the Han Dynasty, and was forced to commit suicide. Zhong Lijie, his son, took refuge in Changshe, Yingchuan. In order to survive, he abandoned the word li in his surname and took the single surname Zhong, which is another branch of the Zhong's.

Yingchuan is the birthplace of the Zhong's. By the time of the Eastern Jin Dynasty, there were more than 900 people in the Changshe during the Xiangong period. Later, due to the changes of the environment, the turmoil of the current situation and the invasion of the natural disasters, the ancestors of the Zhong family had several large-scale migrations and their descendants spread all over the country

and five continents. In the first three times, because of war or party struggle, the descendants of Lie family were involved in the multiple migrations of the Zhong family, which were large scale and suffered great losses. However, the migrations of Jie family were all due to the changes of the positions, which had a wide range of migrations. Where they were appointed as officials, the descendants would follow and grow.

### 9.3.2 The first great migration

From 366 to 371, Sima's family power declined. Before that, there was a 16 years rebellion of eight kings. After that, there was the so-called five chaos of the Chinese nation, resulting in a situation of fragmentation and separation of 16 regimes. In particular, Liu Yao and Shi Le, the leaders of Xiongnu and Jie, led the troops to cruelly massacre the Han people. In 310, Liu Yao captured more than 100 Han fortresses in the east of Today's Henan Province. The next year, Shi Le captured more than 30 fortresses in Xiangfan, Hubei Province, and defeated the main force of the Jin army in Shan county, Ningping<sup>67</sup> city killing and injuring more than 100,000 people. In the same year, Liu Yao conquered Luoyang, who connived at the soldiers' massacre and plunder and reduced Luoyang to ashes. Under such circumstances, a large number of officials and people of Jin Dynasty fled to the south, which was known as Yongjia's southward crossing in history. These turbulent times also affected our Zhong clan. In order to seek refuge, they moved to Yu<sup>68</sup>, E<sup>69</sup>, Wan<sup>70</sup>, and Gan (Jiangxi). This is the first great migration. According to the genealogy, in 420, A.D., our Sheng, Shan, Xian led their family to cross the river for refuge in order to avoid the chaos of

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<sup>67</sup> Now Luyi of Henan Province.

<sup>68</sup> Henan Province Abbreviation.

<sup>69</sup> Hubei Province Abbreviation.

<sup>70</sup> Anhui Province Abbreviation.



the times. Sheng moved to Shanghang<sup>71</sup> and Shan moved to Shaoxing, Zhejiang Province. Xian moved to Jinling. Later, they moved to Xiaoyi Fang Qianzhou, Jiangxi Province. Finally they lived in Jian Fu, Jiangxi Province, Toujiao mountain, Xinfeng county.

Later, the son of Xiaogong, Zi Chao, Hui Zheng, was appointed as the magistrate of Ninghua county, the old city of Ninghua in the southeast of Ningwu. Due to the disturbance of six armies in Fujian, the governor ordered his troops to attack them. When they marched into Baihu village, he was impressed by the beautiful scenery. After the chaos, he and his mother lived here. His first wife died early. His second wife was Ma who also died because of the disease. After her death, she was buried in Jiulong Gang. This was the later Tingzhou mansion, and the interesting legend that five hundred years later, the magistrate Xuyou dug a grave. Our Zhong family moved from Jiangxi to Fujian. This was the beginning of Chaogong. Later, Yuangong, the son of Chaogong, moved to Shanxi and settled down there. Gu Going Zi, Zhu Gong, who was Nan Pingwang. His descendants moved the Gaoyao county in Nanhai. Xu Gong zi, the official of Xian Prefecture in Shanxi Province and his son, Langzhao lived there. Jingong moved to Nanxiong and then moved to Nanhai to settle down. Zhi Ruigong was appointed as the magistrate of Shanyin county, and his descendants also moved to Shanyin. Yigong had brothers, Yue Ri and Yue Ping, later engaged in business in Wuchang, Hubei Province.

### 9.3.3 The second great migration

From 755 to 763, An Shi Rebellion lasted for eight years, followed by a hundred years of feudalism. At the beginning, An Shi Rebellion<sup>72</sup> attacked Luoyang,

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<sup>71</sup> Today Guo county, Jiangning Fu.

<sup>72</sup> From the last years of Emperor Xuanzong of the Tang Dynasty to the early years of

then occupied Changan. Xuanzong fled to Sichuan. Li Heng, the crown prince, was asked to clean up the mess in Lingwu. Guo Ziyi and Li Guangbi, the generals of the Tang Dynasty, led the Tang army. With the help of the Huiqi's soldiers, the two places were returned. In 759 A.D., Shi Siming, the old general of Lushan, rebelled against the Tang Dynasty and captured Luoyang again. The central plains suffered from these wars and production was seriously damaged. From then on, the Tang Dynasty turned from prosperity to decline, and the centralization was greatly weakened. The military important towns in various regions took charge of the army, held the financial power, owned the land and gradually became stronger. The governor of each state also belonged to them. The old generals of An Shi were still very important. They signed their own civil and military generals and Gong Fu. Three towns, such as Weibo, Chengde, and Lulong, were separated forces. Later, Shandong and Beihuai followed it. There was a situation that 'the big towns were facing each other in the mainland, and the small ones were even three or four.' The administration of the country could not be exercised, and the war continued for many years. The production was destroyed, and the people suffered disaster. So the peasants all over the country revolted one after another. From 873 to 874, Huang Zhixian revolted. In 875, more than 3,000 peasants gathered in Changheng<sup>73</sup>. They called themselves the average general Tianbu and all the powerful capitals in the world. They conquered Haozhou, northwest of Caoxian county, Shandong Province and Puzhou with tens of thousands of people. Huang Chao also led his soldiers to fight in the war. The two armies fought

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Daizong (December 16, 755 to February 17, 763), the war between Tang Dynasty generals An Lushan and Shi Siming after betraying the Tang Dynasty was a civil war against the Tang Dynasty for power. , Is the turning point of Tang's decline from prosperity.

<sup>73</sup> Today, in the northeast of Changheng, Henan Province.

together in Shandong and Henan. Wang Zhixian was killed in the war. The rest of the army was led by Huang Chao. He was selected as the emperor. In 878, he led his troops across the Yangtze River from Hezhou, Anhui and Hexian to Fujian via Jiangxi and Zhejiang. In the next year, he conquered Guangzhou with 500,000 people. Then he entered Henan via Guangdong, Guangxi, Hunan, Hubei, Jiangxi, Jiangsu and Anhui. In 880 A.D., he captured Luoyang and continued to lead his troops to the west to break through Tongguan pass and approached Changan. Tang Xizong fled to Chengdu and he occupied Changan in December to become the emperor. He established the Daqi regime and called it Jintong. After the counter attack of the Tang Dynasty, the rebel general Zhu Wen rebelled and lost the battle. Due to the long-term scuffle, the political situation was disturbed and the people's production was greatly disturbed. After years of war, our ancestors moved from Henan, Hubei, Anhui, Jiangxi and other places to southern Anhui and southeast Jiangxi, southwest Fujian and northeast Guangdong. This was the second migration.

According to the genealogy, in the Tang Dynasty, Kui Gong was forced to move his ancestral tombs because he avoided the tyranny of the government. His son Gong Gong moved to Longnan, Kuan Gong to Xinfeng, Lian Gong to Yudu, then to Huitong, Min Gong to Ganzhou, then in Taihe county, Wanan county, Hui Gong to Ningdu, Jie Gong to Ruijin. Only Li Gong still lived in Jing Qiukeng of Changting.

During this period, Zhong Shaojing, whose sun Liben was Chu Guogong in the Tang Dynasty, lived in Nankang, Jiangxi Province in his later years. His fourth generation Sun Dalang moved to Pai village and YiQian lived in Chuanzhai. It is said that the fourth generation, Guantun, moved to Kangcheng. The fifth generation, Li Xin, moved to Xinfeng and Lantian. The two emperors and fourteen residents still lived in Xiangnan and later his descendant, Shan Zu gave birth to seven sons. They were Si Yu, Si Yong, Si Hai, Si Guang, Si Tai, Si Feng, and Si Zan. After Erlang, the generation

of Wan Liu Ping Shi moved to Caotang in Guidong. Gong Zi, Yu Wu, Shang Ren and SHang Yi, moved to Zhongfang Qianjia Ping in Xiangdong. Sun Zheng moved to Bailu village in Jiangxi and after giving birth to nine sons, they went their separate ways and scattered all over the country. Cong Gong moved to Jiangxi, Gong Gong to Huichang, Ming Gong to Wuping, Wen Gong to Zhangzhou, Wen Gong (not sure), Jing Gong to Dong Mukeng, Nan Gong to Chaozhou, Yi Gong to Meizhou and Zhong Gong to Ku Zhukeng in Changzhou. They all became the ancestors of each Zhou.

#### 9.3.4 The third great migration

From 1126 to 1127, the Jin army invaded on a large scale. Jin Wushu chased Zhao Gou, the king of Kang in the Song Dynasty to Yuezhou. (now Shaoxing in Zhejiang Province). In April 1127, more than 3,000 people, including the Hui Zong, Qing Zong, and their concubines went north. The jade, silk, cultural relics and atlas in Dongjing and the palace were looted by the Jin army, which is known as the change of Jingkang. After the fall of the Northern Song Dynasty, the Southern Song Dynasty was partial to Pianan, with constant wars and bandits. At this time, the Yuan Dynasty of Mongolia had risen. In 1253, the Yuan attacked Nanan and the next year it destroyed Dali. In 1259 A.D., Yuan attacked Ezhou in the southern Song Dynasty. The Song Dynasty was in the position of being attacked by the enemy before and after, so there was no peace for the suffering people. Therefore, our ancestors planned to move separately from the second time to the northeast of Guangdong, which was the third great migration. Under the influence of this political situation, the descendants of Da Chu, the son of Shi Gong, his descendants, Jian Gong and Ting Gong moved to Zhongfang temple in the northwest of Xiangdong Keng. Yi Xuan, the descendant of Qi Kun branch, moved to Huichang Shangbao and Jing Xuan moved to An Yuan Tian Shui. You Hao moved to Putian.

It is also recorded in the genealogy that You Wen and You Wu became Jinshi

successively in that year. You Wu was appointed as Da Zhongcheng. You Yong was the chief chef of Guanglu temple and You Sheng was the minister of military department. From 1068 to 1086, Wang Anshi carried out a new policy, aiming to reform politics. The old and the new faction were disputable. You Wen and You Wu spared admonition and asked Shen Zong to be cautious about political reform, which was greatly taboo by Wang Anshi, so the two brothers resigned and returned to their hometown. Soon, the political reform was abolished and Wang Anshi was removed from the post of the prime minister. Soon after, Wang Anshi was put in use again. In 1075, he brought up the new policy again. He wreaked havoc on the opposite faction and slandered You Wen and other brothers, nephews who were dissatisfied with the government. They left their posts to vent their anger and asked for an order to investigate. As a result, the two brothers changed their names and went far away to avoid attack. Yi Gong, a descendant of You Wen, returned to Xiangdong and lived in Fuping county. Later, he moved to Hang Mei Xi Zhai. Cha Gong moved to Hunan and Guangdong and Suzhou. Later, he moved to Hekeng, Wuping. (today Ninghua county). Gang Gong, a descendant of You Wu, moved to Suzhou. Later, he moved to Heping county, Huizhou, Guangdong Province. Li Gong moved to Fuzhou, Jiangxi Province. His fifth grandson, Xiang Gong, took his family members to Tie Ba Lu, Changle county, Guangdong Province and Gangbei, Xingning county. Qi Gong moved to Wuping, Fujian Province and later his descendants moved to Zhaoxin, Wuping Guangdong Province, Meizhou and Dapu. Yu Gong, a descendant of You Yong, moved to Chengxiang, Tingzhou. Zheng Gong moved to Wuping and later moved to Dongdu. Fa Gong, a descendant of You Sheng, moved to Haiyang, Guangdong Province. Qiang Gong moved to Jiaying. Zhuang Gong moved to Wuping and later moved to Dongdu.

### 9.3.5 The fourth great migration

The fourth great migration was in the late Ming and early Qing Dynasty. Under

the influence of the Qing people, some of our ancestor's descendants moved to the center of Guangdong and coastal areas, Hunan, Guizhou, Taiwan and other places. Another part moved to southern Guizhou and Huili in Xikang. So far, our descendants have been walking all over the country. According to the available data, there is only one branch of Tiling and some of them moved to Longan, Luocheng, Guangxi Province, Qingshan, Zhuhe, Guigang,. Fuhua, Guiping, Sipai, Luzhai, and Changshan town of Lianjiang, Guangdong Province. Yu Jing branch, Xiong Wwan, lived in Gaozhou, Guangdong Province, Maoming and Huazhou. Yi Wan lived in the north of Yulin city,Guangxi Province. He was the ancestor of Yulin. Yu Long branch, Yu Wan moved to Qingzhou, Luchuan, Guangxi Province. Its branches were scattered in the north and went to Lianjiang, Gangdong Province. They became the ancestors of Lianjiang in Luchuan. Rui Ling branch, its descendant, Ruo Bing, moved from Meizhou, Guangdong Province to Luocheng, Pingnan, and Liucheng, so they became the ancestors of Pingnan, Luocheng and Liucheng. Sui Xi was the descendant of Rou Gong. Chentang in Mengshan was the descendant of Zhong Sun, who lived in Funan, Nanhai. Guiling in He county was the descendant of Dai Gong, You Sheng and Qiang Gong.

#### 9.3.6 The fifth great migration

In the "July 7th" Incident in 1937, the Japanese invading army launched a large-scale war of aggression against China. The ruthless war filled China with 9.6 million square kilometers. The coastal areas fell in a few months. The Nationalist Government moved to Chongqing. After eight years, after the victory of the Anti-Japanese War, followed by the War of Liberation, the Nationalist Government and some serving officers and people moved to Taiwan, Hong Kong, and Macao. There are more than 120,000 people. As a result, part of the population of our ethnic group once again moved from their place of origin, another migration in history. After the

founding of the People's Republic of China, the current situation tended to be stable, the people were the masters of the country, and they had the opportunity to join the army and politics, and participated in various constructions in various parts of the motherland. As the population moved, the household registration also changed, becoming a new generation of immigrants, and increasing.

#### 9.4 Memory of The Liao's Emigration

The surname Liao originated in Henan Province. The largest county with the Liao surname in history, "Runan County", came out of here in the early stage. At that time, it was needless to say that the Liao surname in Henan had many branches.. During the Qin and Han Dynasties, the Liao family began to move to the surrounding areas. A branch of Bo Liao formed in a giant deer county. In addition, Liao Hui, a descendant of the Liao surname in Runan, moved to Henan to avoid the chaos of the Qin Dynasty (according to the preface to the origin of the Liao family). During the Wei, Jin, southern and Northern Dynasties, following the "Yongjia rebellion", the Liao surname in the North moved southward on a large scale. During this period, Liao Hua, a descendant of Liao Hui, moved to Sichuan from Xiangyang (now Xiangfan, Hubei Province). He is the ancestor of entering Sichuan. It is said that Liao Shizhang lived in Nanjing, Jiangsu, and his two sons lived in Luoyang and Yongjia, Zhejiang respectively. It is said that Liao Yanling was appointed as the prefect of Wuwei (now Gansu Province). In addition, Liao Tang, a recluse of the Jin Dynasty, was born in Jiangle (now Fujian Province) and was the first to enter Fujian. In the Tang Dynasty, many people entered Fujian. At the beginning of the Tang Dynasty, people in the Liao's followed Chen Yuanguang and his son Kaizhang into Fujian, and at the end of the Tang Dynasty, they followed Wang Chao and Wang Shenzhi into Fujian. Liao Hui's first branch was handed down to Liao Chongde and served as the governors of Qianhua in Jiangxi. Later generations moved to Shibi village in Ninghua, Tingzhou,

Fujian, and then to Shanghang and other places. In the Song Dynasty, the Liao surname was already the big surname in Fujian, and there were a large number of famous scholars. Before the Yuan Dynasty, the migration of the Liao Hui Branch was more clearly described in the Xingliao family tree: "Its ancestors lived in Runan. During the Wei, Jin, southern and Northern Dynasties, they spread all over the south of the Yangtze River due to the war in the north. During the Tang Dynasty, his ancestors moved from Yudu, Jiangxi Province to Shibi village, Ninghua, Tingzhou, Fujian Province, to avoid the chaos at the end of the Tang Dynasty. Later generations moved to Shunchang because of chaos. The Liao family lived in Fujian. At the end of the Song Dynasty, they went from Ninghua to Changting, Shanghang and Yongding, and then entered Guangdong - Dapu, Meixian, Xingning, Wuhua and other areas. " In the Ming Dynasty, the Liao surname of Shanxi pagoda tree was moved to Hebei, Henan, Jiangsu, Beijing and other places. In the Qing Dynasty, Liao from Fujian and Guangdong came to Taiwan and then moved to Thailand, Singapore and other places. Today, most of the Liao surnames are from Jiangxi, Hunan, Sichuan, Guangxi, Guangdong and other provinces. The Liao surnames in the above five provinces account for about 73% of the Liao surname population of the Han nationality in China. Liao surname is the 66th largest surname in China today. It has a large population, accounting for about 0.34% of the Han population in China. (Deng, L. Y., 2017, pp. 1)

#### 9.5 The migration memory of the Xiao's

The Xiao surname originated in Shandong Province. In the pre Qin period, the Xiao clan scattered because of the destruction of the country and the family power was weak. In the Qin and Han Dynasties, social unrest forced the Xiao clan to move out and entered the first period of development and migration. After the long migration of the Xiao's, They had multiplied from their original settlements to the surrounding areas in large numbers and there were many famous people in the



Xiao's. Xiao He, the prime minister of the Han Dynasty, was a typical representative. He helped Liu Bang to up rise in his early years. After the capture of Xianyang, he paid attention to collecting a lot of information about the laws and regulations of the Qin Dynasty, county household registration, social situation and so on. He made great contribution to the establishment of the Western Han Dynasty, and he helped Liu Bang<sup>74</sup> to eliminate the princes of the rivals. His descendants were also high-ranking officials in the Han Dynasty, and made great contribution to the prosperity of the Han Dynasty. Therefore, the family flourished and several larger Junwang formed during this period.

During the Wei and Jin Dynasties of the Three Kingdoms, the wars were frequent, and the “Yongjia rebellion<sup>75</sup>” in the two Jin Dynasties, many people moved to the south. The Xiao family also moved to the southern provinces so that the family could further develop and grow. In the northern and southern Dynasties, the Xiao family was prominent in the world. They established the Qi and Liang Dynasties and there were a large number of talents in this family who made the development of the Xiao family enter a heyday.

During the Tang and Song Dynasties, the society was relatively stable and the economy was prosperous. On the one hand, scholars were all over the country. On the other hand, due to the emergence of new elements, that is, the addition of the

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<sup>74</sup> An outstanding politician, strategist and military commander in Chinese history, the founding emperor of the Han Dynasty.

<sup>75</sup> During the Western Jin Dynasty in 311, the Huns defeated the defenders of Luoyang, the capital of the Western Jin Dynasty, under the leadership of Liu Cong's son, Liu Cong. They captured Luoyang and looted and slaughtered. Leading to the demise of the Western Jin Dynasty in 316.

Qidan Xiaojin family living in the north and northeast of China, they became a noble and huge family. During this period, Xiao family also moved to Fujian and settled in Guangdong. So far, before the Tang and Song Dynasties, Xiao family had been widely distributed in Shandong, Henan, Hebei, Anhui, Beijing, Fujian, Guangdong and other regions. During the Yuan, Ming and Qing Dynasties, the Xiao family moved to Sichuan, Hunan, Jiangxi, Hubei and other provinces in the south. Celebrities made the Xiao family become a famous family. Since the end of Kangxi in the Qing Dynasty, the Xiao family began to move to Taiwan many times and also overseas, which made the Xiao family spread all over the south and north of China. (Li, S. X. Z., 2019, pp.1)

To sum up, from the historical development, evolution and distribution of the Zeng's, the Yang's, the Zhong's, the Liao's, and the Xiao's recorded in the historical documents, we can learn that the ancestor are mainly distributed in the south of the Yangtze River in China through migration. Therefore, there are more ZongCi in these areas. This is also one of the important reasons why ZongCi culture flourished in southern China. This change of distribution has a direct relationship with the continuous migration of the ancestors of these clans in history. These records respectively reflect the narratives of the reasons for migration of the clans by the two subjects of the people and the state from different perspectives, and present the following problems about the migration of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's.

First, from the perspective of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's migration in history, the general direction of their migration was from north to the south, mainly in the south of the Yangtze River in China. (Hunan, Jiangxi, Jiangsu, Zhejiang, Guangdong, and Guangxi)

Second, from the historical memory and literature records of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's, it is reflected that the factors influencing

the migration of the ethnic people are ethnic relations, war, livelihood problems, cultural integration, etc, which lead to the formation of today's distribution pattern.

Third, there are also different records and legends about the origin and migration of surnames of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's. It is not known which version is correct. However, it can be seen that these records make the evolution of clan origin of the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's somewhat ambiguous. The historical migration of the ethnic groups led to the change of their gathering place. The fuzziness of the world and the transformation of space created conditions for the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's to build their own history. Folk literature and myths and legends left historical memories for the ethnic groups and provided a good foundation for the later the Zeng's, the Yang's, the Zhong's, the Liao's and the Xiao's. Starting from the consciousness of nation, it is possible to reconstruct its own history.

#### **10. The ZongCi's memory of traditional sacrificial custom**

Ancestor worship is a grand folk activity. The Spring Festival, Tomb-sweeping Day, Chongyang Festival and Zhongyuan Festival are the four traditional festivals of Han nationality. In ancient times, this kind of custom was very popular. Because of the different customs in different places, the forms of ancestor worship were also different. (Yi, M., 2014, pp.1) Chinese people have a tradition of being cautious in pursuing a long way to the end. During the festival, they will never forget to worship their ancestors. (Tang, S. Y., Ding, T., 2017, pp.1) At the same time, some places also offer worship to the gods of heaven. The offerings include three kinds of food, three kinds of tea and five kinds of wine. The parents organize the worship. They burn three incenses and pray for a good harvest. At last, they burn paper. It is commonly

known as giving money and food. The ancestor worship custom has lasted for thousands of years in China, which is an ancient custom with profound significance.

The Chinese people have a tradition of being cautious about the end and pursuing the future. They always pay homage to their ancestors during festivals, and the Spring Festival is no exception. Offering food or flowers to express their feelings is common ritual in China. The form of ancestor worship may be different due to religious beliefs, but the significance of commemorating ancestors is the same. One of the most important contents of family sacrificial activities, according to the folk concept, one's own ancestors, like heaven, earth and God, should be worshiped seriously because the spirits of ancestors in heaven are always concerned and watching the future generations and people should pray for and repay their protection and blessing through sacrificial activities. During the Spring Festival, we must worship our ancestors to remember our ancestors and inspire future generations. However, due to different customs in different places, some places worship before the New Year's Eve dinner, and some places worship before opening their doors on the morning of the first day of the new year. In Taiwan, we worship our ancestors for the last time of the year on the afternoon of New Year's Eve. In some places, after worshipping at home on the second day of the new year, they have to go to the ancestral temple to worship their ancestors. Some people go to the grave to worship their ancestors, commonly known as Tomb sacrifice. They mainly burn incense in the cemetery and offer sacrifices and worship. In modern times, they go to the graveyard of their relatives to worship. In ancient times, this kind of ritual was very popular. Because of the different customs in different places, the forms of ancestor worship are also different. Some go to the field to pay homage to their ancestors' tombs. Some go to ZongCi to pay homage to their ancestors and most of them put the ancestral tablets in the main hall at home to display their offerings and

then the worshipers offer incense and kneel down according to the order of their elders and children. Many people make several bowls of fish and dishes and use a high bowl to hold food which has the meaning of "Zhong Ming Ding Shi"

### 10.1 The origin of sacrifice

Sacrifice can be divided into two categories: worshipping ancestors and worshipping ghosts and gods. Sacrifice still originated in ancient times. The ancients believed that ghosts and gods had great authority and could determine people's fate, so they respected ghosts and gods very much. They divided ghosts and gods into three categories: heaven, earth and human ghosts. The main object of worship was human ghost. They believe that although their ancestors passed away, their soul still exist, which can bring disaster and blessing to their descendants. Therefore, they all set their schedule and offer sacrifice devoutly. In the process of historical evolution, the concept of family and ancestor worship in many places is gradually weakening. (Tai, P. S. G., 2020, pp.1) Lingnan area attaches great importance to traditional customs. Ancestor worship custom is still prosperous. China has inherited the legend of ancestor worship for thousands of years, which has multiple psychological functions. One of the most important is drinking water to think of the source, ancestor worship for filial piety. (Feng, Y. S. G. X., 2020, pp.1) This concept of ancestor worship has continued until now, forming China's cultural characteristics.

It is an ancient custom with profound significance that ancestor worship has been going on for thousands of years. According to historical records, in the Qin and Han Dynasties, tomb sacrifice has become an indispensable ritual and custom activity. According to the records of Han Dynasty, Yan Tingnian Zhuan, even if he was thousands of miles away from his Beijing, he had to go back to the East China Sea to sweep the ancestors' tombs during the Qingming Festival. With the strengthening of ancestor worship and kinship consciousness, the tomb sacrifice which was not

included in the standard in ancient times was also included in the five rites. Later, the imperial court's praise also made the tomb sacrifice activities more popular. (Hu, S. Z. Q. W., 2018, pp.1)



Figure 69 Paintings showing ancient people offering sacrifices to their ancestors 1

Source: [https://www.sohu.com/a/249207653\\_355477](https://www.sohu.com/a/249207653_355477)

Accessed on: August, 21, 2018

## 10.2 Sacrifice rites

Sacrifice rites include offering incense, reading congratulatory articles, offering rice and soup, offering tea, offering silk, offering blessing words, burning congratulatory articles, and worshiping gods. In some places, when burning silk and paper, the chief priest should offer a glass of wine in front of the god and then send it to the place where the silk was burned by the Li Sheng who sprinkled the wine on it. When he sprinkled it, the wine would be dropped into a word of heart to show the worshiper's piety in offering money and silk. In the important part of the sacrificial process, there were several times of gongs and drums or string accompaniment to

add warm atmosphere to the sacrificial ceremony. After the sacrificial ceremony, pork, mutton and other sacrifices were distributed to the representatives who participated in the sacrificial ceremony. Some people also used sacrifices to entertain the people who participated in sacrificial ceremony. Only a few sacrificial people, squires and elders were given some sacrifices.



Figure 70 Paintings showing ancient people offering sacrifices to their ancestors 2

Source:<http://baijiahao.baidu.com/s?id=1655146013890650978&wfr=spider&for=pc>

Accessed on: January, 8, 2020

## 11. The origin and evolution of family precepts, family laws

ZongCi is a place for people to sacrifice their ancestors and sages. It is a ritual building in Chinese local architecture, the root of local culture, the symbol and center of the family, the symbol of local economic development and the representative of folk culture. From the perspective of folklorists, ZongCi is an ancient

architectural group that interprets the civilization of the times with its own way of existence, and is the best preserved among Chinese architecture. ZongCi has left many precious historical and cultural values, merits and demerits for thousands of years, which can be seen from ZongCi. We can know the genealogy of Chinese ancestors.

ZongCi originated from the gradual disintegration of the clan society. It was a religious organization formed by the unity of the same ancestor, self-contained kinship group and geographical organization. It was built outside the house to worship ancestors, honor sages and pray for gods. The name of ZongCi officially appeared in the Han Dynasty. The clan reflected the fundamental principles of feudal patriarchal system through the function of ZongCi to respect ancestors, showing the supremacy of the clan. ZongCi has become the holy land of family sacrifice which symbolizes the unity of the clan. Of course, some people usually simply understand the ZongCi as the home of the dead ancestors, the place where the gods gather, and the place to sacrifice the ancestors. Since the ZongCi is the place where the ancestors live together, offering sacrifice to the ancestors is the main function of ZongCi. Another important function of ZongCi is to collect and revise the genealogy. ZongCi is also a meeting place for discussing things in the clan, a place for teaching and educating talents and a family court. Whenever there are customs and festivals or major festival activities in the clan, ZongCi is also a place for family celebration or entertainment.

ZongCi is the symbol of family or clan power, economy and culture. In China's thousands of years of feudal rule, the national ruling group played a core role, and the clan regional group and family blood organization also played a certain historical role. They played an important role in supporting and supplementing the feudal rule, maintaining the stability of the feudal rule and also played a long-term social role in the so-called governance and peace. Therefore, they were still a kind of



auxiliary rule confirmed by the rulers of previous dynasties.

Family rules are an important part of Chinese traditional culture, and also an important part of the family. They play an important role in personal self-cultivation and family management in Chinese history, and they are also indispensable to make the country more prosperous and strong. In ancient times, human society experienced the changes of clans and families. However, these are the cornerstones of forming a country. When the country is unstable and the national law is not clear, family rules can play a role in stabilizing the social order because in order to maintain the necessary legal system, families draw up certain behavioral norms to restrain the family members. This is the earliest origin of family law and family precepts.

Since the early Han Dynasty, the works of family precepts have gradually become rich and colorful with the development of the times. There are many famous sayings and aphorisms of family management teaching records in the genealogy. It has become a good strategy of family management that people admire and become a model of self-cultivation and family management. For example, one porridge and one meal are hard to get. Today, the idea of frugal family management is still of positive significance. In the genealogy, there are many detailed records of family precepts and rules for future generation to follow. The reason why family precepts are respected by the world is that their main purpose is to promote loyalty, filial piety and righteousness, teaching etiquette and integrity. In addition, what is advocated and prohibited is also an important part of family rules and laws. This is also an important part of family rules, such as thrift should be respected, evil should be forbidden, etc. In short, each family has its own family rules and family principles, and the common ones in the family tree generally include the following contents.

Pay attention to family law and national law.

Harmonious clan, village.

Be filial to your parents and respect your elders.

In accordance with ethics and proper designation.

Procedures for ancestor sacrifice and grave offering.

Cultivate one's morality and family.

### 11.1 The impact of the patriarchal clan system on the ZongCi

The influence of the patriarchal clan system on the ZongCis of Dongkou County is mainly in two major aspects:

First, the patriarchal clan system determines the development process of the budding, formation, prosperity, and decline of the ZongCis in Dongkou County.

Second, the patriarchal system determines the procedural architecture of the ZongCis and is an important factor in the formation of the ZongCis in Dongkou County.

#### 11.1.1 Patriarchal system

The patriarchal system is a product used to maintain the feudal system, and the feudal system must rely on the patriarchal system to maintain its existence. The book "The ZongCi" compiled by Mr. Li Qiuxiang and Chen Zhihua, in the two chapters "ZongCis under the Patriarchal System" and "Legalization of Common People's ZongCis", provides insights into the development process of the Chinese patriarchal system and its relationship with the ZongCis. In a comprehensive elaboration, I summarized it into four stages: the budding stage of the ZongCi—the legitimization of the common people's ZongCi and the formation of the ZongCi—the prosperous stage of ruling the ZongCi with filial piety—the declining stage of the disintegration

of the clan system.

The embryonic stage of the ZongCi: The construction of the ZongCi originated from the long-standing ancestor worship. The Zhou Dynasty began to further ethical relations and institutionalization. In a class society, all etiquettes and systems were hierarchical, and regulations began to be established in the Western Zhou Dynasty. In the "Book of Rites King System" written by the Western Han Dynasty, it is said that "the common people sacrifice to the bed", that is, the common people are not allowed to build ZongCis, but can only sacrifice their ancestors in the main house of the family. In the Han Dynasty, ancestor worship began to merge with community sacrifices, or went to the cemetery to make sacrifices. There was a small house in the cemetery called "ZongCi", but at that time the sacrifice was not the common ancestor of the clan. The etiquette and customs of the Song Dynasty were more complicated and rigorous. The most representative and authoritative one was the "Zhu Wen Gong Family Ceremony" compiled by Zhu Xi, which was long used by the official and folk clans of later generations. But in fact, high-ranking figures such as Lu Jiuyuan and Fan Zhongyan in the Northern Song Dynasty have long established family temples for their clan, and they are called ZongCis. The establishment of ancestral shrines in the homes of scholars in the Song and Yuan dynasties can be seen in the records. In the Ming Dynasty, the common people built more ancestral shrines, but they probably all had concerns and did not dare to build it so grandly. ZongCis built by the common people also began to appear in Dongkou County, Hunan Province. According to the research conducted by the Cultural Relics Bureau of Dongkou County, between 1403-1449, the Liao clan built a small ZongCi in Zhantian Village, Dongkou County. From 1436 to 1449, the Xiao family's ZongCi in Dongkou Town, Dongkou County was built. In 1506, the existing Zhongtang Marshal Hall in the Wang's ZongCi in Jiangtan Village, Dongkou County was built.

The formation stage of the legalization of the common people's ZongCi. In 1536, Xia Yan, the Shangshu of the Ministry of Rites, published "Ling the subjects to sacrifice to the ancestors and establish the family temple", "beg the world ministers to build the family temple" in the Xia Yan to list the functions of building the family temple: "The newspaper can be traced back to the source. The ruling committee, the Dun Zongmu clan, turned the people into customs"."Turning the people into custom" means educating the people to abide by the etiquette and laws. This was a very urgent matter at the time, and bureaucracy alone could not do it. Therefore, the Emperor Jiajing of the Ming Dynasty allowed to play and issued an edict that "Allow common people to build ZongCis and temples". (Chen, Z. H., 2006, pp. 9)

As a result, once the ban was lifted, the ZongCis were all over the world in a very short period of time. It is advertised to rule the country's ZongCi by filial piety. At the beginning of the Qing Dynasty, the royal family advertised filial piety to govern the country, extended the mission of the clan to external state affairs, regarded the clan as the basic unit of the state system, and the ZongCi construction entered its heyday. In the 1670, the "Sixteen Articles of Emperor Instructions" was promulgated, which confirmed the function of the clan. Later Yongzheng issued the "Emperor's Extensive Instructions", although the scope of the role of the clan has been narrowed a lot, but the self-construction of the clan has been more prominent. However, it is Kangxi's "Emperor Instructions" that has always worked in real life. The patriarchal system disintegrated and the ZongCi was in decline. During the period of the late Qing Dynasty and the Republic of China, the feudal power weakened at this stage. The outbreak of the 1911 Revolution marked the disintegration of China's patriarchal system for thousands of years, but it did not mean the elimination of the concept of clan. Impact, some ZongCi buildings are obviously influenced by Western architectural culture.

### 11.1.2 The relationship between the construction time of the ZongCi and the architectural form of the ZongCi

The patriarchal system determines the programmatic construction of the gatehouse, nave, and dormitory of the ZongCi, which is an important factor in the formation of the ZongCi in Dongkou County. According to the research conducted by the Cultural Relics Department of Dongkou County, the dozens of ZongCis in Dongkou were built in various historical eras from 1506 to 1910. They have spanned more than 500 years and have experienced three periods of feudal society: Ming Dynasty, Qing Dynasty and Republic of China. This dissertation mainly studies the age of 11 ZongCis. According to statistics, the 11 ZongCis were built in the first stage, including the three ZongCis of Liao family, Wang's, and Xiao family's; In the second stage, there was one ZongCi of Zhong Yuanshuai's temple; and five ZongCis were built in the third stage, including Pan Ronggong's ZongCi, Zeng's ZongCi and so on; One ZongCi was built in the fourth stage, Jintang Yang's ZongCi. Among the 11 ZongCis, the existing buildings were built in the first stage including one ZongCi of Wang's ZongCi; the existing buildings were built in the second stage including one ZongCi of the Liao's ZongCi; The existing buildings were built in the third stage. There are 6 ZongCis including Pan Ronggong's ZongCi and Zeng's ZongCi; The existing buildings that were built in the fourth stage include 3 ZongCis, including Jintang Yang's ZongCi, Huang's ZongCi, and Yin Dinggong's ZongCi.

According to statistics, among the 11 ZongCis, the existing buildings were built from the first to the third stage. The archway gates of the ZongCi were of traditional style. The existing buildings were built in the fourth stage of the ZongCi. The archway gate of its ZongCi has a combination of Chinese and Western styles and Western styles. The plane layout and spatial form of these 11 ZongCis are still in the form of traditional ZongCis. In 1903, the Panrong ZongCi was rebuilt at the suggestion of Cai

E, and its side windows were pointed windows in western style; In 1914, Yang's ZongCi in Qutang was renovated, and the archway door was changed into a western style; In 1916, Zhong's ZongCi was reformed, Zhide school was established, and the memorial archway door was changed into a combination of Chinese and Western style; In 1923, the memorial archway of Tan's ZongCi was built in a combination of Chinese and Western style. It can be seen that the ZongCi construction in Dongkou County, which is in the fourth stage, is obviously influenced by western architectural culture. However, the Jintang Yang ZongCi in Dongkou county built in the fourth stage is an exception. The Jintang Yang ZongCi still strictly abides by the patriarchal system, still maintains the closed and unified ancestral architectural form since the Ming and Qing Dynasties, and becomes more perfect and mature in external design and internal decoration, and its carving art has even reached the peak. Its traditional Chinese style facade, memorial archway door, Zan spire theater, plane layout in strict accordance with patriarchal rites, independent bell tower and Drum Tower, etc. all have the characteristics of typical ancient traditional ZongCis in Dongkou county.

Table 3 List of construction dates of ZongCi buildings in Dongkou County

Source: Self-made by the author. Refer to relevant materials provided by Dongkou County Bureau of cultural relics.

No.	ZongCi name	When the ZongCi was first built	When the existing ZongCi was first built	Historical evolution
1	Xiao's ZongCi	Revised from 1436 to 1449	Original site from 1787 to 1799 Reconstruction	In 1797, the back garden Fulong Pavilion Juyi hall; From 1862 to 1874, four East-West wing rooms were added.

2	Qutang Yang's ZongCi	It was built before Qianlong of the Qing Dynasty, and its original site was behind Yongfeng Pavilion. It was changed to its current site in 1783	Rebuilt in 1824	It was expanded from 1875 to 1908 and renovated in 1914
3	Zeng's ZongCi	Revised from 1742	From 1868 to 1873, it was rebuilt and the garden behind the ZongCi was built	In 1909, the horse building was repaired
4	Jintang Yang's ZongCi	Revised from 1910 to 1915	Built in 1910-1915	/
5	Zhong's ZongCi	It was built from 1573 to 1619	In 1736, the ZongCi was rebuilt on its original site	In 1855, the restoration of Lingyun Pavilion, bell, Drum Tower and fire sealing walls at both ends of the fourth entrance were completed. In 1916, the memorial archway was changed
6	Wang's ZongCi	The nave Marshal hall was built in 1506	The nave Marshal hall was built in 1506.	In 1842, the ZongCi was added; In 1850, wing houses and theatrical buildings were expanded;

				In September 1988, the theater was destroyed by fire. In November 1988, the theater was rebuilt.
7	Tan's ZongCi	The ZongCi was built in 1703-1705	The ZongCi was built in 1703-1705	In 1923, the archway, theatre and wing room were built, and the nave was rebuilt in 1938.
8	Liao's ZongCi	From 1403 to 1449, Xiaozong temple was built	In 1636, the site was rebuilt	It was repaired twice in 1838 and 1917
9	Huang's ZongCi	It was built in 1863	The original site was rebuilt in 1912	/
10	Yin's ZongCi	In 1929, the auditorium and dormitory were completed	In 1929, the auditorium and dormitory were completed	Wing rooms on both sides were added in 1934. In 1939, the gatehouse and theater were completed
11	Pan's ZongCi	It was built in 1683	It was built in 1683	Major maintenance in 1836. In 1903, Cai E suggested that the wing room be changed into a large classroom with Western windows on the outer wall.

The relationship between the environment of ZongCis in Dongkou county and the causes of ZongCis can be summarized in five aspects:



First, Dongkou county has beautiful mountains and rivers, rich land, suitable climate and convenient transportation. The clansmen living here are prosperous, which is a favorable condition for the construction of ZongCis.

Second, the local high-quality stone, wood, oil and suitable soil are the material basis for the construction of the ZongCi.

Third, the local climate conditions make the ZongCi in Dongkou County present the architectural form and structure to cope with the heavy rain and humidity. For example, attention should be paid to waterlogging and flood control in the site selection. The ZongCi is largely in the form of corridor, stone column foundation under wooden columns, foundation lifting layer by layer, steep roof slope, far-reaching overhanging eaves, etc. after generations of improvement, a unique regional style has been formed.

Fourth, the culture of Dongkou county has sprung up, bringing rich couplet culture to the ZongCi. Generations of skilled craftsmen have worked hard to make the ZongCi in Dongkou county have wonderful architecture, art and culture.

Fifth, patriarchal rites played a leading role in the development and overall pattern of ZongCis in Dongkou county. At the same time, the ZongCi in Dongkou county is also affected by traditional culture, Buddhist culture, Taoist culture, Qi opera culture and foreign culture. On the basis of stable basic pattern, the ZongCi presents diversified styles and forms.

### 11.2 The Ancestral precepts and family laws of the Zeng's

The ancestral precepts of Shengzong, Zengzi: Filial piety, fraternal loyalty, propriety, righteousness, integrity; Three times of thinking, sincere body; the road has been consistent.

The family rules of the Zeng's: Filial piety and happiness, respecting teachers and helping the young; Hereditary and legitimate, inherited by the eldest. Di Zong doesn't marry and their children will be clever. Raise sons and stepchildren. Choose nephews in the same family. Recognize the son-in-law as an heir. Incest should be punished.

### 11.3 The Ancestral precepts and family laws of the Yang's

Every family has its own rules. Those who serve their descendants should do as much as their relatives do, while those who serve their elders should do as much as their younger brothers do. I am now a son, and I will be a father and brother, and I will be a father and brother. The upper effect, the potential is inevitable, the rules can be used as the family laws.

The family rules of the Yang's: In order to make the people have a good family style, this family rules are especially established in order to abide by: "twenty word formula decision". Benevolence, Justice, Li and Xin, loyalty and diligence frugality; chastity, modest, stable and clean, and He Xu Mo Jie. Benevolence: love others, do not be acerbic.

Justice: pay attention to morality, right to insist, wrong to oppose.

Li: everything should pay attention to rules, etiquette exchanges.

Wisdom: do things to keep a low profile, don't be ignorant.

Xin: to treat people honestly, do not forget what is right.

Loyal: don't do bad things to leaders and friends.

Filial piety: respect the father as heaven, respect the mother as land.

Attendance: sunrise to work, sunset to rest, a well to drink, ploughing a field

to eat food.

Frugality: spend what you get in and what you get out.

Honesty: we should not be corrupt and pervert the law to the public, and we should not take advantage of others to the private.

Chastity: except for the sake of inheriting one's family, don't indulge in immorality.

Modesty: be modest and prudent, don't be arrogant and complacent.

Stability: be calm and calm in case of trouble.

Cleanliness: keep the body and environment clean.

Judgment: never give up in the middle of something.

Harmony: harmony is the most important thing, unite others.

Cooperation: seize the opportunity to cooperate with others and don't be complacent.

Preface: order, dignified dress, neat furniture and office supplies, old and young, big and small.

Silence: there is a sense of propriety in speaking. Before speaking, you should think: don't say anything that's not good for people, not good for yourself, and don't say anything that doesn't matter. Be careful not to say too much.

Section: everything has strong restraint and we can grasp the scale. (Guo, E. N. G., 2016, pp.1)

## 11.4 The Ancestral precepts and family laws of the Zhong's

### 11.4.1 Family rules

Every family has its own rules. As a son, he should be filial to his parents and fraternal to his elders, All of them: I'm a son today and a father and brother in the future. If I follow the rules of the family, I'm sure I'll follow the rules of the family.

#### 11.4.2 Follow the laws

Every family has its own laws. Every son should keep his duty and do his own business. He should abstain from whoring, gambling, litigation, pleasure, luxury and fighting. The five commandments should be deep. Do not use evil to bully good, rich to bully poor, superior to inferior, superior to inferior. This law should be observed.

#### 11.4.3 Study farming and reading

My children and grandchildren will read if they don't work, and if they don't read, they will work. Farming and reading is the most important word of humanity. If you work hard, you can keep yourself healthy; if you study hard, you can be proud. If you don't work, you will be a beggar. If you don't read, you will be a fool. However, both of them should be learned.

#### 11.4.4 Diligence and thrifty

Diligence is the foundation of life and frugality is the foundation of home. If you are diligent, you can get rid of poverty; if you are frugal, you can make full use of it. As an old saying goes: men are responsible for farming, women are responsible for weaving, measuring what they enter and measuring what they go out. This is also the task of diligence and thrifty.

#### 11.4.5 Emphasis on Family Justice

All my descendants are numerous now, so it's hard to avoid the difference between the virtuous and the foolish. We should consider the ancestral line, and we should educate the foolish with the virtuous, so as to raise the unworthy with the

talent. We must not hurt the great justice by fighting, and start a lawsuit because of the small anger. Even if there are big things, some can be tolerated and some can be resented, they should be tolerated and treated with the importance of clan justice.

#### 11.4.6 Careful marriage

The ancestors of my family used to be the families of Xuzhou, Fujian and Guangdong, and officials. When they marry, they must choose the trees of their hometown, and they can marry with courtesy and righteousness. As the saying goes, "when you marry a daughter, you should choose a good son-in-law, and you should not ask for re employment; When you marry a daughter-in-law and ask for a lady, you don't count on the dowry." This is the way to manage the family, and you should not be careless.

#### 11.4.7 Educating children strictly

The children of all religions must be taught by righteousness. When they are in the way of heresy, they must choose strict teachers to teach the right people, so that they can learn to be dignified and dignified day by day. They are expected to follow suit. Don't let it loose, indulge its inertia, it's stupid.

#### 11.4.8 Poverty without flattery

If our children and grandchildren inherit from their ancestors, they are afraid of natural and man-made calamities and even poverty. They should also keep their orders in peace, be in accordance with the times, and do nothing wrong.

#### 11.4.9 Rich but not proud

If my descendants are blessed by heaven and my ancestors are silent, even though they are rich and noble, they should be regarded as if they are not. If you

meet the poor and humble people among the clans, you must not be arrogant.

#### 11.4.10 Close to distant relatives

My family roots ,which are in Henan, Miao Changmin Ting, branch of Wuyi, are the origin of ancestors. People who live in different places and have the same ancestry should not be regarded as passers-by.

#### 11.4.11 Emphasis on sacrifice

The ancestral hall is the place where the ancestors inhabit their souls. All my descendants, however, will dress well for the Qingming Festival, the Dragon Boat Festival, new year's Eve and other festivals, so that they can do their best to repay the original and pursue the distant rites. For all who are sons of man, there are no tigers and wolves kneeling on their lambs. Animals know gratitude to people, no to mention people.

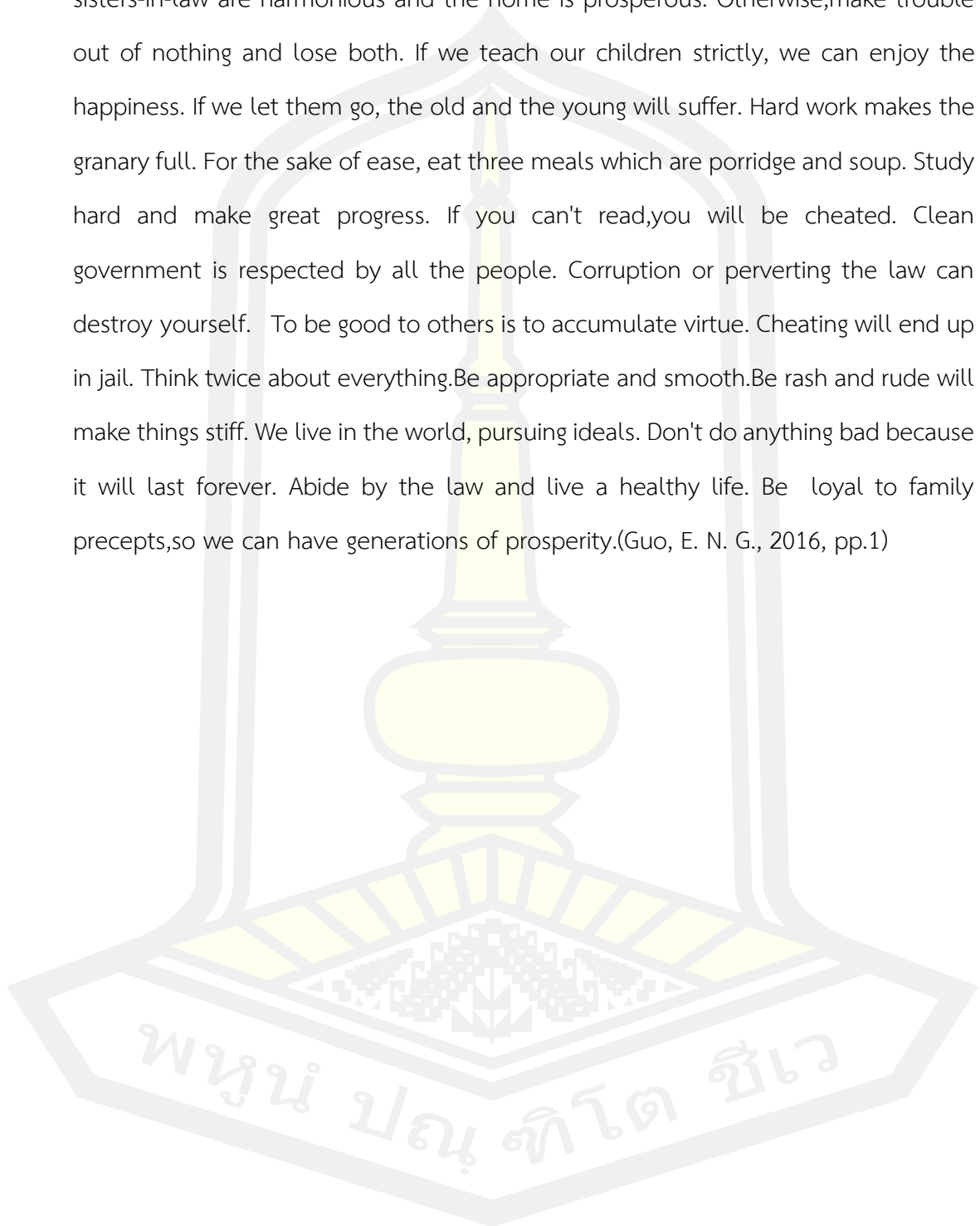
#### 11.4.12 The treasure of genealogy

Gai's genealogy is not a matter of migration. All loyalty, filial piety and integrity are recorded in the genealogy. Therefore, it is endless to hang Yin Zuo, and it is the order of a hundred generations. The world regards gold and jade as precious and genealogy as external things. The crime of unfilial is great! I hope that Xiao Sun, the wise son of my family, will think deeply about the source of water in the woody family, and make his descendants treat him as the appropriate treasure of this genealogy. (Xin, D. Y. J., 2017, pp.1)

#### 11.5 The ancestral precepts and family laws of the Liao's

Liao's family tradition is inherited from generation to generation. We never forget the rules of our ancestors. Respecting the old and loving the young is a blessing and a long life. The ethical reversal is notorious. Brothers unite and set an example

for others .If they act in their own way, this can show signs of family decline. The sisters-in-law are harmonious and the home is prosperous. Otherwise,make trouble out of nothing and lose both. If we teach our children strictly, we can enjoy the happiness. If we let them go, the old and the young will suffer. Hard work makes the granary full. For the sake of ease, eat three meals which are porridge and soup. Study hard and make great progress. If you can't read,you will be cheated. Clean government is respected by all the people. Corruption or perverting the law can destroy yourself. To be good to others is to accumulate virtue. Cheating will end up in jail. Think twice about everything.Be appropriate and smooth.Be rash and rude will make things stiff. We live in the world, pursuing ideals. Don't do anything bad because it will last forever. Abide by the law and live a healthy life. Be loyal to family precepts,so we can have generations of prosperity.(Guo, E. N. G., 2016, pp.1)



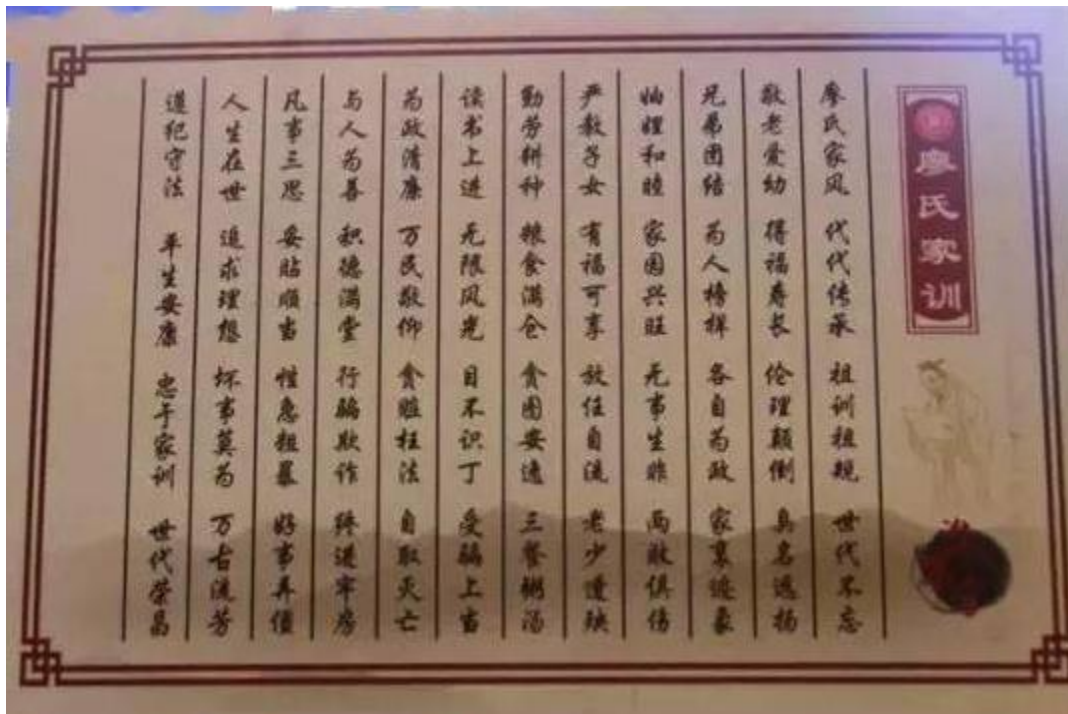


Figure 71 The ancestral precepts and family laws of the Liao's

Source:[https://www.sohu.com/a/432329782\\_738516](https://www.sohu.com/a/432329782_738516)

Accessed on: November, 17, 2020

#### 11.6 The ancestral precepts and family laws of the Xiao's

Respect the ancestors and make peace with the family, so as not to be indecent because of interests and righteousness; The renovation of the temple and the sacrificial rites in the spring and Autumn period are against the ancestral system; The tombs of each clan and the boundary sites of mountains and forests should not be taken into consideration by sacrificial rites; When you study, you should be polite, and when you make money, you should be righteous: Don't be arrogant when you are rich Don't feel self-abased when you are poor, and don't expect to be rich for a long time. Choose marriage and friends carefully, and do not be greedy for the wealth. This kind of behavior will disgrace the clan. Then the poor sympathizes with the Kui. They help people by giving the material benefit. They will not be very stingy and do nothing. Be clever and polite. Don't be corrupt and hide treasures so as not



to implicate their descendants. Don't be extravagant against the family rules. The house and the clothes should be simple.

These family precepts are usually printed on the back of the genealogy and cover the following aspects: respect for ancestors, filial piety to parents, respect for elders, friends and brothers, teaching children and grandchildren, thrifty, abstaining from lawsuits, abstaining from instigating lawsuits, finding jobs, and forbidding wrongdoing. From the most basic respect for ancestors to the need to make a difference as a person, family precepts teach the people from all aspects of life and stipulate their behaviors. The ZongCi in Dongkou has a strong cultural heritage. It is the instruction of ancestors and the restriction of family precepts that create the magnificent scale of ZongCil in Dongkou.

## 12. The origin and change of the traditional function of ZongCi

### 12.1 The historical background of the traditional function of ZongCi

In the period of traditional Chinese society, although the centralized system was very developed, it was not enough to master the whole country. In the famous scholar Qin Hui's "rural grassroots control of the traditional Chinese Empire", this view is systematically summarized as: "*The power of the country is not subordinate to the county. Only the clan is subordinate to the county. The clan is autonomous. Autonomy depends on ethics, and ethics depends on squires.*" (Qin, H., 2003, pp.1-31). The gentry usually refers to the people or elites with local prestige, and most of them are the heads of local clans. After the Qin Dynasty unified the six states, it began to strengthen the road of centralization, abandoning the Fen Feng system, and establishing the system of county, county, township, Li and ting. However, no matter in the Qin and Han Dynasties, or even in the Ming and Qing Dynasties, the officials

appointed by the imperial power ended at the county level.

The county magistrate level is known as the "seven grade sesame official". In fact, it is not small at all, but it is the last level representing the emperor. How can the units below the county level be managed? Fei Xiaotong, a Chinese sociologist, put forward the famous "two track political theory" of Chinese society in "rural China". He believed that China's feudal society was composed of imperial power from the top to the bottom on the one hand, and gentry power and clan power from the bottom to the top on the other. The two operated in parallel and interacted with each other, forming a rural governance mode of "the emperor ruling the country without action", To create an image and unique description of traditional Chinese political operation logic of the dual track political model. " (Fei, X. T., 2006, pp.52)

The statement that "imperial power does not go down to the county" can not be regarded as absolute. Qin Hui's works also oppose this statement to a certain extent. Under the large imperial power policies such as taxation and military service, it is certain that it can go down to the county. This statement refers to the relative autonomy of rural society under the premise of China's vast territory.

This kind of relative autonomy endows the clan head with a kind of informal power, and becomes the ruling class that does not belong to the central imperial power, while ZongCi becomes the family public place to exercise this right. Therefore, in the traditional society, when the traditional bureaucracy was underdeveloped, the monarchy ended in the county government. In order to consolidate and manage the country, emperors of all dynasties emphasized the "loyalty and filial piety" Confucianism, "three cardinal guides and five constant principles"<sup>76</sup>, vigorously

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<sup>76</sup> The moral standards between people advocated by feudal ethics. The three cardinal guides to the father as the son, the emperor as the minister, and the

promoted the culture of filial piety, praised the clan activities, relied on clan organizations to maintain the normal operation of rural society and stabilize the balance of social structure. In other words, the imperial court intended to use the power of the clan as a supplement to the regime, governing the rural areas beyond the reach of the royal power. At the same time, in order to facilitate the management of rural society, the imperial court also combined the Baojia system with the clan to form a strict rural management network system. In this context, the majority of rural areas vigorously promote the construction of ZongCi, around ZongCi launched a series of clan activities and rural governance.

Because of the above reasons, ZongCi is not only a sacred hall of reverence for ancestors, but also a noble symbol of rights and regulations. ZongCi fills the power vacuum below the county level. This power is "informal power" and "relative" autonomy. In the face of large-scale national policies, it is still under the jurisdiction of county-level officials. So why do we need this kind of "informal power"? There are many reasons

First, because of the vast territory of China and the slow economic development in ancient times, the financial resources of the imperial court were limited, and the number of officials provided by nature was also limited. If officials at all levels were required to be appointed below the county level, the selection cost would increase several times.

Second, almost all the officials take office in different places, so when they go to a new place, they have no help. In order to carry out their own power, they also need to rely on the power of the clan head and local elites.

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husband as the wife. There are different legends in the five constant principles, usually referring to benevolence, righteousness, courtesy, wisdom, and faith.

Third, the most important characteristic of the clan leaders and local elites is not to be an official, but to be educated. In feudal times, ordinary people had a very low level of education, and they were basically literate in the countryside. However, it is very important to inculcate culture in the process of centralization and rural autonomy.

The intellectuals in ancient China were not in the field of knowledge production, but in the scope of Confucian culture. In a popular way, they regulated people's behavior. In the rural areas with low education level, the cultural leadership role of clan leaders and local elites was particularly important. The highly educated clan heads and local elites played an effective buffer role between the imperial power and public opinion, and the county magistrate officials also saved huge communication costs. They only need to communicate with the clan heads and representatives of local elites, and then they can communicate with the villagers.

Based on the bureaucratic background of clan heads and local elites, county-level officials naturally have a lot of smooth communication with them. As long as the clan heads and local elites approve, as local representatives, they naturally have a way to make the villagers approve the central policy. Therefore, the existence of clan leaders and local elites is not only a micro communication demand, but also a macro political demand. A high degree of centralization represents the supremacy of the emperor's authority, and the title "son of heaven" also proves this point. But in politics, the risk of unlimited concentration of imperial power is that the possibility of tyrants increases. But tyrants in China have been remembered for generations. For thousands of years, they are rare. On the contrary, mediocre people are more than tyrants, and most emperors are well governed. This is because there are two lines of defense in China's imperial governance. One is influenced by the thinker Lao Tzu's idea of "governing by doing nothing". Most emperors in the past dynasties pay

attention to recuperation. The other is the buffer role provided by the family heads and local elites in the policy of "imperial power under the county". That is to say, the scholar Fei Xiaotong mentioned the "bottom-up" track. Although the clan leaders and local elites did not have the ability to directly reject the imperial power, they could meet with the officials, negotiate with the central authorities, and then report to the higher authorities. The well functioning imperial court system will naturally weigh and revise the actual instructions, thus forming a balance of power. Although there is a possibility of "barbaric autonomy" for the maintenance of local order by the clan leaders and local elites, it objectively maintained local public order and stabilized the stability of rural society under the condition of limited criminal investigation ability in ancient times.

#### 11.2 The traditional function and evolution of ZongCi

The development and emergence of the traditional functions of ZongCi are closely related to the early ancestor worship. In primitive society, due to the low level of human cognition, we can't look at many phenomena from a scientific perspective. We think that human death is the death of the body, and the soul will continue to live in another place. It has superhuman ability, which can not only protect the descendants, but also inflict disasters on the living people. In order to avoid misfortune and pursue happiness, people have ancestor worship (Ji, C. M., 2015, pp.141-144). At this time, ancestor worship and God worship activities were popular, and ancestor worship activities needed specific places of worship, so ZongCi came into being, which was the predecessor of ancestral temples (Ma, Y. F., 2007, pp.1). Among the Neolithic sites, there are architectural sites that reflect the early sacrificial activities. For example, in the Dadiwan site in Qin'an, Gansu Province, two rows of pillar holes were found in front of the buildings similar to the sacrificial space. There was a row of blue stone slabs in front of the pillar holes, and there was a fire

pond beside the pillar holes, which was supposed to be the place where the sacred fire was burned (Wang, M. Q., 2014, pp.1). In the period of transition from primitive society to class society, people's worship of their ancestors changed from spiritual sustenance to maintaining social stability. During the Xia and Shang Dynasties, the activities of ancestor worship in ancestral temples were popular. The objects of sacrifice included not only ancestors, but also natural mountains, water and land. In the Zhou Dynasty, the construction of ancestral temples was widespread, and the custom of ancestor worship was prevalent. The ancestral temple as the core of ancestor worship ritual system was established, and the level of ancestor worship was strict. According to the book of rites, "there are seven temples for the son of heaven, five temples for the princes, three temples for the officials, two temples for the officials, one temple for the teachers, and no temple for the common people". The common people have no right to establish the ancestral temple. In the Han Dynasty, "wen mao gong jia temple system" pointed out that "in the Han Dynasty, more ancestral temples were built in tombs", and the word "Tomb handle" appeared (Liu, X. Y., 2013, pp.1). It was not until the Song Dynasty that the people began to build ancestral temples. As Zhu Xi pointed out in his book family rites, "the gentlemen first set up ancestral temples in the east of the main bedroom, which were four niches to serve the gods of the past.". In the Jiajing period of the Ming Dynasty, Xia Yanyi, a great scholar of the Ming Dynasty, was adopted by Emperor Shizong, and all the people had to set up temples, so the phenomenon of building ZongCi and offering sacrifices to their ancestors became popular (Qian, M., 2013, pp.21-27).

In the Ming and Qing Dynasties, the Qing government relaxed the authority for the establishment of ZongCi, and no longer interfered too much in the sacrificial ceremony and the establishment of ZongCi. In addition, the establishment of Yitian

and the reduction of taxes of the clansmen led to the rapid development of the ancestral system, the emergence of a large number of clan organizations, the rise of new ZongCi and the compilation of genealogies. In most of the clan rules and family precepts, "establishing ZongCi" and "paying attention to sacrifice" occupy a prominent position, and sacrifice has become an important activity of the family. The construction of ZongCi has become the common leading consciousness of the whole family. It is not only an important place for holding sacrifice activities, but also an important place for publicizing clan culture, setting up private schools, regulating intra clan disputes, and governing rural social and public affairs, In this way, there is a change of ancestral temple system (Zheng, X., 2007, pp.1). During the period of the Republic of China, great changes took place in the society, wars, domestic and foreign troubles, and the state power began to sink, which squeezed the space of rural autonomy to a certain extent, and the traditional function of the clan was increasingly declining (Du, Z. Q., 2003, pp.1). The people are displaced and have no intention to repair ZongCi, so the activities of ZongCi can not be carried out normally. It was not until the end of the Anti Japanese war that the function of the ZongCi began to recover briefly. According to the visit and data review, before the founding of the people's Republic of China, ZongCi of Shijiang town had the same function as that in other parts of the country. It was mainly a place for sacrifice, enlightenment and public discussion.

#### 12.2.1 Sacrificial function

The initial and main function of ZongCi is to offer sacrifices to ancestors (Hu, H. Q., 2016, pp.1). The clan attaches great importance to ancestor worship, which is also a very cumbersome thing. It involves many problems, such as the type and period of sacrifice, sacrificial utensils, tributes, procedures and banquet after sacrifice (Wang, M. Q., 2012, pp.146-149). Ancestor worship is a relatively common religious

ceremony in the early stage of mankind, in order to achieve the role of uniting and respecting the clan and condensing the clan. It is also the original intention of the construction of ZongCi. For example, the book of rites said, "don't rush to ceremony in the way of governing people. The ceremony has five classics, which is not more important than sacrifice. Ancestor worship activities in the Qing Dynasty were divided into different types according to time, nature and objects (Liu, L. M., 2003, pp.1). It is generally divided into three types: regular sacrifice, special sacrifice and great sacrifice. When there are descendants who obtain merit and fame, are awarded by the imperial court, are promoted to rank, etc., ZongCi will also be opened for special sacrifice (Li, H. C., 2016, pp.1). According to the memory of the Wang clan in Shijiang, the most basic function of ZongCi is to worship ancestors. ZongCi is equipped with the God tablets of ancestors for all generations. According to the Zhaomu order, the God tablets of the ancestors of the clan are placed in the shrine for later generations to worship. It is generally arranged to offer sacrifices to ancestors during the Spring Festival and Qingming Festival. Ancestor worship ceremony is very exquisite and complicated. According to the sacrificial procedure, the people dressed in costumes entered ZongCi. The sacrificial ceremony was arranged according to the order of Zhaomu and age. The patriarch presided over a grand sacrificial ceremony, which was solemn and sacred. When offering sacrifices, it is generally necessary to read out the family rules of the ancestors, warn and punish those who violate the family rules, and remember the last words of the ancestors. It's not as simple as burning incense, kowtowing and burning some money paper. Men in the clan generally have to participate in sacrificial activities. Unless the clan is too large and attended by representatives of each room sect, women have no right to step into ZongCi and their names cannot be included in the genealogy.

### 12.2.2 Social education



At the beginning of the establishment of ZongCi, the memorial tablets of ancestors and sages were placed in ZongCi in order to make a fresh start, respect the ancestors and educate the people in the moral and ritual system. In the sacrificial ceremony, worshipping according to the order of respecting and humbling the elders and children is to let the people be baptized by human filial piety and learn the basic morality of respecting the elders and filial piety to their parents. In addition, activities such as punishment and new people's ancestor worship are also the social education function undertaken by ZongCi.

ZongCi is generally equipped with a private school, which is a place for the teaching of children and grandchildren within the clan and undertakes the function of education. According to the family tree of the Zhong's, ZongCi of the Zhong 's was originally used to worship ancestors during the Wanli period. However, due to the strong incense, it was officially built in two or three rooms in the early Qing Dynasty (1736), and a private school, called "Zhide school", was set up to support poor disciples to study and learn basic cultural knowledge and social ethics through education and teaching, I hope our disciples can lead to the imperial examination, Title The Golden list and promote the ancestors of Guangzong. According to the Yang's genealogy, during the Anti Japanese war in the autumn of 1938, the second branch of the Kuomintang Central Army officer school moved from Wuhan to Wugang, and the Qutang branch was located in ZongCi, which trained officers at all levels and added a glorious page to the genealogy. If a clansman becomes famous, he will also be commended in ZongCi to show his clansman and encourage future generations to study hard.



Figure 72 Zhide school of the Zhong's ZongCi

Source: <https://www.meipian.cn/1rqx8p04>

Accessed on: November, 13, 2018

At the same time, there are profound normative significance and value pursuit behind the door couplets, hall names and plaques of ZongCi, which all carry the function of education. For example, the contents of Zhong's door couplets, such as "become a great Pengzhi and enter the right holy gate", "Yan Wu Xiuwen, Kangshan Yuanrong is still here", "eager to learn and admire the ancient, and Yingshui is virtuous and can be a teacher", are to educate the descendants of Yingchuan and encourage them to make progress. The couplets of the Zhong clan's Gate show that "I am a scholar with grain", which means that grain is used to supply Zhong's disciples to study, that is, to support the people's study through the income of the family field, which also reflects the people's attention to education and teaching. Even the clan

will integrate and deepen these normative significance and value pursuit, specially compile the genealogy and store it in ZongCi to internalize the people's behavior and habits. Therefore, the education of basic knowledge, behavior, moral cultivation or family worship consciousness of clan people is completed in ZongCi.



Figure 73 The contents of Zhong's door couplets

Source: <https://www.meipian.cn/1rqx8p04>

Accessed on: November, 13, 2018

### 12.2.3 Handle public affairs

Dongkou county is far away from the imperial power Governance Center, and the villages where ZongCi is located mainly rely on clan organizations for self-management. Therefore, clan proceedings involve all levels, including the settlement of villagers' disputes, clan field management, the selection of clan leaders, the

maintenance of genealogy and the formulation of clan rules. According to the descendants of the Yang's in Shijiang, ZongCi is the center of clan activities. When the clan has important affairs and the formulation of ancestral training and family law and other activities to be discussed, the patriarch will convene the clan to gather in ZongCi to discuss relevant matters. The representatives of each branch and the elderly in the clan will express their opinions. Finally, a resolution will be formed under the auspices of the patriarch, which is binding on each clan, and violations of clan rules will be punished, Expulsion is the most serious punishment. Once expelled from their ancestral home, it will be a disgrace to the whole clan if they can no longer lift their heads in front of the people. Therefore, ZongCi is the place where the clan deals with public affairs.

#### 12.2.4 The old school running in ZongCi

Before and at the beginning of the Republic of China, the primary education in urban and rural China was mainly private schools and ethnology. Each ZongCi set up public welfare undertakings with ancestral property (ancestral clan public fields, land, mountain forest land, shop rent, clan donations, etc.) to reward and fund children in the family to study. In addition, the articles of association are formulated to list the special funds to be used for building school buildings, purchasing teaching aids, hiring teachers, recruiting children of their own clan or other surnames to attend school. The fees are low. The poor children are even free, and the students with excellent character and learning are rewarded to help the students complete their studies, so as to provide the children of the majority of ethnic groups with opportunities to enjoy education, start a business society and enter an official career. Most of the Dongkou ZongCi in this period had ethnology.



Figure 74 The existing old school sites of the Zeng's ZongCi

Source: Han Lei Provide

Accessed on: March, 28, 2021

On September 2, 1905, Yuan Shikai and Zhang Zhidong asked to stop the imperial examination immediately in order to promote the school and promote practical learning. The Qing government decreed that since 1906, all Township Joint examinations would be stopped, and the year-old subject examinations in all provinces would be stopped. It ordered the Minister of academic affairs to quickly issue various textbooks, instructed the governors to raise their strength, and strictly ordered the government departments, prefectures and counties to quickly set up Mongolian primary schools all over the countryside and cities. (Bai, D. B. K., 2020, pp.1) As a result, people began to run schools widely. However, primary schools are

the most urgent, especially clan schools. In the first year of Xuantong (1909), Yun Yi, the patriarch of the Zeng's in Dongkou County, Shaoyang, wanted to set up an ethnology to revitalize the family's style of study, but they failed. The next winter, they put forward a new proposal, because many of the Zeng family's children were old enough to go to school or even over the age of study, and they were out of school because they had no place to study, and some were going to adulthood and still had nowhere to study, This is very disadvantageous to the development of the family. The patriarch believes that it is urgent to run ethnology. After the clan meeting was held in ZongCi, the people agreed that the patriarch's proposal was right. After discussion, Shiyan higher primary school was established, which is located in Zeng's ZongCi. The school running funds of Shiyan higher primary school were sponsored and raised by family members. The school officially opened in 1911. The founders of the school include Yunyi, Yijing, Jincheng, Yaoqu, ceting, Yinjie, Lixuan, etc. Most of these staff were knowledgeable and prestigious people from family middle schools. At that time, 42 bachelors were recruited and divided into two classes, class A and class B. the professors were quite effective.



## CHAPTER 3

### Suffering memory: War experience of Dongkou ZongCi (From 1912 to 1948)

When the memory of individual and collective members becomes a set of social memory rules, each group member's memory becomes a set of individual and collective memory. The ZongCi culture in Dongkou has developed for hundreds of years. With the passage of time, although some cultural symbols and memories within the clan are gradually lost, ZongCi buildings and clan activities have been inherited and used to this day. People of the clan will still sacrifice, revise the genealogy and arrange generations according to their own clan memory. Through non textual memory, we can pursue the history of ZongCi, and also realize the reconstruction and reconstruction of the clan collective memory through historical materials. During this period, the ZongCi was influenced by foreign cultures as well as warlord civil war and destruction by Japanese invaders.

#### **1. The impact of foreign cultural impact on ZongCis in the late Qing Dynasty and the Republic of China**

In the late Qing Dynasty and the Republic of China, Chinese society was impacted by foreign culture, and so was Dongkou county. In Dongkou County, at that time, a group of students went to study in Oriental Japan and brought back new education and foreign architectural culture. Some students even directly participated in the transformation of the functions and facade of the ZongCi in Dongkou County, which had a great impact on the ZongCi in Dongkou county. These people include Cai E and pan helien from Shanmen Town, Dongkou County, and Zhong Guangmo

from Shuangjiang village, Shanmen town.

In 1892, young Cai E studied in Pan's ZongCi and became the best student friend with pan helien. In 1898, Cai E, pan Helen and Wu Zixia went to Japan to study. When he returned to Dongkou County in 1903 to visit his alma mater, Cai E suggested that the wing room of Panrong ZongCi should be changed into a large classroom with Western-style pointed windows on the outer wall. He also signed the name "Youzhai primary school" for the purpose of preaching young children, offering advice and understanding.

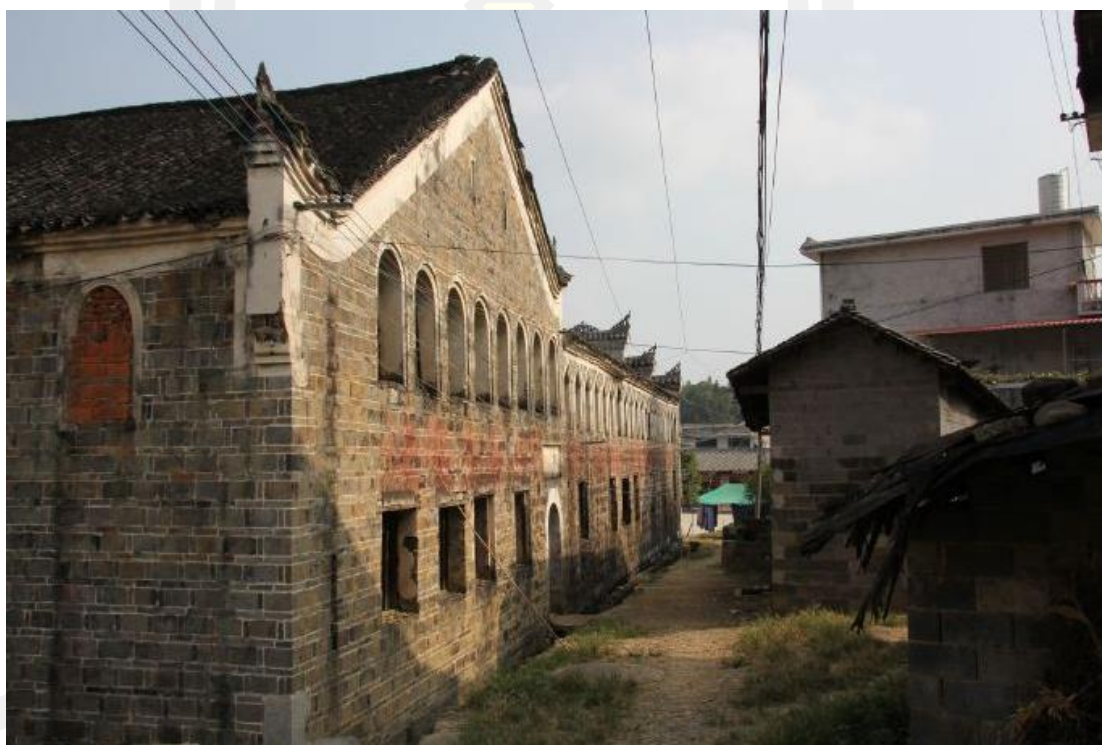


Figure 75 The Western-style arch window of Pan's ZongCi

Source: [http://blog.sina.com.cn/s/blog\\_14555c7cf0102yafz.html](http://blog.sina.com.cn/s/blog_14555c7cf0102yafz.html)

Accessed on: November, 21, 2019

According to Zhong's genealogy, Zhong Guangmo, from Shuangjiang village, Shanmen Town, Dongkou County, studied in Japan in 1878. The inscription of Zhide



school left by Zhong Guangmo in Zhong's ZongCi states that Zhide school was established in 1916. It is speculated that the completion time of its existing gate building will not be later than this time. The gate of the memorial archway of Zhong's ZongCi is a combination of Chinese and Western styles. The word "Zhide school" is written directly above the gate tower. The memorial archway of the Yang ZongCi in Qutang, which was renovated in 1914, is a typical Western style.



Figure 76 The gate of the memorial archway of Zhong's ZongCi is a combination of Chinese and Western styles

Source: [http://blog.sina.com.cn/s/blog\\_17330ce5e0102y29w.html](http://blog.sina.com.cn/s/blog_17330ce5e0102y29w.html)

Accessed on: March, 27, 2018



Figure 77 The word "Zhide school" is written directly above the gate tower

Source: [http://blog.sina.com.cn/s/blog\\_17330ce5e0102y29w.html](http://blog.sina.com.cn/s/blog_17330ce5e0102y29w.html)

Accessed on: March, 27, 2018

## 2. The bitter memories of the ethnic people during the war

When the memory of individual and collective members becomes a set of social memory rules, each group member's memory becomes a set of individual and collective memory. The ZongCi culture in Dongkou has developed for hundreds of years. With the passage of time, although some cultural symbols and memories within the clan are gradually lost, ZongCi buildings and clan activities have been inherited and used to this day. People of the clan will still sacrifice, revise the

genealogy and arrange generations according to their own clan memory. Through non textual memory, we can pursue the history of ZongCi, and also realize the reconstruction and reconstruction of the clan collective memory through historical materials.

In the process of fieldwork, the author visited family members and local villagers, collected a large number of documents, and obtained many people's suffering memories of the turbulent war and the war of resistance against Japan.

In 1911, the revolution of 1911 broke out, overthrew the rule of the Qing Dynasty, ended more than 2000 years of feudal rule, and began the separation of warlords. Yuan Shikai, as the commander of the northern army, controlled most of the northern areas. The stationed northern army was also the leader of Yuan Shikai. With this strength, he was elected the president of the Republic of China at one fell swoop, and the remnants of the Qing court also took the lead, One after another expressed their obedience to the leadership of the government of the Republic of China, but in fact, the door of warlord scuffle has begun. Warlords everywhere began scuffle and occupied territory one after another. In order to restrain the expansion of the private forces of Beiyang generals and strengthen the centralization of power and personal control the overall situation, Yuan Shikai withdrew and changed these generals of the Beiyang army, resulting in many contradictions within the Beiyang army. After Yuan Shikai became emperor, many officers jointly opposed Yuan Shikai and led troops to rebel against Yuan Shikai, which also made Yuan Shikai hesitate to die in the separation of the rebels. The original Beiyang army was divided into direct line, Anhui line, fengline and other warlords; Other local supervisors have also supported and respected their troops and formed new factions, such as Lu Rongting's GUI army, Yan Xishan's Jin army, Tang Jiyao's Dian army, etc. Let's take a look at the five pictures below, which are the changes of the separatist forces of the Northern

Warlords from 1917 to 1927.

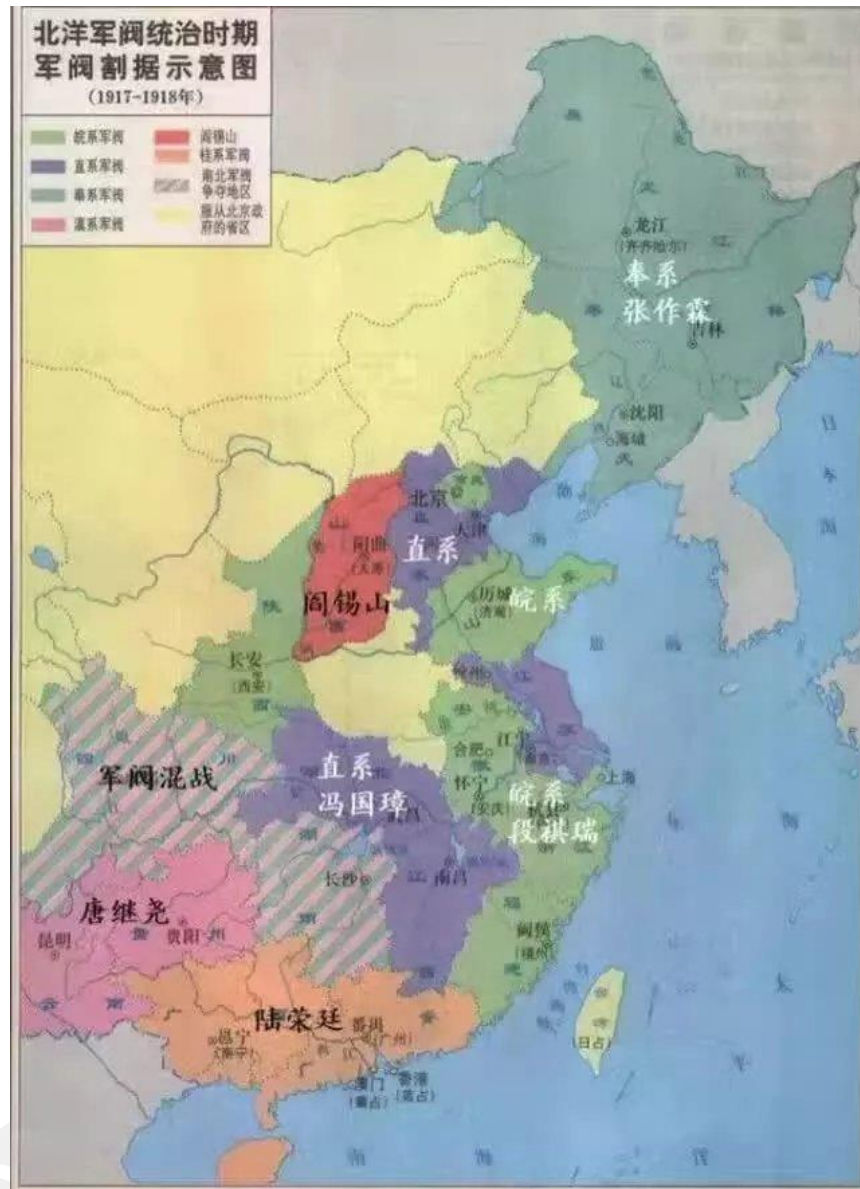


Figure 78 The maps of changes in the forces of Northern Warlords  
(From 1917 to 1918)

Source: [https://www.sohu.com/a/126578137\\_576122](https://www.sohu.com/a/126578137_576122)

Accessed on: December, 18, 2017



Figure 79 The maps of changes in the forces of Northern Warlords (1920)

Source: [https://www.sohu.com/a/126578137\\_576122](https://www.sohu.com/a/126578137_576122)

Accessed on: December, 18, 2017



Figure 80 The maps of changes in the forces of Northern Warlords (1922)

Source: [https://www.sohu.com/a/126578137\\_576122](https://www.sohu.com/a/126578137_576122)

Accessed on: December, 18, 2017



Figure 81 The maps of changes in the forces of Northern Warlords (1926)

Source: [https://www.sohu.com/a/126578137\\_576122](https://www.sohu.com/a/126578137_576122)

Accessed on: December, 18, 2017



Figure 82 The maps of changes in the forces of Northern Warlords (1927)

Source: [https://www.sohu.com/a/126578137\\_576122](https://www.sohu.com/a/126578137_576122)

Accessed on: December, 18, 2017

From the above five maps of changes in the forces of Northern Warlords, we can find that in a short period of 11 years, local warlords have competed with each other for territory, and even some regions are constantly changing their ruling warlord forces. We can imagine how hard the local people live in such a turbulent and war-torn social environment. The picture also shows the changes of warlord forces in



Hunan. From 1917 to 1918, it was in a state of great scuffle. In 1920, it was ruled by Tan Yankai and was in a state of autonomy. Just two years later, in 1922, Hunan Province was already under the jurisdiction of Zhao hengti. Until 1926, Hunan Province became the jurisdiction of the national revolutionary army. In these ten years, the warlords in Hunan have been changing and the society has been turbulent. Although the government officials have been changing and scuffling frequently.

The clansmen of the Yang's ZongCi in Qutang show their own celebrities and some cultural and historical contents related to the war period in ZongCi for clansmen and tourists to visit and study. For example, in the middle of the auditorium, the plaque "the 18th sun Ruifeng - Major General of the National Revolutionary Army - awarded Wen Hu Medal" was hung, in the 31st year of Guangxu (1905), he entered Guangxi from cai'e. in response to the Wuchang Uprising in 1911, he was ordered to unify the army into Guangzhou, go out of Humen, take Haidao to aid Hubei, then attack Shanghai, go to Nanjing, fight Tianbao City, support Sun Yat Sen's appointment as interim president and make military achievements, Later, he unified the army to discuss yuan and served as the head of the Dharma protection war. Due to his outstanding military achievements, he was promoted to major general of the Army]. On both sides of the walls are embedded photos and deeds of National Army Lieutenant General Yang Zhongfan, Huangpu Military Academy teacher Yang zhuqiu, General Li Minghao's visit to his own Confucian Doctor Yang Litian, etc.

พหุบัน ปณฺ ทิโต ชีเว



Figure 83 In the middle of the auditorium, the plaque "the 18th sun Ruifeng - Major General of the National Revolutionary Army - awarded Wen Hu Medal" was hung

Source: Dongkou County Cultural Relics Administration. 2014. Protection and utilization of cultural relics of Anti-Japanese War in Dongkou County. Shaoyang.

pp.11

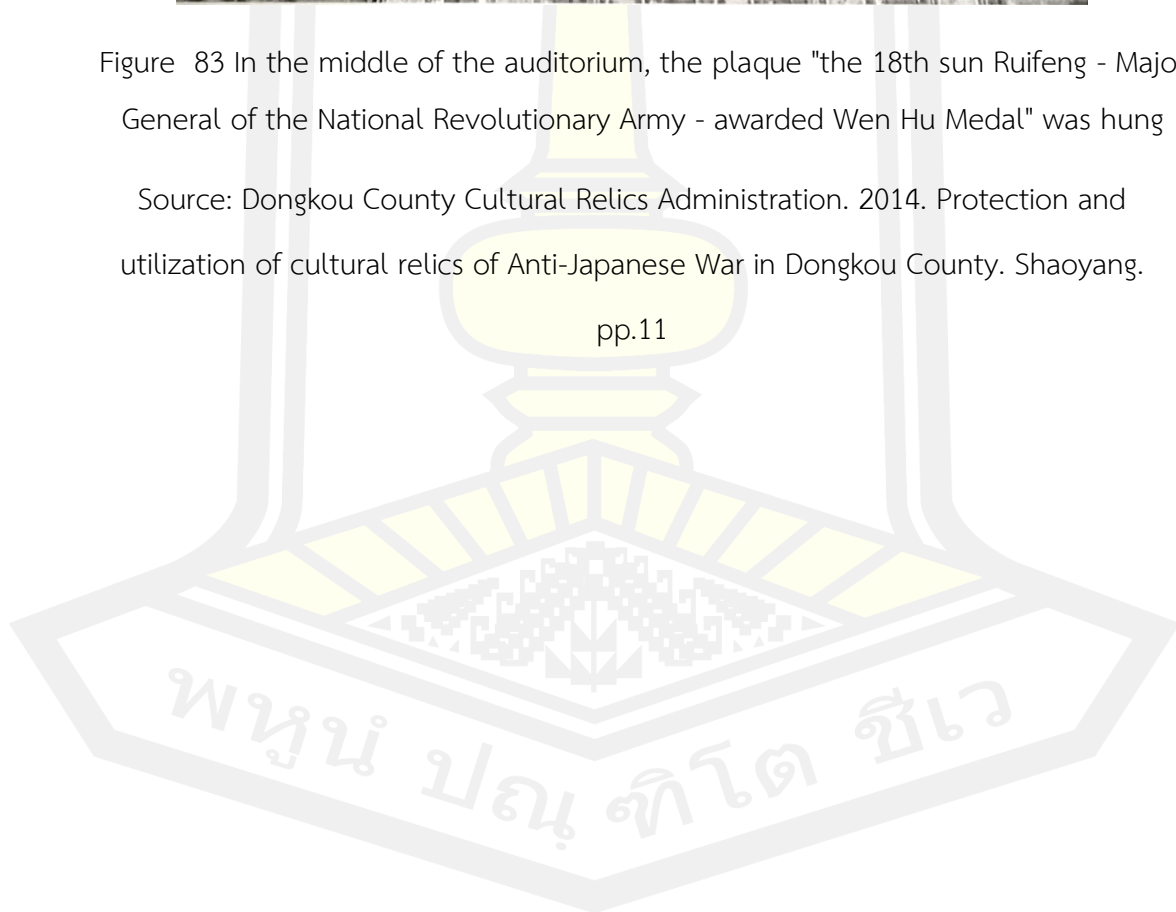




Figure 84 On both sides of the walls are embedded photos and deeds of National Army Lieutenant General Yang Zhongfan and Yang Litian

Source: Dongkou County Cultural Relics Administration. 2014. Protection and utilization of cultural relics of Anti-Japanese War in Dongkou County. Shaoyang.

pp.11

During this period, because of the unstable political situation, many lawless personnel, bandits and bullies took advantage of this unstable situation. For a time, there were wars everywhere. Bandits were rampant, endangering the people and committing many crimes. In order to live in peace and stability, the ethnic groups are united, because they know that only by uniting can they resist suffering together.

In such a turbulent era, although the ethnic people in Dongkou area had a hard time, most of them still abided by the discipline and law and strictly abided by the ethnic rules under the management of the patriarch and the joint efforts of the ethnic people. Although the class contradictions in this period were complex, they were still internal contradictions of the Chinese nation. Until September 18, 1931,

the World War II China's all-round war against Japanese aggression broke out, China's main social contradictions changed, and the family spirit of these nationalities in Dongkou gradually rose into the national spirit of resisting foreign aggression.

In the autumn of 1938, the second branch of the Kuomintang Central Army Academy (Huangpu Military Academy) was moved from Wuchang to Wugang. There are three main reasons for the location of Military Academies:

The first, Wugang has many ZongCi, guild halls and temples for accommodation, which can save money for building school buildings;

The second, Wugang is mountainous and hilly, which is suitable for training military talents for Mountain Warfare;

The third, Wugang is rich in resources and can provide sufficient supplies. Gaosha Town, which enjoys the reputation of "little Nanjing" for its prosperity, has become the first choice. By the spring of 1945, it lasted seven years and enrolled six periods, including ten student corps and one supplementary training corps. It is listed in the table below.

Table 4 Statistics of the garrison in the Dongkou Ancestral Hall

Source: Self-made by the author. Refer to relevant materials provided by Dongkou County Bureau of cultural relics.

NO.	Unit number	Garrison location	Unit commanders name
1	The fourteenth session one team	Wugang	Lan Weiyuan
2	The fifteenth session one team	Wugang	

3	Wugang Sixteenth Division One Team	Gaosha	
4	Seventeenth session sixth team	Gaosha	Wang Xiao
5	Seventeenth session seventh team	Gaosha	Yang Zhijing
6	Seventeenth Political Training Team	Shanmen	Zhang Zhibiao
7	Seventeenth session Twelfth team	Gaosha	Yang \Zhijing

The garrison situation is as follows:

The military academy Corps has jurisdiction over three brigades, four squadrons and three District squadrons. The district team has three classes with 16 students in each class. The establishment of the Corps, brigade, squadron and district team is like that of regiments, battalions, companies and platoons in the army. There are about 2000 officers and students in each Corps.

Phase 17 four Corps: The sixth Corps is stationed in Gaosha. The commander Wang Xiao is stationed in Gaosha. The seventh Corps is stationed in Gaosha. The commander Yang Zhijing is stationed in the political training corps. The commander Zhang Zhibiao is stationed in Shanmen. The twelfth Corps is stationed in Gaosha. The commander Yang Zhi is stationed in Gaosha. The military academy Corps has jurisdiction over three brigades, four squadrons and three District squadrons. The district team has three classes with 16 students. The establishment of corps, brigade,

squadron and district team is like that of regiments, battalions, companies and platoons. There are about 2000 officers and students in each Corps.

Due to its special geographical location, Dongkou county is located in the southwest of Hunan, at the eastern foot of Xuefeng, upstream of Zishui, Longhui in the East, Wugang in the south, Shupu in the north and Suining and Hongjiang in the West. It is the throat of the South China Silk Road and the ancient Hunan Guizhou Road. With a total area of 2200 square kilometers, and the county governs 22 towns and townships with a total population of 860,000. It is dominated by Han nationality, with about 20000 people from 15 ethnic minorities such as Yao, Hui, Miao and Dong living in 8 towns and townships in Xuefeng mountain area. Geomorphic features of the entrance: peaks rise in the northwest, the terrain in the middle is low and flat, and hills are scattered in the southeast. The northwest is located in the southeast of the middle section of Xuefeng mountain area, accounting for about half of the land of the whole county. The mountains overlap, the rivers are vertical and horizontal, the valleys are large, the surface is cut deeply, and the altitude is 290-1821 meters. There are 20 main peaks of Xuefeng mountain range in the territory, with an average altitude of more than 1200 meters. The terrain is complex and steep, which has been a must for strategists. In particular, the deep mountain canyon corridor of more than 20 Li from dongkoutang to Jiangkou is a rare strategic place in the eyes of military experts. In early March 1945, after he Yingqin, commander-in-chief of the army, and Wang Yaowu, commander of the Fourth Front Army, personally visited the place for detailed investigation, they had selected it as the main battlefield for a decisive battle with the Japanese army.(Dongkou C. C. R. A., 2014, pp.8)

In the spring of 1945, in order to occupy Zhijiang airport, then attack the southwest and occupy all China, but also to save the defeat in the Southeast Asian battlefield and win time for Japan's local operations, the Japanese army took the

20th army of the sixth front army as the main force, including five divisions and three independent mixed brigades, with a total of more than 100000 troops, Another 135 aircraft were used to cooperate in the operation. Under the command of commander ban xiyilang in Shaoyang, they rushed towards the Xuefeng mountain area in Southwest Hunan. In response to the Japanese army's strategic attempt, the Chinese military authorities planned to conduct a decisive battle with the Japanese army in the Xuefeng mountain area. They mobilized six new equipment armies of the National Revolutionary Army, one of the fifth brigade and one of the first, second and third brigades of the air force, and the fourteenth air force of the US air force, with a total force of more than 170000. The total troops of the two sides involved in the War reached 280,000. The war began on April 9, 1945 and ended on June 7, 1945. It lasted two months and ended in the complete defeat of the Japanese army, forcing the Japanese government to declare unconditional surrender on August 15, 1945. From August 21 to 23, a surrender ceremony was held at Zhijiang airport in the Western foot of Xuefeng. The famous battle of Western Hunan, also known as the battle of Xuefeng mountain, was the last general battle in which the Chinese people won a complete victory in the war of resistance against Japan, and wrote the most glorious page in the 5000 year history of Chinese civilization against foreign aggression. (Dongkou C. C. R. A., 2014, pp.2)

On the eve of the battle in Western Hunan, Dongkou county was once the cradle for the national salvation movement to cultivate progressive forces and dual-purpose military and political talents. For example, the founding of national No. 11 middle school and the relocation of the second branch of Huangpu Military Academy to Wugang have made more than a dozen ZongCi, temples and guild halls in Gaosha, Zhushi, Shanmen, Shijiang and other places play an important role as school buildings. The ethnic groups also have their own painful memories during the

Japanese War of aggression. The following are the personal and collective memories of the local villagers and ethnic groups in Dongkou collected in the survey.



Figure 85 A young soldier of the 74th Army clears howitzers beside the wall of the Xiao's ZongCi.

Source: Dongkou County Cultural Relics Administration. 2014. Protection and utilization of cultural relics of Anti-Japanese War in Dongkou County. Shaoyang. pp.17

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Figure 86 Wounded Chinese soldiers

Source: Dongkou County Cultural Relics Administration. 2014. Protection and utilization of cultural relics of Anti-Japanese War in Dongkou County. Shaoyang.

pp.21





Figure 87 Houses bombed by The Japanese army

Source: Dongkou County Cultural Relics Administration. 2014. Protection and utilization of cultural relics of Anti-Japanese War in Dongkou County. Shaoyang.

pp.21

### 3. The memory of Zeng Lingjun, a member of the Zeng's

Zeng Lingjun, an 82 year old former director of Dongkou County Transportation Bureau, recalled the Japanese atrocities in Dongkou:

#### 3.1 Brutal killing of civilians

At the turn of the summer in 1945, the Japanese army launched the Xuefeng mountain war. In this large and medium-sized war that lasted more than a month, the cave bore the brunt and suffered deeply. When the Japanese army arrived, life was ruined, crimes and atrocities were heard. On April 22, 1945, a Japanese army stormed into changshantang (now Changshan village, Yanshan town). Fu Fusheng and other six people saw the situation and fled for their lives. They were knocked down by the Japanese army as a living target; Fu Zhaobao and other three people who hid in the temple were also not spared, and were shot and killed one by one; Eight people, including Fu Jindou and Fu Guangda, who fled to the cave in the mountain, were captured by the mountain, tied up tightly, thrown into the bullpen, piled with firewood, and lit a fire from around. Except for Fu Yuguang, 13, who broke the rope and fled the fire overseas, the other seven men and women were burned alive; Fu Huarui, Fu Luyan, Fu Changliang, Fu Heshi and others were killed. When Fu rilin's son was killed by Fu rilin, two of them were captured by Fu rilin's village. In this village with less than 400 people, 24 people died at the hands of the Japanese army. In Yantang courtyard (today's Yantang village, Shanmen town), 37 people died miserably under Japanese bullets and bayonets. There were only more than 20 families in naked Creek yard (Huaxi Village, Jiangkou Town today), and more than 20 people died under the Japanese butcher's knife. The grandmother, aunt and third brother of Xie Ruiting in Gaosha town were killed by the Japanese invaders. The eldest brother was stabbed seven times and the third brother suffered eight knife wounds, respectively from the chest to the back and from the abdomen to the waist. Yuanpeng courtyard (Yuanpeng village, Dongkou town today) Xiang Yuqiu, a family of five, were all killed by Japanese bayonets. What's more, the Japanese often enjoy killing people. In Yantang courtyard, the Japanese army met a 4-year-old right child. A tall Japanese soldier grabbed him and threw him into the air. Several Japanese soldiers welcomed him to the ground with bayonets in their hands. The poor child

stabbed him in the middle of the air and died through his intestines and stomach.

### 3.2 Burning down the houses

During the Xuefeng campaign, the Japanese army wantonly burned houses at Dongkou. Among them, Gaosha, Dongkou and Shanmen towns were burned to ruins, villages and yards in 15 townships were destroyed, and tens of thousands of people were displaced. When the Japanese troops were stationed in Yantang, there were 8 large and small courtyards around. Three of them were ignited and burned, including Shizhu mountain, Bangshang and laoyantang. There were more than 40 civilian houses. Although the other five courtyards were not burned, most of the civilian houses were smashed on the walls, pried the doors and windows, hit the stringers and pulled the rubber. They were used to repair bunkers and build fortifications, leaving only four columns. Moreover, this is true in Jiangkou, Yuexi, Shanmen, Tongshan, Shijiang and other places. In the later stage of the war, especially after our army gained air control, the Japanese army did not dare to move during the day. They could only March at night. It was very unreliable to catch the people and lead the way. They were often brought into the ambush circle of the Chinese army. They could only March at night. It was very unreliable to catch the people and lead the way. They were often brought into the ambush circle of the Chinese army, During the night march, the method of indicating the direction by burning civilian houses along the way was adopted, and most of the houses on the line were burned down. On May 10, several Japanese troops gathered in Gaosha and looted all the local shops. Then they poured tung oil on the buildings in the streets and alleys and lit it before evacuating. At that time, the mayor of Gaosha town was 4 Li, about 1 Li wide. There were 4 main streets, 4 side streets, more than 20 lanes and yards, 13 courtyards, 5 ancestral halls, 8 public offices, 5 schools, 3 guild halls, 23 temples, bridges and pavilions, and more than 20 gardens, houses, villas, Li and houses. Known

as "little Nanjing", he was burned to ashes by the Japanese army. It is painful and hated by the people today.

### 3.3 Raping women

The Japanese army is not only a demon of killing and setting fire, but also an animal that rapes women. Once they are found, no one is spared. And regardless of time and place, no matter day or night, search and arrest girls everywhere, no matter village Tianlong, or mountain caves, to vent their animal desires everywhere. One day, a group of Japanese soldiers captured more than 30 women in a ceramic kiln near Gaosha, drove them into the hall of a large family, stripped off their clothes and trousers, spread out the drying mat in broad daylight, and offered a squadron of Japanese soldiers to rape in turn. Afterwards, several women threw themselves into the river because of shame and anger. A woman called Xie was gang raped by 12 devils. After each devils vented their animal desires, they poured a ladle of cold water on her lower body to finish it. This cycle began again and again, and finally died in blood. A blind old woman was gang raped, thought she refused to open her eyes and was gouged, and finally shot. A deaf woman shouted that she should not be gang raped. After being gang raped, the Japanese army immediately cut her stomach with a bayonet, and her internal organs overflowed and died.

### 3.4 Crazy plunder of property

The Japanese army frantically implemented the "three lights" policy of killing, burning and looting. Wherever they went, they ate if they could, abandoned if they didn't eat, captured if they could, and destroyed if they didn't. When the Japanese killed pigs, they always cut off the pig's head with a knife, only cut and ate the refined meat and a small part of the internal organs, and the rest were discarded. When eating beef, it is often cut from the live leg of the ox, which makes the ox live and

die. Cooking and cooking do not burn firewood. They only burn the walls and furniture of houses. They do not go to the toilet when defecating and urinating. They have to be in the stove, rice bucket and granary. They also poured sewage into drinking wells, threw corpses and bones, took out garbage, destroyed water sources and polluted the air, resulting in the epidemic of the postwar plague and a large number of victims, so there were countless property losses. According to the local government statistics at that time, Dongkou, as a fierce battle area, was the hardest hit area, with an estimated property loss of about 100 billion yuan. (Ou, Y. S. B., 2015, pp.152-155)

After the defeat of the Japanese aggressors, people returned to their homes, with a hundred wastes waiting to be done, no life, a great lack of seeds, and no cattle farming, which delayed the agricultural time, half of the cultivated land was abandoned, and the reluctant farmers had little harvest, resulting in a large number of people dying of hunger.

### 3.5 The memory of Zeng Yucheng, a member of the Zeng's

Mr. Zeng Yucheng, born in 1935, served as the director of the United Front Work Department of Dongkou county Party committee before retirement. He recalled: "in 1942, I was 7 years old at Songhua primary school. I still remember the sentence "Taiwan Sugar and dessert, eat in my mouth and hurt in my heart ". At that time, when the country was in crisis, our teachers often taught us to sing Anti Japanese songs such as "the big knife wants to go to the devil's head", asking us to establish a sense of patriotism that everyone is responsible for the rise and fall of the world. Since then, due to the large-scale invasion of the Japanese invaders, the scope of the enemy occupied areas has been expanding, a large number of displaced refugees and panicked wounded soldiers have been pouring back, and the common people have also stepped into the years of "going to Japan" because they are worried

about the Japanese army coming after them.

In 1944, in order to resist the Japanese attack, the national government decided to cut off the roads along Shixiajiang and Shaping. At the same time, fortifications were built along both banks of Zijiang River, stipulating that each household should have one labor force. My father was not at home, so my mother had to dig the road on behalf of my father and walk back and forth for more than 100 miles. It's hard enough. One morning in April 1945, it was drizzling. I looked at the cattle at the door opposite the house. From a distance, I saw a team of Japanese invaders crossing the road at Bafangtou and invading in the direction of Gaosha. About half an hour later, I heard gunshots and rumbling artillery. That afternoon, I learned that these devils wanted the traitors to lead the way to avoid Maoyedu, cross the river from Paitoutang, go to the mountain behind the black lacquer slot gate, and enter the Liaobin Township Office located in the Zeng ancestral temple of Ma'anshi. The Chinese army did not know that it was the Japanese invasion, mistook it for a retreated wounded soldier, and lined up to welcome them. The Japanese aggressors fired their guns at them and killed many people. Then he raped many women in Bafangtou and arrested many people to be porters. The older the, the heavier the burden. Later, when the devils withdrew from Gaosha, they set fire and burned all night. One side of the sky was red. My house saw the sky burning light 20 miles away from Gaosha. This ancient town, known as Little Nanjing, has been reduced to ashes. In order to avoid the disaster, my mother took me "to Japan" and hid in the deep mountains and forests. For several nights, I was bitten by mosquitoes and insects, suffering from malaria, cold and shivering all over my body. It was not helpful to cover two quilts. It took me more than a month to get better due to lack of medical treatment, which not only delayed my study, but also caused great harm to my effective body and mind. In order to avoid the second Japanese army, the majority

of farmers delayed the agricultural time, and a large number of production was reduced that year, resulting in a serious famine. "

### 3.6 Xiao zunfan's memory, a member of the Xiao's

Xiao zunfan, headmaster of the Central Plains at Dongkou 5, recalled the war: In the spring of 1945, the cruel and ferocious Japanese army invaded Dongkou, causing great disaster to Dongkou. In order to escape the war, most of the people made thirty-six plans, took the best plan, and went into the mountains and forests to hide.

I was only ten years old at that time. Because my father joined the Anti Japanese self defense force, I lived with my mother in my grandfather's house more than ten miles away from home. Together with my grandfather, I hid in the mountains behind my house and spent the unforgettable suffering time of "going to Japan" (that is, hiding from Japan). On April 15, we heard the sound of a machine gun from the mountains in the distance, saying that the Japanese soldiers had hit the hole, and the adults and children hurried to the mountain behind the house. At about noon, a group of Japanese devils rushed into the village, broke the door and opened the warehouse. Chickens flew and dogs jumped. Pigs were killed, and cows were cut to moo. The sad sound was heard all the time. The people hiding in the mountains behind the village were scared all day. The Japanese high-heeled shoes knocked on the slate Road, which made the hearts of the people jump, which was even more frightening.

In the early morning of the next day, our planes bombing the Japanese aggressors flew over Dongkou and violently strafed and bombed the Japanese aggressor positions. With the earth shaking explosion, Dongkou suddenly fell into a sea of fire, which not only made the Japanese cry and howl, but also scared the



people out of their wits. The next few days were rainy. Our hidden hut leaks rain, heavy rain leaks, light rain leaks, and there is no rain. Men and women, old and young, huddle together and dare not look out for fear of unexpected mistakes. Whenever the baby who is still sucking occasionally makes a "wow" cry, the mother is afraid of attracting the Japanese army. She always covers the child's mouth with her nipple or palm, which often makes the child's small face blue and almost suffocate. In the terror of planes in the sky and devils underground, I managed to hide for more than a month. Finally, under the fierce counterattack of my brave and indomitable Chinese army and people, the Japanese defeated Xuefeng mountain, died and injured, and a few remaining disabled soldiers were defeated and left in embarrassment.

After beating away the Japanese devils, my mother and I returned home from my grandfather's. In just over a month, the quiet and beautiful pastoral scenery had disappeared. What we saw was a miserable scene of "the country is broken, the mountains and rivers are in the city, and the grass and trees are deep in the spring". Most houses were burned to ruins, villagers killed by the Japanese aggressors, Japanese and high headed horses killed by planes can be seen everywhere, It stinks. I heard that a woman's daughter was raped, so and a widow was ruined, lieman blind was arrested, unable to bear the burden, and was killed alive by the Japanese soldiers.

Now, 70 years have passed. Although I am old, I have heard and witnessed countless things, but most of them are like passing clouds. I forget them when I was a child. Only the experience of avoiding the Japanese war is unforgettable and will remain fresh in my memory forever.

#### 4. Anti Japanese War and memory of ZongCi in Dongkou

In the context of the unity of the Chinese people in the war of resistance against Japan, the people in Dongkou also began to actively participate in the war against foreign enemies. Because the relatively large public buildings in the village are usually ZongCi of families with different surnames, many families provide ZongCi to the Chinese army, including battle headquarters, military academies and rear hospitals. During the war of resistance against Japan, it provided backup support for the country, which reflected the patriotic feelings of the ethnic people. At the same time, ZongCi also rose from a simple family connotation to a national connotation.

In 1938, the war of resistance against Japan spread and the situation was critical. Nanchang, Wuhan and other places were lost one after another. The second branch of the Chinese Central Army Academy (Huangpu Military Academy) moved to Wugang County, Shaoyang. Today's Dongkou county belongs to the jurisdiction of Wugang. Therefore, from 1938 to 1945, the second branch of Huangpu Military Academy had a corps in phase 16, a corps in phase 17 and a corps in phase 18, And the third wartime rear hospital is located in the Zeng's ZongCi at Dongkou. The people also use ZongCi mountain on the right of ZongCi building as a place for military training. The martyrs who died in the war were buried on the south side of ZongCi mountain for seven years. To this day, the martyrs' tombs still exist. There are still many precious cultural relics in ZongCi, such as anti Japanese War slogans, anti Japanese War Martyrs Monument and so on. During this period, more than 2600 soldiers and soldiers were trained in Zeng's ZongCi, and more than 600 wounded were treated here. The remains of the military academy are as follows:

On the brick wall above the second entrance door, there are still the teachings of premier Sun Yat Sen written by the branch of Huangpu Military Academy during the Anti Japanese War: "loyalty, filial piety, benevolence, faith, peace" and "arduous";

As shown in the figure below.



Figure 88 The teachings of premier Sun Yat Sen written: "loyalty, filial piety, benevolence, faith, peace" and "arduous"

Source: [http://blog.sina.com.cn/s/blog\\_14555c7cf0102ybfr.html](http://blog.sina.com.cn/s/blog_14555c7cf0102ybfr.html)

Accessed on: November, 19, 2019

The reflection record in the array is written on the right gable: "do you pay attention to loyalty? Are you responsible to the party and the state? Do you believe in the commander? Have you obeyed the superior? Trust your men? Are you confident in yourself? "; As shown in the figure below

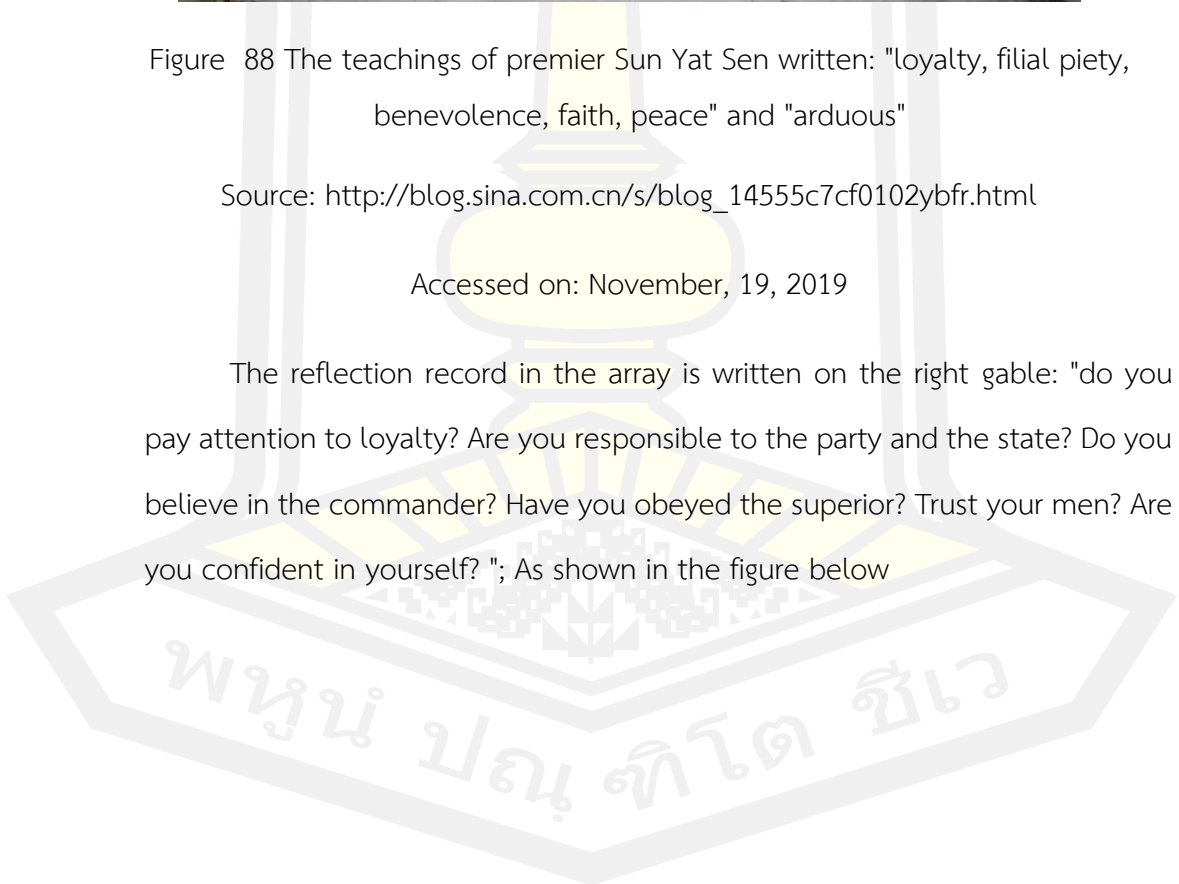




Figure 89 The array is written on the right gable: "do you pay attention to loyalty? Are you responsible to the party and the state? Do you believe in the commander? Have you obeyed the superior? Trust your men? Are you confident in yourself? "

Source: [http://blog.sina.com.cn/s/blog\\_14555c7cf0102ybfr.html](http://blog.sina.com.cn/s/blog_14555c7cf0102ybfr.html)

Accessed on: November, 19, 2019

On the left side of the gable, there is a must read in the array: "abide by the law and discipline and obey orders; Abide by the time and be loyal to their duties; Love the people and practice Democracy.



Figure 90 On the left side of the gable, there is a must read in the array: "abide by the law and discipline and obey orders; Abide by the time and be loyal to their duties; Love the people and practice Democracy.

Source: [http://blog.sina.com.cn/s/blog\\_14555c7cf0102ybfr.html](http://blog.sina.com.cn/s/blog_14555c7cf0102ybfr.html)

Accessed on: November, 19, 2019

On the top of the inner gate is written the spirit of Huangpu Military Academy "soldier soul";



Figure 91 The soldier soul

Source: [http://blog.sina.com.cn/s/blog\\_14555c7cf0102ybfr.html](http://blog.sina.com.cn/s/blog_14555c7cf0102ybfr.html)

Accessed on: November, 19, 2019

The motto of Huangpu Military Academy with "dear and sincere" written above the auditorium;

The above are written with iron oxide red pigment, which is durable and still clearly visible. In 1938, in order to commemorate the "July 7th" Anti Japanese War, all walks of life in Gaosha Town, Dongkou established the "monument to the dead in the Anti Japanese War" here, the "tombstone of the dead in the Anti Japanese War" erected in 1939 to commemorate the second anniversary of the "July 7th" Anti Japanese War, and the two masts used to fly the national flag. In addition, there were still slogans such as the battle command chart of the Anti Japanese War and the school motto of Huangpu Military Academy, but they were blurred due to the erosion of wind and rain. In that year, more than 200 soldiers died in the rear hospital here, and more than 60 soldiers who died in the Xuefeng battle were buried in the

forest land next to Zeng's ZongCi. The land is the industry of ZongCi, which is swept and managed by the staff of Zeng's ZongCi.

In November 1935, the second and sixth corps of the Central Red Army were ordered to withdraw from the revolutionary base areas of Hunan, Hubei, Sichuan and Guizhou and moved to Hunan, Guizhou and Yunnan. In mid and late December 1935, they passed through Dongkou county from longhui. 12,000 main troops passed through Shuixi bridge, xiyangjiang Town, longhui County, through Wenjia, Mingjia, Huaqiao and other villages, Laotian Town, Siqiao, jiaotian, Xingwen and other villages, In the evening, they arrived at Shangqiao and Tuqiao in Zhushi town and camped in Qishi, Dingshang, Qutang, Xichong and Zhengting. Some red army officers and soldiers who stayed in Qutang Yang's ZongCi, dressed in dust collection, regardless of fatigue, took advantage of the short time before rest to write on the wall in the west of Qutang Yang's ZongCi that has been well preserved so far, "the Red Army is seeking liberation for the working people and setting off the people's Anti Japanese movement!" And many other slogans to publicize the Anti Japanese war have become a valuable red memory of the Yang's ZongCi in Qutang. In the autumn of 1938, the second branch of the Central Army Academy of the national government set up a branch in the Yang's ZongCi in Qutang. A large number of military talents were trained for the comprehensive anti Japanese war.

In August 1944, the Japanese army invaded Shaoyang City, belonging to the first unit of Qutang branch of phase 17 of the second branch school. The students rose up to resist Japan and killed the enemy bravely. More than ten people, such as student sun Chuangye, died in the battle and were buried in Xingzi mountain, known as martyr's grave in history, 1 km away from the Yang's ZongCi in Qutang. Most of the tombstones of these martyrs have been destroyed. Only the tombstones of sun Chuangye martyr are lucky to be preserved. The existing tombstones are still vaguely

recognizable. The words "Sun Chuangye tomb, from zhankang, Henan, 18 years old, classmate Li of the first detachment, may 22, 29th year of the Republic of China" are engraved in regular script. In the spring of 1945, on the eve of the Japanese Xuefeng campaign, in order to avoid losses, Qutang branch was Wugang branch and moved to Huitong together. However, on the walls of ZongCi, there are still intact military teaching maps of the war of resistance against Japan and teaching training articles such as "every man has a responsibility for the rise and fall of the nation" and "supremacy, firmness and supremacy". In addition, portraits of Sun Yat Sen and Jiang Zhongzheng are painted on the back walls of the card doors on both sides of the stage in the Yang's ZongCi of Qutang, which has become one of the powerful witnesses of the history of the war of resistance against Japan in Dongkou county. At the same time, the Fourth Front Army of the national government stationed in the Yang's ZongCi in Jintang for several months. Due to the needs of wartime, the structure of ZongCi was changed accordingly, resulting in varying degrees of damage to the Yang's ZongCi in Jintang. The top of the theater building was smashed when a captain surnamed Yang practiced shooting. It was not until 1946 after the victory of the Anti Japanese war that the people surnamed Yang raised funds to repair the damaged part.

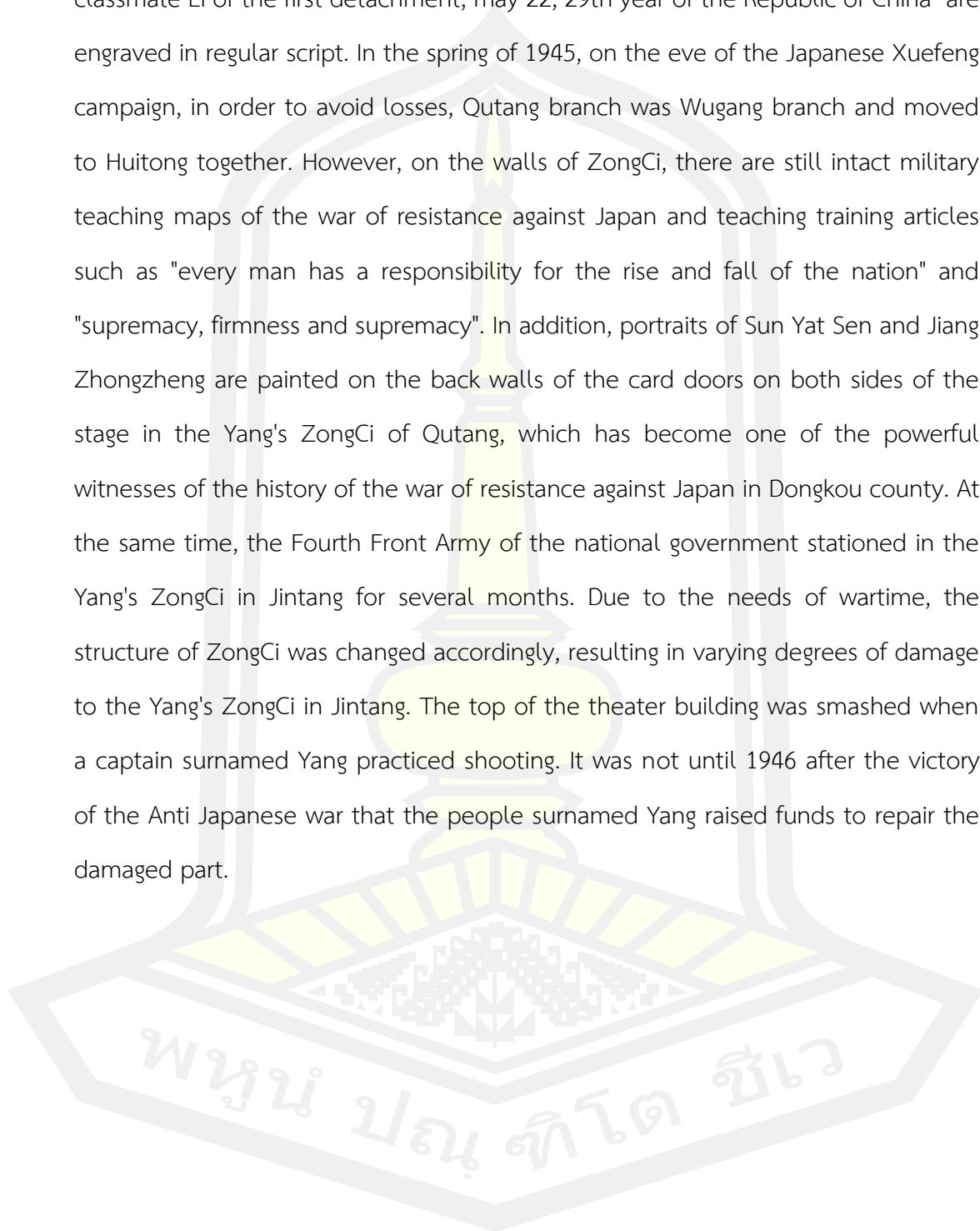






Figure 92 Yang's ZongCi of Qutang

Source: [http://blog.sina.com.cn/s/blog\\_59e5d1350101811j.html](http://blog.sina.com.cn/s/blog_59e5d1350101811j.html)

Accessed on: January, 19, 2013



Figure 93 Yang's ZongCi of Jintang

Source:

<https://baike.baidu.com/pic/%E9%87%91%E5%A1%98%E6%9D%A8%E6%B0%8F%E5%AE%97%E7%A5%A0/16562656/0/4ec2d5628535e5ddb28ea04c75c6a7efcf1b6286?fr=lemma&ct=single#aid=0&pic=4ec2d5628535e5ddb28ea04c75c6a7efcf1b6286>

In 1909, the Zhong's clan ZongCi in Shuangjiang gathered the financial and material resources of the whole family, expanded ZongCi left and right, and set up a new school, but only for the children of the clan. After the revolution of 1911, the Zhong's ZongCi in Shuangjiang began to accept students with other surnames. After Wugang Prefecture submitted a petition to the Provincial Department of education at that time, it was renamed Wugang Zhide school. It was the first private primary school in Wugang Prefecture. At that time, students from dozens of miles were recruited to study and lodge here, while the children of the Zhong clan only had to pay living expenses and did not have to pay tuition fees. From 1940 to 1946, the Shuangjiang Academy in Dongkou county was used as the rear hospital of the war due to the Anti Japanese War, and the students had no classroom. Therefore, the Zhide school in Shuangjiang Zhong's ZongCi was used as the school running point. The school added more than 200 students and became a famous school with 10 classes and a total number of students of nearly 600. During the Xuefeng campaign, the 151 and 152 regiments of the national revolutionary army were stationed in Shuangjiang Zhong's ZongCi for two years. In April 1945, the Japanese invaders launched the Xuefeng mountain campaign. On the 25th, more than 300 people from the 109 regiment of the main 116 Division advanced westward from longhui to attack the mountain gate, passing through zhantian, and had a fierce battle with the 159 regiment of the 57th division of the National Revolutionary Army guarding nanernao in zhantian. The Japanese army could not attack for a long time, and increased its troops to more than 800, including more than 200 cavalry, two guns and one aircraft. They bombed indiscriminately to cover the charge. Liao's ZongCi in zhantian was not far from Nan'er Nao. It was also damaged like the fish in the pond and was seriously damaged by the war. Until the eve of the victory of the Anti Japanese War, the 38th year of the Republic of China (1949) has not been fully completed.

The Xiao's ZongCi in Dongkou has a history of more than 500 years. It has witnessed the rise and fall of different dynasties and social development and changes, as well as the baptism of war and the suffering of political movements. On December 19, 1935, He long and Xiao Ke led the heads of the second and sixth armies of the Chinese workers' and peasants' Red Army to set up a temporary command post in Xiao's ZongCi on a journey through Dongkou to discuss and study the next battle plan and March route. The Red Army soldiers in charge of propaganda took advantage of the gap in the war to write "follow he long to make a revolution and defeat local tyrants and evil gentry" on the west wall of Xiao's ancestral temple" The Red Army seeks liberation for the hard-working masses and carries out a mass movement against Japan and Chiang Kai Shek!" Two very eye-catching red slogans that are still intact today. During the Xuefeng campaign in 1945, the 57th regiment of the 19th division of the 100th army of the national government, which guarded the Dongkoutan pass, also set up the pre war headquarters Ganxiao ZongCi and deployed the famous "Dongkoutan battle" battle plan. After the victory of the war, Wang Yaowu, commander of the Fourth Front Army of the national government, came to Dongkou to gather personnel above the commander of the 19th division company, held a grand commendation meeting for meritorious personnel in the Xiao's ZongCi, and held corresponding award ceremonies, which added a strong color to the Xiao's ZongCi.

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Figure 94 Xiao's ZongCi of Dongkou

Source: [http://blog.sina.com.cn/s/blog\\_59e5d13501011fmx.html](http://blog.sina.com.cn/s/blog_59e5d13501011fmx.html)

Accessed on: April, 14, 2012



Figure 95 The exterior wall of the Xiao's ZongCi with an anti-japanese slogan

Source: [http://blog.sina.com.cn/s/blog\\_59e5d13501011fmx.html](http://blog.sina.com.cn/s/blog_59e5d13501011fmx.html)

Accessed on: April, 14, 2012



Figure 96 Slogan wall is listed as county cultural relics

Source: [http://blog.sina.com.cn/s/blog\\_59e5d13501011fmx.html](http://blog.sina.com.cn/s/blog_59e5d13501011fmx.html)

Accessed on: April, 14, 2012

Table 5 Statistical table of functions of representative ZongCis in Dongkou during the Anti-Japanese War

Source: Self-made by the author. Refer to relevant materials provided by Dongkou County Bureau of cultural relics.

No.	Name	Time	Use
1	Yang's ZongCi of Jintang	1944-1946	Stationing place of the Fourth Front Army of the National Government
2	Wang's ZongCi of Jiangtan	1945-1948	In 1945, it was occupied by the Japanese army and stationed as a stronghold. In the same year, it was annihilated and recovered by the

			first division of the 18th army of the Kuomintang Revolutionary Army. In 1948, it was looted by more than 100 bandits led by the fierce bandit Zhang Yunqing, and then driven away by the Wang family and villagers.
3	Yang's ZongCi of Qutang	1938-1945	It was established as the second branch of the central army military academy and trained a large number of military talents for the Anti Japanese War.
4	Zhong's ZongCi of Shuangjiang	1940-1946	Zhide school is located in the place where the 151 and 152 regiments of the National Revolutionary Army are stationed.
5	Liao's ZongCi of Zhantian	1945	The first unit of the 109 and 116 division of the main Japanese army fought with the 159 regiment of the 57 th division of the garrison National Revolutionary Army.
6	Yin's ZongCi of Shuangxi	/	/
7	Pan's ZongCi of Yantang	1945	Destroyed and looted by the Japanese army. Pan Dehong and other people joined the

			Communist Party and set up a party group in ZongCi.
8	Xiao's ZongCi of Dongkou	1935	In 1935,the head of the second and sixth armies of the Chinese workers' and peasants' Red Army led by Generals,He Long and Xiao Ke ,passed through Dongkou and set up a temporary command post here.In 1945,the 57 regiment of the 19th division of the 100th army of the national government army set up a temporary command post here.The 19th division of the Fourth Front Army of the national government held a commendation meeting for meritorious personnel in combat here.
9	Zeng's ZongCi of Gaosha	1938	It was established as a branch of the second branch of the Central Army Military Academy.One Corps in the 16th phase,two Corps in the 17phase and one Corps in the 18th phase were trained here ,which trained a large number of military talents for the Anti

			Japanese War.At the same time,the third rear hospital in wartime was established here,and some martyrs who died in wartime were buried here.
10	Oyang's ZongCi of Huangsang	1945	The Japanese army invaded ZongCi and demolished the window and wallboard of ZongCi for boiling water and cooking.
11	Yin's ZongCi of Yanmen	1938-1945	A branch of the second branch of Central Army Military Academy was established where the 14th army officers Corps ran a school and trained a large number of military talents for the war of resistance against Japan.
12	Zhang's ZongCi of Shuikou	1935	In 1935, the second regiment of the Chinese workers' and peasants' Red Army led by He long and Xiao Ke was stationed. In 1945, the Fourth Front Army of the national government set up a front-line headquarters here, which was bombed and fired several times by the Japanese army.



13	Zhang's ZongCi of Shanmen	1938	In 1938, the political training team of Wuhan Branch of the central army military academy moved here to continue to engage in military talent education. In 1946, the earliest middle school in shanjiejiang was founded.
14	Yhangyu's ZongCi of Shanxia	1935	In 1935, the second and sixth legions of the Chinese workers' and peasants' Red Army led by general he long and Shaw lived together through Dongkou, and some of the wounded settled here for treatment and overnight. In 1945, the 19th division of the 1st 00 army of the Fourth Front Army of the national revolutionary army set up a battalion here. Shaoyang United middle school is located here to avoid war.
15	Yhangbei's ZongCi of Huangni	1945	Yang Ying, commander of the Fourth Front Army of the national government, led the army headquarters
16	Yhangfu's ZongCi of Huangni	1945	Yang Ying, commander of the Fourth Front Army of the national

			government, led the division headquarters and stationed troops. He dug many trenches in the mountain behind the ancestral temple to strengthen defense.
17	Li's ZongCi of Guanchong	1945	In the Fourth Front Army garrison of the national government, ZongCi was seriously damaged in the war, and a corner of ZongCi was blown up by Japanese shells.

### 5. Memories of heroes and martyrs

At that time, the Chinese Anti Japanese army and people made full use of the natural danger of Xuefeng, laid ambushes layer by layer in the complex mountains and valleys in Dongkou, skillfully arranged the battlefield, killed and injured 28,174 Japanese troops, captured 449 Japanese officers and soldiers, seized 3,347 war horses, 24 large and small artillery, more than 100 heavy and heavy machine guns, 1,333 rifles and about 24 tons of other military supplies. At the same time, 7,737 Chinese soldiers gave their precious lives in the battle.(Dongkou C. C. R. A., 2014, pp.3)

When the Japanese army arrived, they killed people and set fire, raped and plundered, and committed many crimes. According to incomplete statistics from longhui, Dongkou, Wugang, Suining and Xupu counties, during the battle in Western Hunan, the Japanese army shot and killed 8,563 innocent people and injured 1,175 people; 1,850 women raped; 14,158 houses burned; 1.19 million pigs and cattle were slaughtered. People were displaced and economic losses are hard to count. As the

main battlefield of the battle in Western Hunan, Dongkou suffered even more. According to statistics, a total of 5,279 people were killed, 13,686 houses were burned, and the three towns of Gaosha, Dongkou and Shanmen were burned to ruins, killing countless cattle, pigs and sheep. After the Japanese aggressors were defeated by spring ploughing and abandoned veranda, then came the great famine and plague. Countless people were destroyed and displaced. The people of Dongkou made great sacrifices for the victory of the Anti Japanese war. Many young people actively enlisted in the army and went to major battlefields across the country. There are more than 40 surviving Anti Japanese War veterans, of whom the youngest is 80 years old and the oldest is 98 years old. They wrote countless epic chapters of Anti Japanese war with their blood and lives. These heroes are also some of the clans of several ZongCi highlighted in this paper, as shown in the table below.

Table 6 Dongkou Anti-Japanese War veterans roster

Source: Self-made by the author. Refer to relevant materials provided by Dongkou County Bureau of cultural relics.

No	Name	Age	ADD	Military time	Time to join the Anti-Japanese War	Retired time	Category
1	Yin Xindou	81	Xinlong Village, Laotian Town of Dongkou county	1944	1944	1954	The anti-japanese soldiers

2	Fu Lizhi	89	Yongchang Group, Panxi Village, Yanshan Township of Dongkou county	1942.5	1944	1952.8	The anti-japanese soldiers
3	Xu Baoguang	90	Dashui Village, Zhushi Town of Dongkou county	1939	1942	1954	The anti-japanese soldiers
4	Xie Lehong	78	Linjiang Village, Huangqiao Town of Dongkou county	1941	1941--1945	1953.1	The anti-japanese soldiers
5	Xiao Yihe	86	Fengchan Village, Huangqiao Town of Dongkou county	/	1941--1945	/	The anti-japanese soldiers
6	Zhong Shengyang	88	Hongye Group Heshan Village, Shijiang Town of Dongkou county	1940	1944--1945	1949	The anti-japanese soldiers
7	Xie Binghua	89	Mugua Village, Dongkou Town of Dongkou county	1939	1939	/	The anti-japanese soldiers
8	Xiang Dihui	97	Wantang Village, Dongkou Town of Dongkou county	/	1945	/	The anti-japanese soldiers
9	Deng Lanquan	92	Group 4, Youlan Village, Youlan Town of Dongkou county	1938.4	/	1942.1 1	The anti-japanese soldiers

10	Peng Fanai	88	Caojia Group, Meitian Village, Youlan Town of Dongkou county	1945.1	1939.10	1949.5	The anti- japanese soldiers
11	Zhu Guishan	88	Group 4, Shizi Village, Youlan Town of Dongkou county	1938.6	1945.1	/	The anti- japanese soldiers
12	Cao Lishun	95	Group 12, Qinghe Village, Huangqiao Town of Dongkou county	1940	1945.9	1947	The anti- japanese soldiers
13	Zhou Dangsh eng	88	Group 3, Liaojia Village, Huangqiao Town of Dongkou county	1942	1943	1948	The anti- japanese soldiers
14	Qing Shangxi an	96	Group 6, Qiaojiang Village, Huangqiao Town of Dongkou county	1933	1933- 1945	1949	The anti- japanese soldiers
15	Zhang Banglan	82	Group 1 of Chetang Village, Huangqiao Town of Dongkou county	1944	1944	1949	The anti- japanese soldiers
16	Hou Xiangsh eng	88	Fengchan Village, Huangqiao Town of Dongkou county	/	1941-45	/	The anti- japanese soldiers

17	Xiao ZhengChun	87	Tongmu Group, Dongtian Village, Yanshan Township of Dongkou county	1937.3	1942	1945.9	The anti-japanese soldiers
18	Xiang Chunxiu	81	Tongmu Group, Dongtian Village, Yanshan Township of Dongkou county	/	/	/	The anti-japanese soldiers
19	Zeng Jinzhu	/	Nanguicaijinglong Formation, Shanmen Town of Dongkou county	1918	1937	/	The anti-japanese soldiers
20	Kuang Jinshi	93	Hezhu Group, Hezhu Village, Shanmen Town of Dongkou county	1944.5	/	1945.5	The anti-japanese soldiers
21	Zhong Huina	91	Hongye Formation of Heshan Village, Shijiang Town of Dongkou county	43.4	44--45	1945、6	The anti-japanese soldiers
22	Liu after edge	86	Liuzhang Village, Shuidong Township of Dongkou county	1940.1	1941.6	1950.6	The anti-japanese soldiers
23	Zeng Lingchi	/	Zhu Shi Village, Zhushi Town of Dongkou county	1939	1945	/	The anti-japanese soldiers

24	Liu Kuanlu	/	Zhu Shi Village, Zhushi Town of Dongkou county	/	/	/	The anti- japanese soldier
25	Liu Kuanhu ai	/	Zhu Shi Village, Zhushi Town of Dongkou county	/	/	/	The anti- japanese soldier
26	Deng Xingzha o	85	Mujing Village, Huayuan Town of Dongkou county	1943	1943	1946	The anti- japanese soldier
27	Zeng Dongxu an	91	The village of agriculture vegetable of high sand town of Dongkou county	/	1948.1	/	The anti- japanese soldier
28	Zeng Guangxi ang	/	Hongmao Village, Gaosha Town of Dongkou county	/	/	/	The anti- japanese soldier
29	Zhou Guangy uan	/	Anle Village, Huangqiao Town of Dongkou county	/	/	/	The anti- japanese soldier
30	Lu Zena	/	5 groups, Guapu Village, Youlan Town of Dongkou county	1942	/	/	The anti- japanese soldier
31	Zhu Jiecai	/	Lianjia village, Youlan Town of Dongkou county	1936	/	/	The anti- japanese soldier

32	Wang Zhenkun	/	Youlan Village, Youlan Town of Dongkou county	1942	/	/	The anti- japanese soldier
33	Long Debao	/	Guihua Village, Huayuan Town of Dongkou county	1943	1944	/	The anti- japanese soldier
34	Fan Chidong	/	Maan Village, Gaosha Town of Dongkou county	/	/	/	The anti- japanese soldier
35	Zeng Xiuwen	/	Shimen Village, Gaosha Town of Dongkou county	1939	/	/	The anti- japanese soldier
36	Deng Xingqian	91	Guangchong Village, Huayuan Town of Dongkou county	1940	1940-1942	1947	The anti- japanese soldier
37	Liu Kuanzu	/	Zimu Village, Zhushi Town of Dongkou county	1939	/	/	The anti- japanese soldier
38	Pu XianRu	/	Fuxing Village, Huangqiao Town of Dongkou county	1943	1943-1945	/	The anti- japanese soldier
39	Yin Dawei	90	Lianjia village, Youlan Town of Dongkou county	/	/	/	The anti- japanese soldier



40	Ren Shikai	/	Longtou Village, Huayuan Town of Dongkou county	1944	1945	1948	The anti-japanese soldier
41	Wang Bihui	/	Qutang Village, Zhushi Town of Dongkou county	1940.3	1940	/	The anti-japanese soldier
42	Xiao Guoguang	/	Pingdong Village, Dongkou Town of Dongkou county	1935	1945	/	The anti-japanese soldier
43	Long Debao	/	Guihua Village, Huayuan Town of Dongkou county	1942	1945	/	The anti-japanese soldier

In the course of the author's investigation and interview, some representative ethnic people still remember the heroes during the Anti Japanese war. Many of them are told to future generations in the form of praise and legend from generation to generation, so that future generations can remember these national heroes.

5.1 In the interview, Mr. Zeng Lingjun recalled:

Xiao Chongguang, a member of the Xiao family, was born in Bodao village, Yanglin Township, Dongkou County in 1908. During the Anti Japanese War, Xiao Chongguang ordered the mountain artillery battalion attached to the 579 regiment to enter Dongkou town and capture Wenchang tower as the forward command post. Lead the main force into tea shops, dashuituo, ma'anshi and maoyedu, and advance to huangqiaopu and shixiajiang. After arriving at huangqiaopu, the officers and soldiers of 193 division learned that this was the hometown of division commander Xiao

Chongguang. They strictly ordered not to disturb the residents and slept on the streets. The villagers learned that the general led the Anti Japanese troops back to their hometown, ran around and gave them a warm welcome. One of the villagers came to report that a group of 300 or 400 Japanese soldiers fled to Jiugongling and were willing to lead the way to annihilate the enemy. Xiao Chongguang ordered the battalion commander of the 578 regiment to lead the attack, annihilating more than 200 enemies, including 11 officers, 15 captured alive, and handed in a large number of weapons and ammunition.

5.2 Peng Jianbin, a teacher of Dongkou No. 9 middle school, recalled:

Xiao Jianjie was born in Yuexi Township, Dongkou County in 1909. After the outbreak of the war of resistance against Japan, Wugang organized the Anti Japanese volunteer corps. Xiao Jianjie led the people to join the army in Baoqing Baoyong division management area with the good wish of resisting Japan and protecting the family. He was incorporated into the 13th battalion of the first regiment and was re elected as the second lieutenant platoon leader. He drove to Taojia village, Guangxi for training. He fought angrily with his superiors because of repeated abuse, and falsely accused him of gathering people to make trouble, He was removed from his post and demoted to an accessory. Seeing that there was no hope of resisting Japan and there was no way to serve the country, he asked his hometown soldiers to escape home and went to Xiao Renjie, the third brother of Xinyuan who guarded the Yunnan Myanmar highway in Yunnan: "recalling the Cangjiang river three thousand miles away, who hates the long distance. The mountains and rivers of the motherland are half broken. How can we protect Ge Bao's hometown? "

In 1942, Xiao Jian instigated the Sixi people surnamed Xiao (Yuexi, Ouxi, Niuxi and guanzhuxi) to set up a self defense force, using gongcangjigu as supplies, collecting scattered guns in Sixi, plus some new shotguns. With Xiao's nephew and

in laws as members, Xiao Jian organized a self defense force of more than 60 people, and jointly promoted Xiao Jian as the commander-in-chief. In August, 1944, Shaoyang was occupied by the enemy, and the war situation was near Dongkou. Xiao Jian commanded the self defense forces to pay close attention to military training, organized more than 200 men aged 18 to 25 in Yuexi and Ouxi for training, carefully deployed sentries, closely watched the enemy situation and prepared for war. At the same time, he persuaded people to evacuate pigs, cattle, chickens and ducks, hide food and prepare for the war. In March 1945 of the lunar calendar, Dongkou became the main battlefield of the Xuefeng mountain campaign. Xiao Jianjun commanded the self defense forces to use familiar terrain and features to launch a sparrow war with the enemy. When the enemy shelled, they stopped fighting. After the shelling, they were surprised and attacked unprepared, sometimes behind the enemy and sometimes on the enemy's side, which made the Japanese army dizzy.

Among the ZongCi located in Dongkou County, the ancient architectural style of the combination of the West and the East is amazing. The history of heroes in large numbers during the Anti Japanese war also makes these ancient ZongCi leave a deep memory for people. ZongCi carry the history of heroes and the family style inherited by each family from generation to generation. These have endowed ZongCi with profound cultural connotation, which will be remembered forever in the baptism of years.

พหุ ม ประทีป ชีวะ

## CHAPTER 4 The memory of change : the collectivization of ZongCi at Dongkou (From 1949 to 1977)

Over the years, the Dongkou ZongCi has been damaged by various natural disasters or wars, and was used for other purposes after the founding of the people's Republic of China. Under the influence of a series of reform movements in China, the functions of most ZongCi have changed significantly. In the land reform movement, the once respected patriarch lost his original management power. The family "public field" and "sacrificial field" owned in the name of ZongCi were collectively expropriated and distributed to farmers. Even ZongCi itself was distributed to displaced farmers or became the office place of the village committee in the "land reform".

During the collectivization period, as a large-scale building in the village, ZongCi became the best place for public activities. The state broke the link between the clan and the villagers and united the villagers through uninterrupted revolutionary means. During this period, ZongCi basically lost the legitimacy of their existence. The traditional clan function of ZongCi was basically canceled and used as cowsheds, canteens, warehouses, factories, supply and marketing cooperatives, etc. In this way, most of the original facilities in ZongCi have been damaged, and their functions have also been lost.

The ZongCi buildings in Dongkou county must follow the trend if they want to survive this movement. Therefore, after the founding of the people's Republic of China, ZongCi in Dongkou area had almost the same outcome as most ZongCi and Temples: they were expropriated by the government and changed to other functions. However, in the collectivization period, the educational function with ZongCi in Dongkou County as the carrier has a strong ideological color. During this period, the primary school in ZongCi has become a bridge and carrier to advocate equality,

promote integrity, establish professionalism and carry forward the spirit of selfless dedication. In the past, respecting ancestors and ancestors, educating ethnic people and publicizing the ethics of loyalty and filial piety have been transformed into schools that carry forward the spirit of patriotism, science and socialist values.

### **.1State and social state in the period of collectivization<sup>77</sup>**

After the founding of the people's Republic of China in 1949, in order to complete the mission of building an industrialized country and absorb the resources of building the country, the state adopted the way of political mobilization, aiming to require the interests of all sectors of society to serve the political mobilization. Therefore, it can be said that China after the founding of new China is a China full of "movements". The broad masses of the people are constantly mobilized to strengthen their political identity with the new regime and the authority of leaders. During this period, land reform was carried out first, and then agricultural collectivization movement was carried out. This way is essential to maintain the collective production and life with poor supply. Collectivization and the people's commune movement after it are actually a process in which the state deepens its penetration into rural society step by step. With the deepening of the penetration of the state into rural society, the rural endogenous order and the overall shrinkage of social independent public space. As a result, the situation that the state administrative force fully controls the rural society has been formed, which breaks the previous state that the state did not set up management institutions for places

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<sup>77</sup> The People's Republic of China was established in October 1949, and through successive campaigns such as land reform, agricultural co-operation, and people's communalization, the feudal landlord's private ownership of land was abolished, and socialist collective ownership of rural land was gradually established.

below the county. This practice has greatly strengthened the state's management of local villages.

During the land reform in 1950, the traditional social organizations headed by clans in rural society were basically abolished. The "land reform" expropriated the clan's public land, the original economic foundation of the clan disappeared, and the original folk mutual aid system and local rituals declined day by day. In order to solve the problem of cooperation in farmers' production, China began to implement the "mutual aid group" system in 1954. Then China began the "unified purchase and marketing" and collectivization movement, and further reformed the rural market network and corresponding economic organizations. After collectivization, the original social organizations in rural China basically ceased to exist, and farmers were integrated into the national organization of political and social integration, becoming a "national farmer." Zhang Ming, "why do farmers miss the past era of collectivization?" *Journal of central China Normal University* (Zhang, M., 2007, pp. 4-6) by 1956, almost all farmers were involved in the tide of collectivization movement. In the people's commune movement was launched throughout China. The people's commune system of "three-level ownership and team based" has brought farmers into the formal power network of the state, and the social foundation and rural social organizations in rural China have been completely reconstructed. Through administrative ties, farmers were reorganized and connected, surpassing the restriction of clan blood. Clan organizations not only lost their role in production organization and coordination, but also the functions of educating ethnic people, social security, judicial proceedings and collecting taxes, which were originally in the charge of clan organizations, were all collected by the commune.

In addition to removing institutional obstacles, providing material guarantee and organizational guarantee means, the state also strongly intervenes in the process

of farmers' political socialization through mass media and primary and secondary education, and strengthens farmers' political recognition of state authority with the help of the great effectiveness.

In short, through this series of efforts, the state and society have achieved a high degree of overlap. The "bilateral relationship" between the state power and farmers has replaced the triangular relationship between the old state power, clan social organizations and farmers. Farmers' dependence on the "New regime" has replaced their dependence on traditional clan organizations. The Dongkou ZongCi in the collectivization period has been shrouded in state power, constantly developing and changing, and constantly adapting to the needs of the environment. The change of Dongkou ZongCi in the collectivization period can be divided into two stages: Before and after the Proletarian Cultural Revolution. Before the Proletarian Cultural Revolution, Dongkou area experienced the transformation of the land reform movement and the agricultural collectivization movement. During the land reform movement shortly after the founding of new China, the local ZongCi were changed into primary schools, granaries, supply and marketing cooperatives and other functions, and became a common position for the education and publicity of socialist collective function, socialist collective economy, socialist ideology and values, This situation lasted from 1966 to 1976; During this period, most of ZongCi in Dongkou county were used for other purposes. People demolished and rebuilt ZongCi according to their uses at that time, without any sense of protection. At the same time, some feudal cultures were considered wrong, useless and damaged. Therefore, many cultural and artistic relics were not well preserved.

## 2. Changes in the function of ZongCi at Dongkou

Over the years, the Dongkou ZongCi has been damaged by various natural disasters or wars, and was used for other purposes after the founding of the people's Republic of China. Under the influence of a series of reform movements in China, the functions of most ZongCi have changed significantly. In the land reform movement, the once respected patriarch lost his original management power. The family "public field" and "sacrificial field" owned in the name of ZongCi were collectively expropriated and distributed to farmers. Even ZongCi itself was distributed to displaced farmers or became the office place of the village committee in the "land reform".

During the collectivization period, as a large-scale building in the village, ZongCi became the best place for public activities. The state broke the link between the clan and the villagers and united the villagers through uninterrupted revolutionary means. During this period, ZongCi basically lost the legitimacy of their existence. The traditional clan function of ZongCi was basically canceled and used as cowsheds, canteens, warehouses, factories, supply and marketing cooperatives, etc. In this way, most of the original facilities in ZongCi have been damaged, and their functions have also been lost.

The ZongCi buildings in Dongkou county must follow the trend if they want to survive this movement. Therefore, after the founding of the people's Republic of China, ZongCi in Dongkou area had almost the same outcome as most ZongCi and Temples: they were expropriated by the government and changed to other functions. However, in the collectivization period, the educational function with ZongCi in Dongkou County as the carrier has a strong ideological color. During this period, the primary school in ZongCi has become a bridge and carrier to advocate equality, promote integrity, establish professionalism and carry forward the spirit of selfless



dedication. In the past, respecting ancestors and ancestors, educating ethnic people and publicizing the ethics of loyalty and filial piety have been transformed into schools that carry forward the spirit of patriotism, science and socialist values.

ZongCi in Dongkou has a history of 600 years and has a profound cultural heritage. It has exuded a strong cultural atmosphere since ancient times. In the early stage of the people's Republic of China, the Confucian concept of ethical principles and norms has been fully permeated. For example, when sacrificing ZongCi, we should "take the order of the world as the order of the age, just like the order of the wild goose". This concept has positive and vulgar enlightenment for the clan people. The function of implementing clan rules and laws not only served the feudal regime, but also maintained the feudal social order. However, this clan culture is a major obstacle to the socialist revolution. At that time, the clan system was regarded as the residual wrong thought of feudal superstition. Therefore, wave after wave of social movements after the founding of new China is to completely eliminate the traditional culture incompatible with the ideology of socialist countries, which is also an important node of social memory in this period. For example, Chairman Mao Zedong's early theoretical document investigation report on Hunan farmers' movement reflects the resolute attitude of Communists to abolish ethnic rights, The article points out that "*clan power and political power, imperial power and husband power*" represent the ideas and systems of all patriarchal systems, and are the four great ropes that bind the Chinese people, especially the farmers... The farmers' Association is more powerful than the place, and the clan leaders dare not oppress the descendants of the clan or invade the money of the candle clan. Bad patriarchs and managers have been eliminated as local tyrants and evil gentry " (Zhang, J., 2002, pp.40-42). Finally, the Communists used the means of "class struggle" to eliminate the clan cultural forces, improved the economic status of the vast majority

of farmers through "turning over", and then cultivated farmers' loyalty to the new political system. In the pre-modern society, the traditional farmers' national consciousness is mainly cultural identity. With the socialist thought becoming the core of rural political culture, farmers gradually establish the national consciousness dominated by political identity. However, if the mandatory administrative force is overused, it will inevitably arouse the resentment of farmers. Therefore, the state cannot overuse coercive means. Therefore, in addition to using administrative force, it should also rely on the power of education and publicity to consolidate the new political power. The state strengthens the control of primary and secondary education in order to realize the legitimacy recognition of the new regime in rural society.

In short, after the national space is highly compressed and overlapped with the society, the national space is greatly controlled and the society is highly autonomous. As a traditional sacred public cultural space, the function of ZongCi has inevitably alienated. The traditional sacrificial function has disappeared, and the educational function has changed from the publicity of Confucian ethics to the indoctrination of socialist ideology. Since then, primary and secondary schools have become an auxiliary tool for the state's political mobilization and ideological indoctrination of rural society.

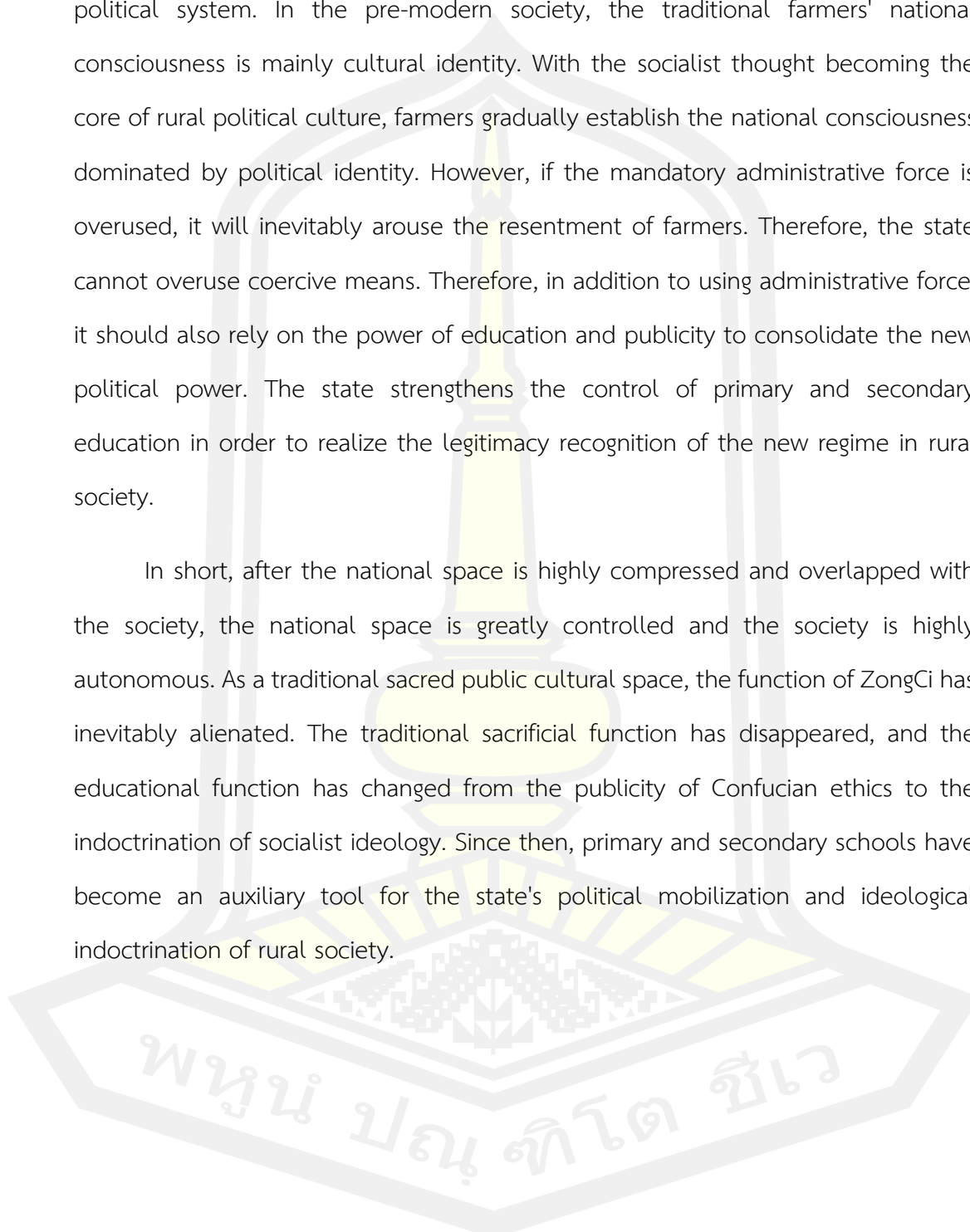


Table 7 Statistical table of functions of representative ancestral halls in Dongkou during the collectivization period

Source: Self-made by the author. The information comes from the book "Places of Interest at the Mouth of the Dongkou"

No.	Name	Time	The state of the ZongCis
1	Yang's ZongCi of Jintang	1965	Guihua brigade and Jintang brigade have long regarded the ancestral temple as the office location of the brigade, held study classes and criticism meetings in the ancestral temple, and the original facilities in the ancestral temple have been damaged according to the office needs
		1966	Shrines and gods in ZongCi were burned, clay statues in archways were broken, and wooden plaques were burned
		1967	The hexagonal top of the West Building and the top of the brake vase were demolished and converted into bungalows with green tiles. Many cultural relics were destroyed. In August, the Central Committee of China issued a document on the protection of cultural relics and did not allow all localities to demolish cultural relics and ancient buildings at will. Since then, they have been preserved to this day.
		1976	The hall brigade demolished ZongCi template for the construction of the

			dealership
		1979	The original toilets, pig sheds and cattle pens of ZongCi were demolished and transformed into Teachers' and students' toilets of primary schools in ZongCi.
2	Zhong's ZongCi of Shuangjiang	1949	The original Zhide school in ZongCi has been renamed Shuangjiang wanxiao school and Shuangjiang middle school. The school site of the class committee of ZongCi has been affected according to the school running needs
		1966	The Yuntian Pavilion and bell and Drum Tower in ZongCi were demolished, and the internal reliefs and many woodcut art were destroyed.
		1970	The dam needs to be trimmed next to ZongCi. More than 1000 workers occupy ZongCi as a place for accommodation. Excavation and blasting are often required when building the dam, and the outer wall of ZongCi is damaged.
		1977	The woods middle school was built at Dongkou. The timber of the warehouse, pigsty and cattle pen in ZongCi was removed and transported to repair the school. Individual villagers fished in troubled waters

			and took down the horizontal bars and squares in ZongCi as their own in the name of running a school, which damaged ZongCi.
3	Tan's ZongCi of Shitian	1949	It has been a granary, a primary school and a junior high school.
		1966	The theater was destroyed, the clay sculptures and colored paintings on the archway, the warped corners on the wall were smashed, and the nave, God's Lord's hall and wing rooms were transformed into a one storey square.
4	Liao's ZongCi of Zhantian	1949	As a collective property, it has successively set up primary schools, agricultural middle schools, the community Department of zhantian commune and the red broken tea farm of zhantian brigade. During this period, the internal structure of the ZongCi changed greatly, especially in 1976, the crown of the theater, the archway door and the God's hall were demolished.
5	Yin's ZongCi of Shuangxi	1950	ZongCi has successively set up Shuangxi primary school, land reform venue, consignment store, medical station, hat factory, shirt glue factory, electric mattress factory, bamboo processing factory, family planning studio and village organization

			warehouse. It has been unprotected for a long time and has not been repaired. The top of the theater, carved panes, clay sculpture painting, plaque, calligraphy and painting have been destroyed.
6	Pan's ZongCi of Yantang	1949	Yantang primary school
		1966-1976	Shrines, theatres Shuaikui roof, opera screen and other architectural structures and carved decoration were damaged.
7	Xiao's ZongCi of Dongkou	1949	It was requisitioned as a public place and successively served as the office of the county agricultural and forestry organ, the school site of Xiajiang primary school and Lanling primary school, and the office site of the Public Security Bureau.
		1958	Dongkou County Agricultural School recruited the first batch of students to run a school in ZongCi, and the Commerce Bureau also established a non-staple food processing plant here.
		1977	The Commerce Bureau and the supply and marketing cooperatives jointly established a business middle school here. The structure in ZongCi was not protected and maintained, and was greatly damaged. The wall

			collapsed. Since then, it has been abandoned due to potential safety hazards and was repaired in 2002.
8	Zeng's ZongCi of Gaosha	1949	One part of ZongCi is used by the school running of hongge primary school, and the other part is managed and used by the grain department.
9	Oyang's ZongCi of Huangsang	1949	As the site of Huangsang primary school, the internal structure has been greatly damaged, and the shrines, carvings and paintings have been damaged, which has not been protected and repaired for a long time.
10	Yin's ZongCi of Yanmen	1949	The establishment of Yanmen primary school was not protected and maintained, and clay sculptures, stone carvings, murals and wood carvings were destroyed.
11	Zhang's ZongCi of Shibei	1949	As the Huangqiao grain station affiliated to the County Grain Bureau, it is used as a warehouse for storing grain. The building appearance and internal structure are damaged without protection and maintenance.
12	Qiu's ZongCi of Gaokuang	1966-1976	The building was destroyed.
13	Zhang's ZongCi of Shuikou	1950	Shuikou village farmers' Association and Shuikou primary school were established in

			ZongCi.
		1951	Set up Shuikou village land reform venue
		1957	As a senior agricultural production cooperative
		1958	The people's commune established Shuikou brigade in ZongCi.
14	Zhang's ZongCi of Shanmen	1949	As the seat of the Tenth District People's Government of Wugang county and the first farmers' Association in Shanmen area.
		1950	The local bandits Zhang Zhongyi, Zhang Zhongsheng and Chen Guangzhong organized more than 300 bandits to surround ZongCi in an attempt to eliminate the people's Liberation Army and government staff stationed in ZongCi and rob the army of weapons. They finally failed, but burned and damaged many building structures.
		1966-1976	Theatrical buildings and shrines were destroyed, carved boards were demolished and burned, and building structures were demolished for the construction of tiandang primary school buildings.
15	Zhang's ZongCi of Hongshui	1949	Hongshui primary school and Hongshui brigade processing plant have been established in ZongCi.



		1966-1976	Almost all of them were destroyed, leaving only a small part of the walls and magic plates for boiling soup to place Shen Wei. Most of the rest were used by local villagers as vegetable fields and drying rice.
16	Liu's ZongCi of Lubian	1949	As the office space of the roadside village committee and the roadside primary school building, who broke the interior
		1966-1976	The theater and dormitory were demolished
17	Yhangyu's ZongCi of Shanxia	1949	ZongCi became the command center for suppressing bandits, anti hegemony and agricultural, industrial and land reform
		1966-1976	Basically destroyed into ruins
18	Yhangbei's ZongCi of Huangni	1949	Set up Huangni complete primary school
		1966	The main gate, memorial archway, couplet and lattice window of ZongCi were destroyed
		1977	Soup cooking and auditorium became dangerous buildings, which were demolished and built into a common meeting venue
19	Yhangfu's ZongCi of Huangni	1949	It is set as the office space of the village committee. At the same time, farming and reading primary schools, agricultural secondary schools and consignment points are set up in ZongCi.
		1966	The gate archway, shrine, architectural

			decoration, auditorium and Shrine were destroyed, and the green bricks, tiles and wood of the original building were removed to build the assembly hall of Shanmen commune. ZongCi is used as the site of the two sessions of the yellow mud brigade and the processing plant.
20	Li's ZongCi of Guanchong	1949	The school site is seriously damaged
		1966-1976	The Lord's hall was destroyed
21	Li's ZongCi of Caotang	1949	The Keyong primary school run by the ethnic group was changed into a public Caotang wanxiao school. In order to expand the school running scale, the people's commune demolished the dormitory behind ZongCi, built a two-story teaching building, demolished the main hall and changed it into an auditorium, and the wing rooms on both sides were used as classrooms
		1966-1976	Theatrical buildings were transformed into classrooms and kitchens. Caotang primary school was upgraded to Caotang middle school. Later, due to the continuous expansion of the school scale, the bricks, tiles and wood of the original ZongCi buildings were removed and transported to the new school site for the construction of

			new school buildings, which was seriously damaged
22	Liu's ZongCi of Shiwan	1949	It is set as the residence of rural enterprises and institutions and becomes the common venue and office space of commune brigade. Gaosha Nanni complete primary school was established, with hundreds of teachers and students in ZongCi.
		1966-1976	Serious building damage
23	Xiao's ZongCi of Shishi	1949	It has become a public activity site and has been used as a common conference site and village primary school in succession.
		1966-1976	The stone carvings in ZongCi were stolen and sold, the plaque on the gate was damaged, and the wood and stone carvings were destroyed.

### 3. Disaster of Dongkou ZongCi

As shown in the above figure, after 1949, the clan system gradually declined, and the functions and meanings of each ZongCi in Dongkou changed greatly. From 1966 to 1976, extreme left thought prevailed, and the clan system, as a symbol of "feudal society", suffered a devastating blow. ZongCi were demolished and damaged as the landmark buildings of feudal society. Some have disappeared and some have been used for other purposes. Due to the disappearance of clan power, clan organizations no longer exist, and the genealogy was lost for a time, so that all families of all surnames did not know their family origin. No one paid attention to

the establishment of ZongCi and the repair of clan genealogy.

At this time, ZongCi at Dongkou were also doomed and suffered huge losses. The architectural structure, shrines, plaques, couplets, stone carvings and wood carvings in ZongCi were seriously damaged. It is a pity that many exquisite carvings and precious cultural relics disappeared. Dongkou has the largest number and most concentrated ancient ZongCi buildings in China. From the initial magnificent buildings to the complete overthrow of the clan community in an absolute way, the veil of family affection and blood relationship among family members is torn open, and the influence of clan is reduced to the lowest point. At this time, the sacrificial activities that were once brilliant could not appear, and the ancient color of ZongCi no longer existed.

#### **4. Summary**

The new political power in the period of collectivization has established China's new political, economic and cultural systems, such as the political power that can more deeply and effectively control the society, the economic form of labor organization, the public ownership of means of production, and the cultural system different from the village clan culture. This has laid an institutional foundation for the country to enter the rural society and establish a super consanguinity control system. The land reform movement and the cooperative movement gradually infiltrated the national policies into the rural social organizations. The class consciousness diluted the clan consciousness, and the traditional and informal social organizations such as clans were hit. Especially in the people's commune period, the foundation of rural society has been reconstructed. Traditional rural social foundations such as blood ties and family clans have been replaced by administrative organizations such as production teams, brigades and communes“ The organizational form of "one big and two public" strengthens the status and role of collective

organizations and weakens family production again by establishing its super blood relationship labor organization and unified command labor form.



## CHAPTER 5

### The practice of reconstructing the protection of Dongkou ZongCi culture: the efforts of Dongkou clan (since 1978)

In 1978, China entered a new period of China's Economic Reform. Politically, China's political institution has been improved, and the concept of governance is more inclusive. Economically, tourism has been greatly developed. Culturally, the government and the people are aware of the protection and inheritance of clan culture is very important. Therefore, the problem of the ZongCi is how to better protect it, inherit the clan culture, and make innovative use of the ZongCi, so as to leave more valuable social memories for future generations. Although the early ZongCis still did not receive the attention from the country and the people, many precious cultural relics were destroyed, and even some ZongCis were looted by bandits and robbers. These ZongCis became precarious, and crumbling. And slowly, the country and the people have realized the importance of protecting the excellent culture of the ZongCis, and the ZongCi has rich social functions and values. After the baptism of social changes, Dongkou ZongCi can be preserved until now are exceptionally precious historical relics, these lucky to be preserved ZongCi, many also lost its original function and meaning. From this China's Economic Reform of 1987, China's society and economy have been developing steadily and have entered a new step. In addition to reviving and inheriting the original excellent functions and ideas of the ZongCi, the Chinese government will also endow it with new functions and meanings.

In Dongkou County, Hunan Province, China, ancient clan ZongCis can be seen in any village. The architectural style of these ZongCis is antique, connecting the past and present of villages and clans. These special buildings, as the political and cultural center of the village in the past, have been revered and destroyed for a hundred

years. These symbols of clan culture in the past are also changing imperceptibly with the times, and gradually form a new connotation characterized by sightseeing, cultural inheritance and mass culture.

Many ZongCis at Dongkou have important cultural value. The cultural connotation of these ZongCis is so rich that many are listed as national, provincial and municipal cultural relics protection objects; Local maintenance and protection of historical and cultural resources shall be standardized, and all kinds of historical information contained in the ZongCi shall be fully protected in all links such as design, approval and construction in strict accordance with the requirements of national specifications.

### **1. Architectural aesthetics and cultural value of Dongkou ZongCi**

The clan ZongCi in Chinese ancient architecture is the unique ancient cultural heritage of the Chinese nation. Its decorative art covers sculpture, pattern, text, color painting and so on. It has formed a unique and complete decorative system in the architectural system. Modern semiotics holds that all "meaningful" things recognized by human beings become symbols. All kinds of decorative arts in ancient ZongCis are important cultural carriers. They refer to national patriarchal culture at different levels and to varying degrees, and are undoubtedly "meaningful" cultural symbols. Dozens of ZongCi buildings with complete structure, magnificent appearance and incomparable beauty have been preserved in Dongkou. Among the announced cultural relics protection units and cultural relics scenic spots at all levels in Dongkou County, there are 19 ZongCis, which are concentrated within 10 kilometers, forming a huge ZongCi complex. The stone carvings, wood carvings, gray carvings and color paintings in the temple are rich in content, exquisite workmanship and high artistic value. These various decorative symbols attached to the ancient ZongCi constitute a huge decorative symbol system, which collectively refer to the rich regional folk

culture. (Wang, J., 2009, pp.1)

### 1.1 Decorative symbols of ZongCis at the entrance

The architectural sculpture, pattern decoration and text painting of Dongkou ZongCi belong to the subsystem of the signifier feature system of ZongCi decorative symbols. The symbols in each system are not only orderly, but also have internal relations and depend on each other. These symbols reveal the connotation of Confucian ritual spirit and feudal patriarchal culture.

#### 1.1.1 Architectural form of the ZongCi at the entrance -- axisymmetric layout

Most of the existing ZongCis in Dongkou county are buildings from the early Qing Dynasty to the Republic of China. In terms of architectural form, they are vertically and horizontally connected and separated by tall fire sealing walls and wing rooms entering many halls, forming a courtyard architectural group. This is similar to the shape and characteristics of ZongCi construction in other parts of Hunan. The ZongCi buildings are generally arranged along the longitudinal axis in a symmetrical rectangle or square. The central axis is the main gate, theater, courtyard, front hall (sharing Hall), patio and sleeping Hall (Shrine). The left and right are the corridor buildings and wing rooms for watching the drama, forming three groups of courtyards on the left, middle and right. For example, according to the central axis, the buildings of Wang's ZongCi in Jiangtan are Zhaobi, the road in front of the temple, the gate, the theater, the left and right wing buildings, the Temple Terrace, the front hall, the left and right wing rooms, the patio, the back hall, etc. all use the hillside terrain to gradually raise the buildings in turn, which not only makes the whole building staggered, rhythmic and changing, but also has the momentum of leaning against the mountain and facing the cliff, striving to highlight the solemn and noble status of the ZongCi. (Yang, S. C., 1993, PP141)



1.1.2 Architectural form of Dongkou ZongCi -- a combination of Chinese and Western styles.

At the end of the Qing Dynasty and the beginning of the Republic of China, due to the influence of western culture, there were many buildings imitated or transformed into other styles under the influence of Western architecture. This western style or the combination of Chinese and western wall style architecture also appeared in the area of Dongkou, where the transportation was not convenient at that time, so that the ZongCi architecture, a folk sacrifice place in China for more than 2000 years, broke through the traditional style to accept the western style, which shows the valuable support of the open and inclusive humanistic spirit of Dongkou.

The gatehouse of Yang's ZongCi in Qutang is basically western style, with three doors. The middle door is in the form of four columns, and the left and right doors are in the form of double columns. Both are triangular spires. A winged mire bird is molded at the spire end of the middle door, and a circular clock is molded on the triangular wall, with the clock pointing to positive eight o'clock. The wall with a large distance between the left and right doors and the middle door is divided into three frames and two floors, six grids in total, and three frames and six groups of patterns at the lower layer. The pattern is a western style rolling grass pattern, and the center is a western style circular lion elephant. Its combined structure is far away, such as the combination of window cover and window of traditional structure, but the decorative content is very westernized.



Figure 96 The spire on the building of Yang's ZongCi in Qutang

Source: [http://blog.sina.com.cn/s/blog\\_59e5d1350101811j.html](http://blog.sina.com.cn/s/blog_59e5d1350101811j.html)

Accessed on: January, 19, 2013

The Yangbei ZongCi and the Zhong's ZongCi in Shanxia village have typical characteristics of a combination of Chinese and Western architecture in the late Qing Dynasty and the early Republic of China. The basic shape of the building follows the structural style of the traditional ZongCi. The external walls are the traditional wind and fire wall structure of Chinese folk, but there are no horse head wall and covered clay sculpture carvings. Some traditional opera character stories, flowers, birds, grass and insects and landscape scenery are replaced by some western carvings. From the perspective of external architecture, the school style has been formed because the two ZongCis have always been private schools of the Yang and Zhong families. In the early 20th century, while western culture and education influenced folk schools, western architecture also affected the reform of folk ZongCi architecture. The

combination of the main Chinese traditional style and local western style was the style of the times in the late Qing Dynasty and the early Republic of China.



Figure 97 Relief painting on the Zhong's ZongCi building

Source: [http://blog.sina.com.cn/s/blog\\_59e5d1350101811j.html](http://blog.sina.com.cn/s/blog_59e5d1350101811j.html)

Accessed on: January, 19, 2013

### 1.2 Text symbols of ZongCis at the entrance

The Dongkou ZongCi retains a large number of plaques and couplets, which are mostly hung in the main gate and ear gate of the ZongCi, the main hall and gate posts and other important architectural parts. The content is to chant the glorious history of the ancestors, praise the achievements of the ancestors, in various forms, the combination of Yin and Yang carving techniques, and decorated with traditional auspicious patterns. The cultural taste and artistic characteristics are profound and exquisite. The upper right gate of Tan's ZongCi in Shijiang is written with "Tianqi

decoration", the lower horizontal is written with "Trend", the upper left gate is written with "Jiefu square", and the lower horizontal is written with "Xuxing";The gate of the Zeng's ZongCi in Gaosha Town is inscribed with "Zeng's ZongCi", the gate is stone-carved with two dragons and beads, and the bird is volleyed as double phoenixes. The head wall cover is still colorful. Above the right door, read "Responsibility" and "Jun Ben" horizontally, and above the left door, "Dao Yuan" is written horizontally, and "Lu Zhen" is horizontally written. The text is neat and tidy, with profound meaning, depicting a poem, book, ritual and music, and a grand occasion of striving for governance. The gate building of the Yang's ZongCi in Jintang has the three characters "Qingde" written directly on the gate, and the stone inscription couplet: "Jinlang autumn pond opens for a lesson, social agriculture spring rains mountain washes thousands of weights". Place names such as Hesheshan are embedded in the couplet, expressing emotions with the scenery, and with intention, filling in ingeniously, appropriately and naturally. There are three plaques written by the three generations of Zeng Guofan's ancestors and grandsons: "Spring Breeze Yishui", "Coming to the Same Family", and "One Family Renren" in the ZongCi of the Zeng clan in Gaosha, in order to demonstrate and promote the ancestor Shengzong Zengzi's advocacy of "Being cautiously chasing the long-term" and "Returning the people's morals to the thick". Wu Yang Gong's shrine in Fenghuang Village broke the convention of one surname and one shrine. Just as the couplet of the gatehouse gate shows: ""The birthplace of the Bohai Sea should think of being brave and loyal to the world, and Hongnong should not forget his innocent family voice." "Bohai" and "Hongnong" respectively refer to the ancestral sources of Wu and Yang. In order not to forget the kindness of their ancestors and Yang's blood, they built the ZongCi as Wu Yang ZongCi.

The written symbols in the ancient ZongCi buildings are derived from the

thinking of social psychology, cultural connotation and historical inheritance. We can feel the power of traditional civilization. It shows people's good wishes and blessings for life.

### 1.3 Color painting symbols of ZongCis at the entrance

The walls of folk ZongCi buildings in Dongkou are rich in color paintings or mural patterns. The ZongCi color paintings achieve luxurious and rich decorative effects with simple and simple colors, and their aesthetic significance is quite prominent. The content is mostly the stories of opera characters loved by the people. The murals of Wang's ZongCi in Jiangtan village are painted with historical figures and opera stories on the white eaves of all horse head walls of the ZongCi, such as "Xiao Li Guanghuarong", "Leopard head Lin Chong", "No feather arrow Zhang Qing" and other water margin figures, "Hefei trap", "Long bridge fighting against Jiao", "God Pavilion fighting", "Liang Hongyu beating drums", "Hongmen breaking into banquet" and "Empty city plan" "Weizhen Wuzhou", "Yutangchun", "Wild boar forest" and other historical or opera stories; The gatehouse of Tan's ZongCi in Shijiang is painted with "Huashan saves mother" and "Mother-in-law stabs", the left and right under the two eaves are painted with "Female beheader" and "Taoyuan knot", the left and right under it are painted with "Chicken claw mountain" and "Wagang village", and the white eaves on the horse head walls at both ends of the gatehouse are painted with historical generals. From the left on the right wall, there are "Yi Shangshu", "Xia mengguan", "Hu Laoguan", "Fight Changsha", "Taibai work", "Shuoxi fishing" and "Yuanming love chrysanthemum". From the left on the left wall, there are "Floating mother delivering rice", "Mao Read Dao", "Dongpo playing inkstone", "Zhuxian Town", "Qipan mountain", "Muke village", "Midian worshipping stone" and other opera stories (Xie, H. Y., 2004, pp.27-32). The contents of the picture are full of loyalty, filial piety and righteousness.

#### 1.4 Sculpture symbols of ZongCi in Dongkou

The wall ridges, wall heads, cornices, columns, banners, couplets, flower windows, window covers, door covers of the gatehouses of the Dongkou ZongCi, as well as the skirting baffles along the stage of the theater, the guardrails of the viewing gallery, caisson, sparrow replacement, flower windows, warped corners and column mats, and some column base stones are covered with all kinds of carvings and clay sculptures, which can be described as exquisite and gorgeous. Sculpture techniques are diverse, including high relief, shallow relief, line carving, round carving and openwork, etc. The main feature of carving is fine and neat. The other feature is extensive and simple, and the carving is concise. The carving technique of the combination of thickness and detail is suitable for both the host and the guest in form. For example, in the middle gate building of Tan's ZongCi in Shijiang, the four columns and three-story eaves of the middle gate building are decorated with colored sculptures of two dragons playing with beads, followed by clay sculptures such as "cornucopia" and "money tree". The colored sculptures are finely carved and lifelike, while the clay sculptures are concise and do not decorate colorful, forming a solemn, calm and thick style as a whole; The ridge of the horse head wall on the third floor of Zeng's ZongCi in Gaosha town is decorated with fish, dragon and lion respectively. The two dragons playing with pearls under the eaves at the top of the middle is a high relief. The right side of the gatehouse is decorated with "Nanfeng writing a book" and the left with "Wenzheng Fenghou". The wall color sculptures include landscape scenery, animals such as lion, tiger, deer, horse, Qilin, chicken and crane, and eight immortals opera stories, which are extremely rich in content and colorful. The vivid modeling and exquisite workmanship of the sculpture decoration of Dongkou ZongCi can be regarded as a masterpiece of Jiangnan stone carving and clay sculpture art in the Ming and Qing Dynasties. It has high artistic value and gives

people artistic edification and beauty enjoyment.

## 2. Meaning of decorative symbols of ZongCis at the entrance

The thought of creation was dominated by the local religious and philosophical ideology at that time. The decoration of ZongCis inevitably had a strong color of patriarchal clan system and social ethics, reflecting the specific ideas and aesthetic consciousness of that era. Behind the exquisite and gorgeous decoration of the Dongkou ZongCi, there are rich philosophies and profound thoughts, which are mainly reflected in four levels: ancestor worship, Confucian ritual thought, religious thought and Xuefeng culture.



Figure 98 Painted reliefs of double dragons and beads on the building of Tan's ZongCi

Source: [http://blog.sina.com.cn/s/blog\\_a36758c80101dduf.html](http://blog.sina.com.cn/s/blog_a36758c80101dduf.html)

Accessed on: March, 29, 2013

### 2.1 Ancestor worship

"Wood is based, water is active, things are based on heaven, and people are based on ancestors". (Sanyang N. E. B., 1993, pp.33) Set up ZhongCis to worship. Ancestor worship originates from ancestor worship. The construction of the ZhongCi shows the family virtues and achievements, and urges future generations to honor

their ancestors, which is the spiritual pillar of family cohesion. Therefore, the thought of ancestor worship has penetrated into the gatehouse, couplets, plaques, paintings and sculptures of ZhongCi buildings, as well as the extremely strict sacrificial system and ZhongCi regulations.

In Dongkou County, we inspected five Yang's ZongCis, and the words "Hongnong county" were marked above the gate of the ZongCi without exception, so as not to forget the ancestral code; The banner at the gate of Yang's ZongCi in Huangni village reads "Yang's ZongCi of Sizhi hall", "the person of Sizhi hall" is the allusion of his ancestor Yang Zhenlian's festival; In the middle of the gate of Yang's ZongCi in Huangni village, Yang Zhenzheng sits in the court, eight officials are separated on both sides, and there are drama stories about Yang's generals, such as Yang linggong and centenary; On the gate tower of Yang's ZongCi in Qutang, there are three generations of famous generals of Tianbo mansion in the Northern Song Dynasty. On the upper right are Yang linggong, Yang Dalang, Yang Erlang, Yang Sanlang, Yang Silang and Yang Wulang. On the left are Yang lingpo, Yang Liulang, Yang Qilang, Yang Balang, Yang Zongbao and Mu Guiying, which publicize the merit of ancestral virtue and summon the family voice of noble families. It is also the unified clan of the Yang family. People and descendants everywhere express the thoughts and feelings of ancestor worship in different ways of ZongCi decoration.

## 2.2 Confucian cultural thought with ritual system as the core

There are more folk ZongCis in Dongkou than in Daoguang and Xianfeng years of the Qing Dynasty. They are used to offer sacrifices to ancestors, remember the ancients, remember the teachings of ancestors, and pass on Confucianism from generation to generation. Chinese Confucianism emphasizes the "ritual system" and advocates the idea of hierarchical order, loyalty, filial piety, diligence and thrift. The hierarchy determined by the ritual order is not only reflected in the position



sequence of ancient architectural units, but also in the composition relations such as measurement and symmetry. Under the influence of Confucian culture, the ZongCis at Dongkou are symmetrical, neat and regular layout centered on the vertical axis, square shape, tall, dignified, rich and noble, metaphoring authority and dignity; The decorative patterns of ZongCis are arranged and placed in high and low order in the form of primary and secondary shaping, and the external form implies the strict hierarchical order of feudal society; The color paintings and murals on the gatehouse and outer wall of the ZongCi are dominated by the stories of loyalty, filial piety and righteousness with the most Confucian educational significance. Whether from the architectural form or decorative content of the ZongCi, it reflects the concept of "ritual system" with strict hierarchy and orderly respect and inferiority, which is a specific "materialization" of the "ritual" system spirit advocated by Confucianism in the architectural form. Here, ZongCi decoration has become an intuitive art form in the Enlightenment Culture of literature carrying Tao. Like a huge textbook, it is duty bound to shoulder the task of Confucian culture education through rich pictures and words, so that the accumulation of thousands of years of culture quietly and silently educates and affects us.

After the baptism of social changes, Dongkou Zongci can be preserved until now are exceptionally precious historical relics, these lucky to be preserved Zongci, many also lost its original function and meaning. From this China's Economic Reform of 1987, China's society and economy have been developing steadily and have entered a new step. In addition to reviving and inheriting the original excellent functions and ideas of the Zongci, the Chinese government will also endow it with new functions and meanings. Since coming into power, President of the People's Republic of China Xi Jinping has repeatedly stressed family tradition.

At the 2015 meeting to pay New Year calls to Chinese during the Spring Festival, President of the People's Republic of China Xi Jinping (Xi, J. P., 2015) points out that: No matter how much The Times change, no matter how much the pattern of life changes, we should pay attention to family construction, family, family education and family tradition.



Figure 99 At the 2015 meeting to pay New Year calls to Chinese during the Spring Festival, President of the People's Republic of China Xi Jinping of Speech content

Source: [http://www.xinhuanet.com/politics/2015-02/17/c\\_1114401712.htm](http://www.xinhuanet.com/politics/2015-02/17/c_1114401712.htm)

Accessed on: February, 13, 2015

At the 10th meeting of the central leading group for comprehensively deepening reform, President of the People's Republic of China Xi Jinping (Xi, J. P., 2015) points out that: The family tradition of leading cadres is not a trivial matter or a private matter, but an important manifestation of their style.

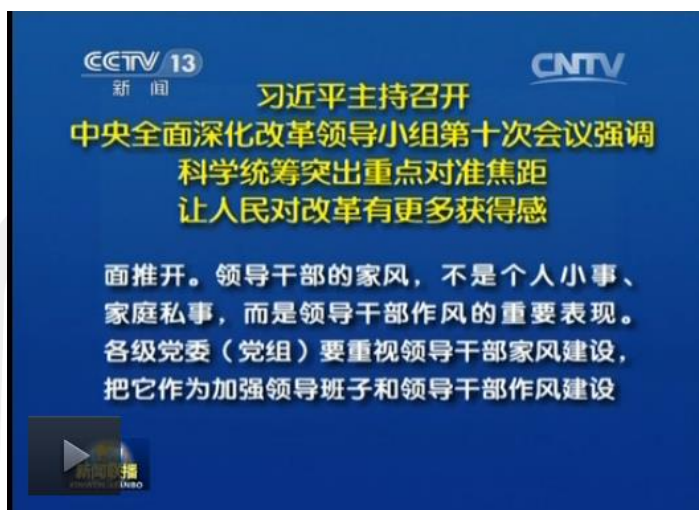


Figure 100 Broadcast by China Central Television : At the 10th meeting of the central leading group for comprehensively deepening reform, President of the People's Republic of China Xi Jinping of Speech content

Source: [http://www.xinhuanet.com/politics/2015-02/17/c\\_1114401712.htm](http://www.xinhuanet.com/politics/2015-02/17/c_1114401712.htm)

Accessed on: February, 13, 2015

At the sixth plenary session of the 18th CPC central commission for discipline inspection, President of the People's Republic of China Xi Jinping (Xi, J. P., 2016) points out that: Leading cadres should give priority to the building of their families, and be honest and clean.

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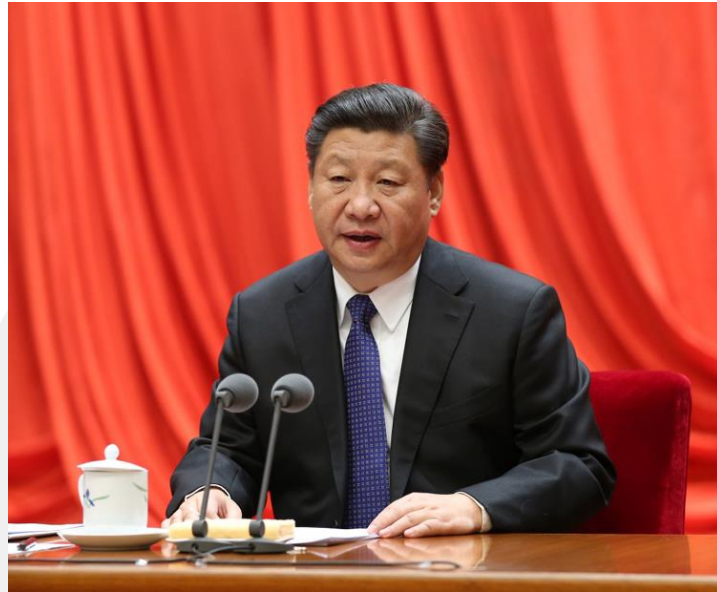


Figure 101 At the sixth plenary session of the 18th CPC central commission for discipline inspection, President of the People's Republic of China Xi Jinping of Speech content

Source: [http://www.gov.cn/xinwen/2016-01/12/content\\_5032433.htm](http://www.gov.cn/xinwen/2016-01/12/content_5032433.htm)

Accessed on: January, 12, 2016

This fully reflects the importance attached to the revival of ZongCis culture during the xi jinning step, In the ZongCi culture, educational functions, Rule of rites, tourism and nostalgic commerce will become its new value.

### 2.3 Religious thought dominated by Buddhism

In Dongkou, Buddhism has always been the main religion. The introduction of Buddhism into Dongkou began in the Tang Dynasty and flourished in the Ming and Qing Dynasties. Before 1949, there were more than 370 Buddhist temples and 97 famous temples in Dongkou, such as Guanyin Pavilion, Puzhao temple, Nanyue temple, Xingfu temple, Zhenren hall, Ziyun nunnery and Zhongcang temple, which had a great influence in central Hunan and the mountainous area of Southwest Hunan. Other local traditional buildings were deeply influenced by these religions.

As one of the traditional buildings, folk ZongCi buildings also have strong religious characteristics. In the folk ZongCi buildings at Dongkou, Buddhist patterns such as rolling grass, flowers, ten thousand characters, geometry and a large number of auspicious patterns can be seen everywhere, among which the eight treasures auspicious patterns with Tibetan Buddhist characteristics are typical; The Taoist eight immortals, also known as the dark eight immortals, have the same color of religious blessing as the eight treasures auspicious patterns of Tibetan Buddhism, which makes the decoration of the ZongCi reflect the religious cultural atmosphere.

#### 2.4 Dongkou humanistic spirit with Xuefeng culture as the element

There have been two great fusions in the history of Xuefeng culture in Dongkou. From the Southern Song Dynasty to the early Qing Dynasty, due to a large number of immigrants of the Han nationality and the fierce collision between ancient Xuefeng culture and foreign culture, Xuefeng culture formed the first great integration and development. A neo Confucianism cultural form with Confucianism as the core and comprehensive interpretation of Taoism multiplied and developed in the Dongkou area; The second great integration and development of Xuefeng culture came into being and developed in Chinese modern culture, that is, in the conflict and integration between Chinese traditional agricultural civilization and western industrial civilization. The introduction of Western learning, the rise of modern education and the development of modern industry and Commerce once again sublimated and developed Xuefeng culture bred in thousands of years of agricultural civilization. Throughout the whole process of the development and evolution of Xuefeng culture, we can extract the basic spiritual elements contained in Xueshan culture, namely loyalty, filial piety, diligence and thrift, peace and justice, openness and inclusiveness. These most basic cultural and spiritual elements, that is, the humanistic spirit of Dongkou, are the "essence", "Qi" and "spirit" of regional culture,

representing the common value orientation, moral pursuit and spiritual style of a local people. As one of the phenomena of Xuefeng culture, the family ZongCi inherits Xuefeng culture with its unique architectural symbol mode.

Gropius pointed out: "*Architecture is the crystallization of people's lofty thoughts, enthusiasm, humanity, faith and religion.*" (Peter B. J., 1980) This shows that architecture, as a space plastic art, contains deep emotional symbols. As a kind of architectural type, ZongCi itself can also use symbols to express its ideological content. ZongCi is the symbol of ancestral status and rank, and the carrier of important spiritual symbols and psychological metaphors of local people. People pack and decorate the carrier symbols with their own intelligence, so that it not only meets the material functional needs of society, but also reflects the spiritual needs of local people, such as national character, ethics, aesthetic value orientation, religious beliefs and customs.

### **3. Return of some traditional functions of ZongCis**

#### **3.1 Historical background of the revival of traditional functions of ZongCis**

After the reform and opening up, economic prosperity, political stability, people's ideological emancipation, the state vigorously advocated the promotion of Chinese traditional culture, and the ZongCi culture revived. At the same time, with the development of market economy, while people are getting richer, their thoughts are becoming more and more rational, empty, lonely and lack of faith, which makes people begin to seek psychological comfort and appeal. Chinese people have always had a serious local complex, so they began to find their "roots", seek the spiritual comfort of unity and warmth within the original clan, and the upsurge of root seeking and ancestor worship rose. At this time, the ZongCi neglected by the planned

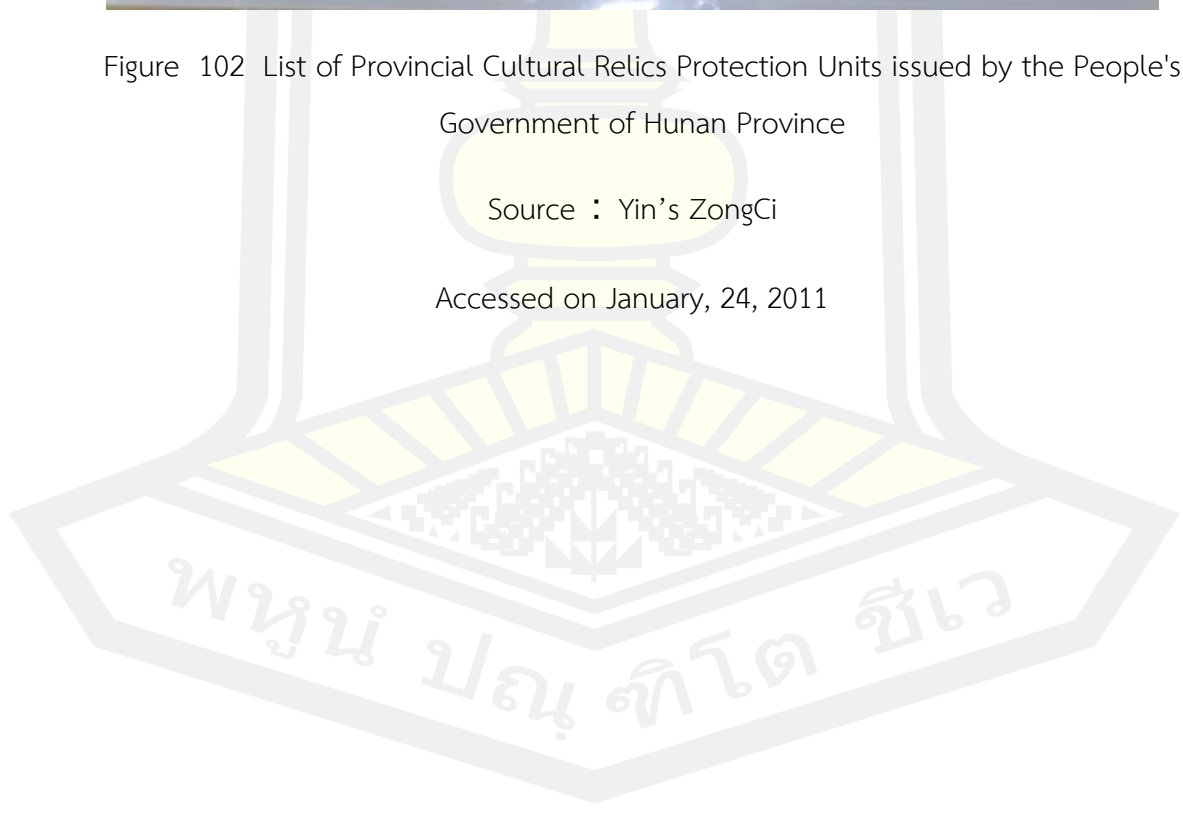
economy period was valued, the ZongCi culture was revived, and people began to rebuild the ZongCi.



Figure 102 List of Provincial Cultural Relics Protection Units issued by the People's Government of Hunan Province

Source : Yin's ZongCi

Accessed on January, 24, 2011



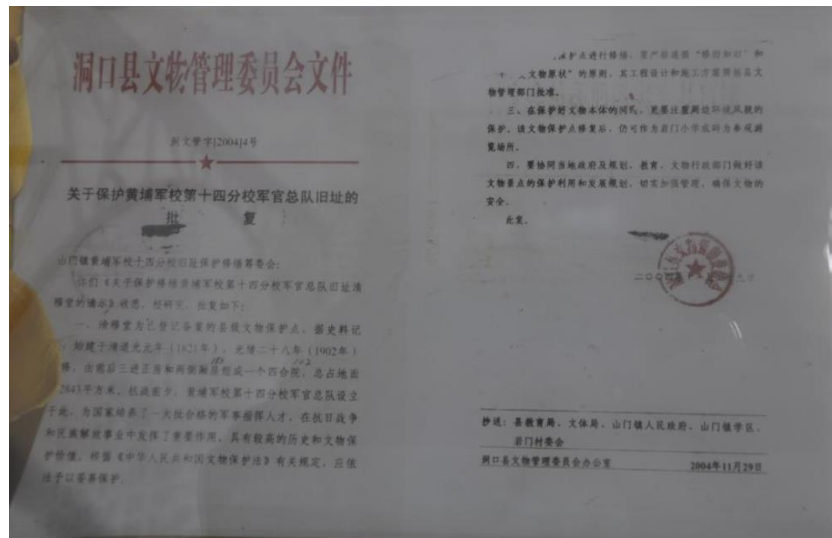


Figure 103 Documents of Dongkou County Cultural Relics Administration on the Protection of ZongCi

Source : Yin's ZongCi

Accessed on November, 29, 2004

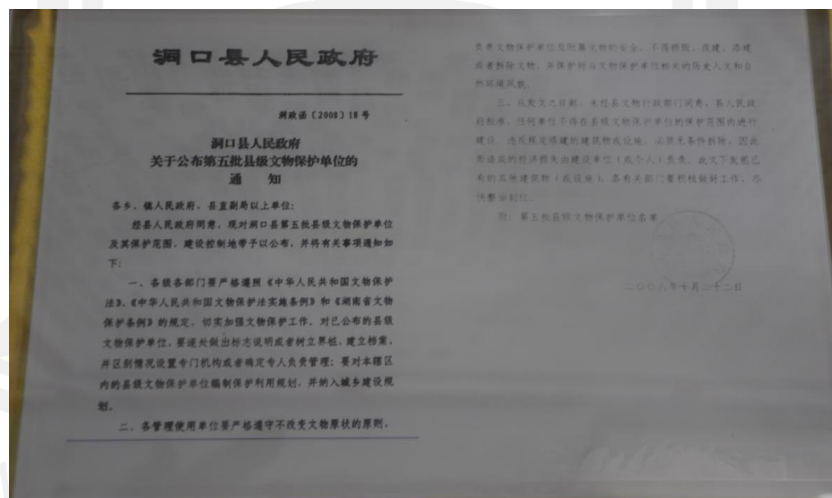


Figure 104 Notice of Dongkou County People's Government on County-level Cultural Relics Protection Units

Source : Yin's ZongCi

Accessed on December, 22, 2018



### 3.2 Continuation of some traditional functions of ZongCis

After more than ten years of ups and downs, most of the ZongCis disappeared, and a few ZongCis collapsed. With the efforts of the villagers in Dongkou County, the ZongCi was rebuilt with the concept of business as usual, from the original ZongCi with rotten columns, crooked beams and overgrown weeds to a tall and spacious appearance, continuing and inheriting the architectural appearance and form of the Ming and Qing Dynasties. However, with the development of the society and the evolution of people's psychology, the traditional functions of the revived ZongCi in Dongkou county have only been partially revived. The activities of the ZongCi are limited to ancestor worship and family affairs, which are no longer dignified and sacred in the past, and the functions of practicing family law, establishing family rules and governing the countryside no longer exist.

#### 3.2.1 Sacrificial activities

Through the investigation, it is found that after the reform and opening up, with the revival of ZongCi culture, the surviving ZongCis in Dongkou county began to be filled with incense, the traditional ancestor worship activities, festival celebrations and other customs remained, and the traditional functions were partially restored. For example, from the second day of the first month to February 26th, Wang's ZongCi in Jiangtan village will worship ancestors in the ZongCi. Generally, great sacrifices are held during the Qingming Festival and the Chinese new year, or on special days such as Guanyin's birthday and ancestors' Yin life. However, sacrificial activities are no longer as complete as before the founding of the people's Republic of China. There is no specific regulation, and the sacrificial ceremony has been simplified. According to the person in charge of Tan's ZongCi, for example, during the Qingming Festival, people will bring candles, incense and firecrackers to participate in sacrificial activities. After the patriarch simply reads the sacrificial words, he will lead people into the

ZongCi to worship their ancestors.



Figure 105 The sacrificial ceremony of the Zeng's ZongCi

Source: Han Lei Provide

Accessed on: March, 28, 2019

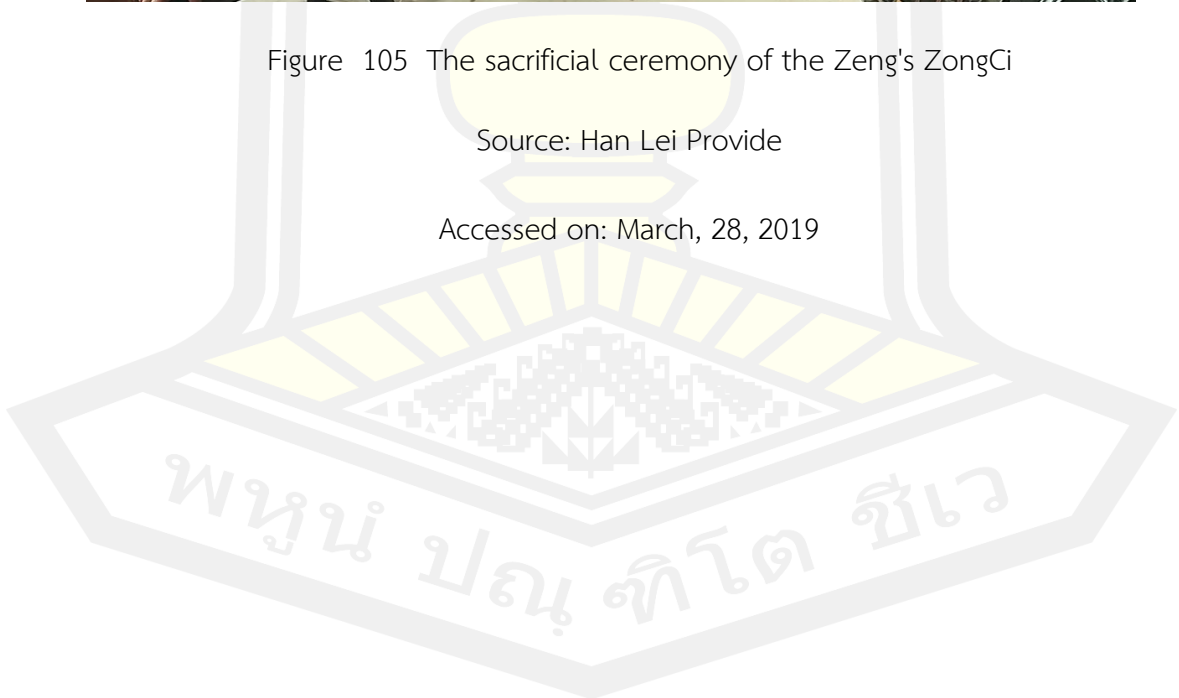




Figure 106 The sacrificial ceremony of the He's ZongCi

Source: Han Lei Provide

Accessed on: March, 27, 2019

### 3.2.2 Carry out ethnic activities

During this period, the ZhongCis in Dongkou county carried out large-scale activities such as rebuilding ZhongCis and compiling genealogies. With the rapid development of economy, people who went out to work began to get rich. When they returned home, they felt very sorry to see the dilapidated ZhongCi and agreed to repair the ancient buildings of the ZhongCi. For example, in 2011, local villagers spontaneously raised about 800000 yuan to repair the theater of Wang's ZhongCi. The restoration of ZhongCis still needs a lot of funds and manpower, and the construction of ZhongCis belongs to folk behavior. The government does not object, encourage or invest. The repair funds are all raised by the villagers themselves, and the manpower basically comes from the local villagers. In order to encourage and

praise the valuable spirit of the descendants of the clan, the ZhongCi generally has a fund-raising board. The reconstruction of ZhongCis is particularly cumbersome. In order to facilitate the handling of the clan affairs, ZhongCis have established ancestral councils to be responsible for the repair, protection and reconstruction of ZhongCis. At the same time, the most exact way for people to trace the origin can only rely on the written genealogy. Therefore, with the rebuilding of ZhongCis, the compilation of genealogy, which has been abandoned for a long time and even lost the records of several generations after various political movements, has been put on the agenda.



Figure 107 Organization of ethnic activities - fundraising

Source: Han Lei Provide

Accessed on: March, 28, 2021



Figure 108 Organization of ethnic activities - Family File Management

Source: Zeng's ZongCi

Accessed on: March, 28, 2019



Figure 109 Organization of ethnic activities - Maintenance of ZongCi

Source: Zeng's ZongCi

Accessed on: March, 28, 2019

### 3.3 Initiation of new functions of ZhongCis

#### 3.3.1 Era background of new function expansion of ZhongCi

At present, with the implementation of rural cultural construction by the state, ZhongCis, as an important cultural building in local society, have been paid attention to. The state began to consciously embed the rural cultural construction into the process of clan rejuvenation, so as to explore the positive effect of ZhongCis in Rural Revitalization and rural cultural construction. At the same time, with the vigorous development of tourism, some ZhongCis have been developed and utilized to

become a favorite cultural heritage tourism destination for tourists. The ZhongCi is endowed with New Era Connotation and continues in a new way in order to meet the needs of the development of modern socialism.

### 3.3.2 New functions of ZhongCi

Under the background of rural cultural construction and the vigorous development of tourism, the ZhongCi in Shijiang town is not only the traditional sacrificial activities, but also the cultural activity center and tourism destination of the villagers. According to the investigation, during sacrificial activities or festival celebrations, sacrificial banquets will be held, and even powerful clans will invite theatrical troupes to perform and sing local operas for the whole family to watch. It often lasts for more than ten days, and the scene is particularly lively. For example, the people of Jiangtan village raised their own funds and invited actors from Lingyun opera troupe of Longhui County to perform Qi opera in Wang's ZhongCi during the 2018 Spring Festival, which enriched the cultural and artistic life of the villagers. At the same time, through these celebrations and gatherings, the villagers gathered together to chat, which not only provided a great place for the villagers to exchange feelings, but also indirectly deepened the feelings of the villagers and maintained the stability of the rural society. ZhongCi is not only a place for villagers to hold ancestor worship, celebration activities and entertainment exchanges, but also injected with cultural functions. For example, the wing room on the left side of Wang's ZhongCi is covered with Wang's migration map, historical deeds of meritorious ancestors and portraits of historical celebrities. First, it conveys the prosperity of the family and connects the feelings of the clan. Second, it improves the sense of belonging and honor of the clan and enhances the cohesion of the family. Third, to show the traditional virtues and the spirit of sages carried forward in the genealogy with examples, so as to inspire future generations, educate future generations, warn

villagers to help each other, respect the old and love the young, and cultivate villagers' traditional cultural virtues. At the same time, with the rise of root seeking and family visiting tours and festival temple fairs, the ZhongCi in Shijiang town also receives a small number of tourists or scientific research teams, playing a tourism function.



Figure 110 Opera performances in the Wang's ZongCi

Source: Zeng's ZongCi

Accessed on: March, 28, 2021

Therefore, in order to meet the needs of the revitalization of national rural culture and adapt to the changes of social environment, the traditional function of ZhongCi in Shijiang town has made corresponding dynamic adjustment. It has experienced the transformation from social moral education in the traditional period to adjusting its own function to meet the needs of modern society. The change trend of ancestral function is adapted to the changes of current social environment, Showing a trend of diversification. Ancestor worship and festival celebrations are more



expressed as a cultural phenomenon, and ZhongCis are more expressed as cultural and social functions. In other words, with the continuous development of socialism, farmers' ideas and needs have changed. The revival and development of ZhongCi culture in Shijiang town has sprouted a lot of modern functions on the basis of inheriting traditional culture. The expansion of its functions is inseparable from the current rural governance transformation, which is the supplement and functional need for rural culture.

#### **4. Tourism value of ZhongCi cultural resources and its tourism development advantages**

Rural tourism is booming. As an important historical and cultural relic in rural areas, the ZhongCi cultural resources have been developed and utilized as tourism resources, with prominent tourism functions. Cultural tourism is also an important way for ZhongCis to play a role and realize value-added and inheritance. Therefore, although the function of ZhongCis in Shijiang town has changed, the function of education has weakened, the function of rural governance has disappeared, and the ancient rituals held have also weakened. However, those historical buildings, historical relics and other relics have been preserved, and those spiritual and cultural ancestral cultures have been attached to the material form and inherited. These have become important historical and cultural resources, which can fully tap the tourism value of ancestral cultural resources and realize the transformation from ancestral cultural resources to ancestral tourism resources, so as to comply with the transformation trend of ancestral functions, giving full play to the role of ZhongCis and realize the value-added of ZhongCis.

##### **4.1 Cultural resources of ZhongCis in Dongkou county**

The historical and cultural heritage of the ZhongCi in Dongkou county left over from the Ming and Qing Dynasties has changed several times, leaving and preserving

a lot of historical and cultural resources, including ZhongCi buildings, plaques, calligraphy and painting and other preserved historical and cultural relics, including sacrificial activities or festival celebrations and other folk activities. Moreover, the ZhongCi is a place for sacrificing ancestors or sages. There are many excellent historical figures, such as marshal Wang Yiquan, marshal Zhong Gongpeiying and so on. At the same time, the natural ecological environment around the ZhongCi is good, the local cultural activities are rich and colorful, the traditional folk culture is strong, and there are folk arts with distinctive regional characteristics such as Qi opera and opera. Therefore, ZhongCi cultural resources also include historical figures, ZhongCi activity scenes, cultural symbols and living customs containing the materialization of ZhongCi culture, such as village pattern or clan historical and cultural village materialized under the influence of ZhongCi architectural concept. Referring to the industry standard of "Classification, Investigation and Evaluation of Tourism Resources", combined with previous research results on ancestral cultural resources, the ancestral cultural resources are divided into two main categories and seven sub-categories according to their existing forms, so as to construct the classification system of ancestral cultural resources in Dongkou county. Clarifying the classification of ZhongCi cultural resources in Dongkou county will help to sort out the ZhongCi cultural heritage, build the ZhongCi cultural tourism brand, and determine the design and development strategy of tourism products in Dongkou county.

#### 4.2 Tourism value analysis of ZhongCi cultural resources

For the ZhongCi cultural resources in Dongkou county, whether the material cultural resources of the ZhongCi or the intangible cultural resources containing the ZhongCi culture, have a strong attraction to tourists. They can still play an important role in cultural tourism by breaking the part of feudal superstition, fully excavating the tourism value of the ZhongCi and making full use of it. The value of root seeking

and ancestor worship. The ZhongCi in Dongkou county is a historical product left over from the Ming and Qing Dynasties. After hundreds of years of historical changes, it still stands and has a long history and culture. These historical marks are more or less preserved, which can make tourists feel the profound history and culture. At the same time, the ZhongCi remains not only condense the clan's flesh and blood, but also contain the local feelings. Tourists can express their respect for their families and relatives in sacrificial activities. Study tourism value. In recent years, a number of important documents have been issued to create a richer research journey and a safer research environment for students. The ZhongCi, as a ceremonial building, contains information on clan culture, condensed ancient ZhongCi system culture and thoughts, history, and folk customs. It is a living specimen for studying the art form of ancient Chinese ZhongCis, and has become a local research and tourism base. Attracting experts and scholars to scientific research and investigation.

Visit value for excursion. The unique architectural style and craft characteristics of the ZhongCi, such as couplets and plaques, wood carvings and stone carvings, contain rich artistic connotations, reflecting the highest level of social architectural art at that time, and bringing people artistic enjoyment. At the same time, with the development of urbanization, people's lives are tense, they want to escape from the city, and are eager to live far away as their hometown. The beautiful environment of Shijiang Town's ZhongCi is located in a rural area. Its beautiful natural scenery and strong life atmosphere can make tourists physically and mentally. While relaxing, feel the deep homesickness, attracting mass tourists to visit.



Figure 111 Stone Tablets and Inscriptions in Zeng's ZongCi

Source: Zeng's ZongCi

Accessed on: March, 28, 2021

#### 4.3 Analysis of Advantages of Regional Tourism Development and Utilization

##### 4.3.1 Comparative advantages of similar resources with surrounding areas

Dongkou County is typical and irreplaceable among the national ZhongCis, and has the reputation of "the ZhongCi of the world". In other words, Dongkou County has top ZhongCi cultural resources and is a place with a strong ZhongCi culture. The unique ZhongCi cultural tourism resources are typical representatives of ZhongCi tourism. At the same time, compared with the tourism resources of the same type of

ZhongCis in surrounding cities and counties, the ZhongCis of Dongkou county have distinctive features such as architectural style and craftsmanship, and rich in contents, which represents the superb level of architectural culture. It is obviously different from ZhongCis in other regions and cannot be replicated. The unique ZhongCi building has formed a unique advantage of the ZhongCi human resources endowment. Including: the Yang family's ZhongCi with ingenious stone carvings; the Wang family's ZhongCi which is "the first sight in Hunan"; the Tan family's ZhongCi ingeniously combined with the planning layout and the natural environment; the architectural form is different from other ZhongCis, and for the Zhong family's ZhongCi, the woodcarving craftsmanship is a golden classic of ancient architecture. Compared with other villages and towns in Dongkou County, Dongkou county has the largest number of national-level ZhongCi cultural relics protection units, accounting for 36% of Dongkou County, forming more high-quality ZhongCi human resources than other districts and towns in Dongkou County.

#### 4.3.2 Compared with other tourism resources in this county

From the perspective of the status of resources and products, Dongkou County has beautiful mountains and rivers, a rich culture, and a long history. It has rich natural resources and cultural tourism resources. However, there are no tourist attractions above 4A level, and there is only one national history. Famous cultural towns and 12 national key cultural relics protection units. It can be seen that compared with other tourism resources in the county, the ZhongCi is rich in tourism resources, with 11 huge ZhongCi complexes, which belong to the national key cultural relics protection unit with high status and quality. At the same time, in the overall tourism development pattern of Dongkou County, the ZhongCi cultural resources are important cultural tourism resources of Dongkou County, and the ZhongCi cultural tourism products are the county's characteristic tourism products, occupying a

considerable share of the cultural tourism resources and products. Cultural and eco-tourism products complement each other and are an indispensable part of Dongkou County's tourism development, which can boost the development of Dongkou County's whole area tourism.

Table 8 Statistical Table of Key Tourist Attractions in Dongkou County

Source: Self-made by the author. The information comes from Dongkou County Cultural Relics Administration

NO.	Level	Name
1	2A level tourist area	Longyan Cave Scenic Area
2	National historical and cultural town	Gaosha town
3	National key cultural relics protection unit	Caie mansion, Jintang Yang's ZongCi, Xiao's ZongCi, Wang's ZongCi, Zeng's ZongCi, Zhong's ZongCi, Huang's ZongCi, Qutang, Yang's ZongCi, Liao's ZongCi,, Pan's ZongCi, Yin's Zongci, Tan's Zhong.
4	Provincial Scenic Area	Cai E's Hometown Scenic Area
5	Five-star rural tourism area	Banjiang resort, Gulou Tea House

#### 4.3.3 Market potential advantage

Dongkou county has the comparative advantage of developing tourism industry, not only based on its rich and high-grade ZhongCi tourism resources, but also because of the county's growing tourism development trend and the town's good source market potential. The development trend of tourism is

considerable. From the perspective of the development trend of tourism industry in Dongkou County, the Party committee and government of Dongkou County attach great importance to the development of tourism industry, devote themselves to building a global tourism destination, and continuously promote the development of cultural tourism industry, with remarkable results. According to the statistical yearbook of Dongkou County in 2019, the county received 1.328 million domestic and foreign tourists, and realized a tourism revenue of 1.16 billion yuan. (Dongkou C. S. B., 2020, pp1) in 2020, the county received 1.369 million domestic and foreign tourists, and realized a tourism revenue of 1.23 billion yuan. The number of tourists and tourism revenue showed a growth momentum, and the development of tourism industry has improved greatly. In terms of various industries of 2020, in the development of various industries in Dongkou County, the added value of the primary industry was 6.196 billion yuan, an increase of 4.2%; The added value of the secondary industry was 4.456 billion yuan, an increase of 3.4%; The added value of the tertiary industry was 8.279 billion yuan, an increase of 3.9%. The tertiary industry is the fastest growing and has a good momentum of development. In 2020, the industrial structure was optimized. The industrial structure was adjusted from 30.5:22.3:47.2 in 2019 to 32.7:23.6:43.7. (Dongkou C. S. B., 2021, pp1) The proportion of tertiary industry increased, and industrial development attracted more and more local attention. At the same time, the development of tourism has also driven the development of other industries, especially the growth of tourism commodity income. Therefore, compared with other industries such as agriculture and industry, the tourism industry has developed well and has a promising future. In particular, the cultural tourism industry has been highly valued, ushering in a good opportunity for the in-depth development of ZhongCi cultural tourism.

## 5. Discussion on the development and utilization of ZhongCi culture

5.1 Development status and existing problems of ZhongCi tourism in Dongkou county.

The development of ZhongCi tourism in Dongkou county is an arduous and long-term task. Only when we understand the general situation and practical problems of ZhongCi development in Dongkou county, can we analyze the existing problems and influencing factors of ZhongCi tourism development under the concept of sustainable development, and then carry out ZhongCi tourism development reasonably.

### 5.1.1 Development and utilization overview

In 2013, the local government bundled Wang's ZhongCi, Yang's ZhongCi, Zhong's ZhongCi and Tan's ZhongCi with ZhongCis in other villages and towns, declared them as key national cultural relics protection units, and began to coordinate and guide the construction of ZhongCis. Among the special tourism routes planned by Shaoyang City, Jiangtan village, Dongkou county is designated as the folk culture tourism route of Dongkou County, which expands the tourism development space of Dongkou county, and plans to invest in strengthening the construction of public service facilities. In 2015, the Chinese international channel of CCTV launched the special film "500 years of family legend" on the ZhongCi culture of Dongkou county. In 2016, the first ZhongCi cultural tourism festival in Dongkou was held. Meanwhile, in 2018, Dongkou county government won more than 40 million yuan from the central government and the provincial government for cultural relics protection, launched fire protection, lightning protection and other projects for the Dongkou ZhongCi complex, a national cultural relics protection unit, and strengthened the modern capital construction of the ZhongCi. However, the



development of ZhongCi tourism lags behind the rich ZhongCi tourism resources. For example, in daily life, the ZhongCis in Dongkou county are deserted, only one person is left to take care of them, and the door is basically closed. Only at special times such as sacrificial activities, spectrum revision and festival celebrations, the people will go to the ZhongCi for activities, and the villagers will gather here on this day to have dinner, listen to the play, tell the origin of their ancestors, the story of the village, etc. as a temporary entertainment and cultural center and leisure gathering place for the villagers. At the same time, as mentioned in the basic overview of ZhongCis above, some ZhongCis in Dongkou county are still under repair.



Figure 112 Cultural Tours in memory of martyrs

Source: Zeng's ZongCi

Accessed on: March, 28, 2021

During the visit, it was found that only a few cultural relics such as portraits of characters, plaques and brief introduction of ZhongCis were displayed in each ZhongCi, and there were no other tourism products and tourism projects. Tourists

mainly come from the city, county or scientific research team, and their participation is spontaneous without any staff or tourism agency intervention. Most of the time is idle and no one cares. The transportation system is simple and 100% rigid. A road with a width of less than 7.8m connects the ZhongCi with the main road. There is no corresponding service industry around the village, such as catering, local specialty and handicraft sales stores, and villagers rarely participate in the development of tourism industry.

### 5.1.2 Problems in tourism development

Weak tourism development and backward service facilities. At present, the cultural tourism market is booming. The ZhongCi in Shijiang Town, which is listed as a national and provincial cultural relics protection unit, has great tourism development prospects. However, the tourism development lags behind, and the resources have not been effectively utilized, letting alone the tourism development of other idle ZhongCis. At the same time, the traffic is inconvenient, the accessibility is poor, the service supporting facilities are missing, the human, financial and material resources of tourism development are far from enough, the current situation has great constraints, less effective support, and the overall development level is low. Specifically:

5.1.2.1 The tourism product is single and its attractiveness is weak. The tourism resources of the ZhongCi are still in the initial state of development. The tourism products are single, and the content of tourism activities is just a walk around, mainly to appreciate the architecture of the ZhongCi. The cultural atmosphere is not strong, there is no deep exploration of the ZhongCi culture, and the sense of experience is insufficient. At the same time, the village is located in the "Treasure land of geomantic omen", with a beautiful environment and rich natural resources, but it has not developed tourism products in combination with the surrounding mountains, forests,

rivers, fields, folk customs, rural customs and other rich natural resources.

5.1.2.2 ZhongCis are highly independent and lack diversity. ZhongCi is a place built to commemorate ancestors. Generally speaking, the building area is small, the space is relatively limited, the capacity of tourists is limited, and the time for tourists to stay and visit is short. At the same time, the ZhongCis are distributed in different villages in Shijiang Town, and the geographical area is relatively scattered. Due to the inconvenience of transportation, tourists need to invest relatively more time and energy to visit the next scenic spot. In addition, the architectural style and overall layout of Shijiang Town's ZhongCi are very similar, and tourists generally only choose one of them to visit. This led to vicious competition in the Shijiang Town area, and did not form a good cultural tourism atmosphere and visiting environment.

5.1.2.3 The homogeneity is serious and the competition is fierce. The surrounding cities and counties are rich in tourism resources, but lack regional linkages. They are independent and fierce competition. There are many tourism resources of the same type and similar. Among them, there are dozens of cultural relic protection units in the Dongkou ZhongCi, and the cultural uniqueness is relatively insufficient, and the homogeneity is serious. There are also strong scenic spots such as Langshan Scenic Area, which makes it difficult to break through. At the same time, the accessibility of Shijiang Town in Dongkou County is relatively weak, and it faces the risk of direct diversion from Huaihua and Shaoyang.

5.1.2.4 Insufficient awareness of villagers, and difficulties in protection and development. The ZhongCi is located in the township and the basic service facilities are restricted. The development of ZhongCi tourism cannot attract business or capital. The ZhongCi itself has no money to run it. The local villagers have always regarded cultural tourism of the ZhongCi as an out of reach. Farming and studying heirlooms is the right thing, which restricts the pace of tourism development in

Shijiang Town's ZhongCis. At the same time, the Shijiang Town ZhongCi is lack of funds. The cultural relics are damaged or stolen, etc., and there are considerable problems and difficulties in its protection and utilization.

5.2.1.5 Lack of tourism promotion and low visibility. Although the entrance of the cave has the reputation of "The ZhongCi of the World", it is not well-known. The main publicity and attraction of tourists are the towering Xuefeng Mountain, Youyouping River and Luoxi Forest Park, Huilongzhou, Fulongzhou, Wenchang Tower, and the scenic belt along the river. Such as tourist attractions, but the high-grade cultural resources of the ZhongCi in Shijiang Town, Dongkou County are in deep boudoirs and no one knows, and the ZhongCi is not well-known for tourism.

### 5.1.3 Influencing factors

First, the conflict between protection and development. As a historical and cultural heritage, the ZhongCi is non-renewable and fragile. Therefore, the development of tourism in the ZhongCi will result in the contradiction between cultural values and economic values. "Cultural values emphasize the cultural value of the heritage and the cultural constraints of tourism development. Emphasize the pursuit of maximization of the resource value and economic profit of the heritage".Therefore, sustainable development is very necessary. The key lies in our reasonable choice of the ZhongCi development model, and strive to explore a smooth path between cultural protection and economic development.

Second, the contradiction between subject and object. Chinese law does not clearly stipulate the property rights of the ZhongCis, and the ownership of the ZhongCis has been unknown. It is generally believed that the property rights of the ZhongCis are mainly owned by the clan collectives. Therefore, as a representative of the collective assets of the clan and the traditional rural culture, the ZhongCi still

has the contradiction between the host and the object. Under the requirements of the country to vigorously promote the revitalization of rural culture, the ZhongCi, as the cultural representative of the rural society, has been valued by governments at all levels. Begin to use this building of special significance to fully explore the cultural and architectural value of the ZhongCi, build the ZhongCi into a rural mass spiritual and cultural front, library, exhibition room, etc., or carry out tourism development to contribute to the construction of beautiful villages. Second, however, in rural areas, the clansmen have a strong sense of identity and belonging to the clan. The ZhongCis belong to the common property of the descendants of the clan and are of great significance to the clans. Many ZhongCis have also established councils, boards of supervisors, and elderly associations and other private management organizations. Therefore, the development of tourism or other purposes of the ZhongCis should respect the wishes of the relevant organizations, solicit the opinions of clan members, handle the contradiction between the host and the guest, and guide the rational development of the ZhongCis in a timely manner.

Third, the level of local economic development. Tourism is a comprehensive economic industry, and it is also a highly dependent industry. The local economic development directly affects the tourism development of Shijiang Town ZhongCi. Shijiang Town ZhongCi is in the initial stage of tourism development, and a lot of capital needs to be invested. It is impossible to rely on the clan to solve the problem of development funds. It needs investment or government investment. Only areas with high economic development levels can easily obtain investment, so the level of economic development affects the scale of investment in the ZhongCi. Third, at the same time, the main source market for tourism development of Shijiang Town ZhongCi is the surrounding cities and counties. Therefore, the tourism demand and tourism consumption capacity of locals have a great impact on the economic

benefits of Shijiang Town ZhongCi. The level of local economic development affects tourism demand and tourism spending power.

## 6. Overall Thoughts on Tourism Development of ZhongCis in Dongkou County

6.1 Establish a correct development concept to achieve sustainable development

ZhongCis are an important cultural heritage in China. These historical relics are non-renewable resources. If they are not protected, if things go on like this, they will gradually disappear. The protection tasks of the ZhongCis in Shijiang Town are still relatively heavy, so the principle of "Protection first, development second" must be adhered to. While carrying out protective development, we should consider issues such as ZhongCi repair and development funds, and effective protection and tourism development, and explore a way of coexistence of protection and development. At the same time, the ZhongCi is a product of feudal society. There are not only the positive side of the ZhongCi to enlighten, inspire, deal with the internal conflicts of the clan, and connect with the clan people, but also the concept of ghosts and the feudal concept of the clan court. Therefore, the development of ZhongCi tourism must adhere to the scientific development principle, select the essence, shield the superstition and anti-scientific content in the ZhongCi system, and scientifically guide tourism development.

6.2 Deepen cultural connotation and establish an ZhongCi cultural tourism brand.

The ZhongCi serves as a special place for folks to worship their ancestors, contact ethnic groups, practice enlightenment, and entrust nostalgia. In the context of the vigorous development of cultural tourism, the location of the ZhongCi has

gradually become a favorite tourist destination for tourists. The immaterial beliefs and concepts carried by the Shijiang Town ZhongCi can satisfy tourists' brand-new pursuits, and its cultural charm is far more attractive to tourists than nature. Therefore, in the transformation of the ZhongCi tourism function, we must not only pay attention to the protection of tangible carriers such as the ZhongCi buildings and ecological resources, but also dig deeper into the ZhongCi culture, and scientifically externalize the ZhongCi culture into the development of tourism products, throughout the food, housing, and travel tourism. Every link of shopping and entertainment will realize the concrete materialization of culture and intangible cultural experience, and realize the development of cultural tourism in Shijiang Town ZhongCi.

6.3 Focus on cultural experience and enhance the overall attractiveness of tourism.

The ZhongCi is beautiful in architecture and is influenced by Chinese Fengshui culture. The ZhongCi is built in the village's "Gemous place" with a wide view and beautiful environment. However, with the advent of the experience economy era, people's travel needs are shifting from famous mountains and rivers to rural areas, with goals to no goals, material needs to spiritual needs, and sightseeing and leisure to enlightenment experience. Therefore, in order to meet the experience needs of tourists, the development of ZhongCi tourism should be supplemented by sightseeing, to strengthen the creation of cultural atmosphere, activate the ZhongCi culture, pay attention to cultural experience, design tourism projects with strong participation and interaction, and create core attractions to enable tourists gain a strong cultural experience and enhance the overall attractiveness of tourism.

6.4 Integrate tourism resources to achieve global development

As a comprehensive industry, the tourism industry relies on the support and supporting facilities of all walks of life, so it is necessary to integrate the resources of each industry to help the development of cultural tourism in Shijiang Town ZhongCi. At the same time, Shijiang Town's ZhongCis are highly competitive and homogenized. If you want to highlight the encirclement and realize the development of Shijiang Town's ZhongCis tourism, it is necessary to strengthen internal and external cooperation in the region and take the road of integrated marketing. Therefore, it is necessary to rationally plan and develop Shijiang Town's ZhongCi tourism resources, hold groups for heating, form a planar distribution, and gradually form a good ZhongCi tourism environment. At the same time, actively integrate into the surrounding mature tourist routes, combine sales, and borrow boats to go to sea. This not only avoids vicious competition, but also effectively overcomes the dilemma of individual development that is difficult to scale, enhances the overall attractiveness of tourism, produces good tourism effects, and achieves a win-win situation.

## **7. Specific countermeasures for tourism development of ZhongCis in Dongkou County**

### **7.1 Actively seek corporate help to help tourism development**

The tourism development of Dongkou county's ZhongCis is quite lagging, mainly because of the lack of tourism development funds. At the same time, huge amounts of money are needed to repair some ancient ZhongCis, and the government's special funds are limited. Therefore, it is far from enough to rely solely on the government and villagers to solve the ZhongCi development funds. Therefore, it is necessary to attract investment and actively seek the help of enterprises to solve the problem of the protection and development of the ZhongCi. You can use the hometown feelings of the wealthy businessmen in Dongkou county to play family



affection cards. It is also possible to contract out part of the development work of the ZhongCi, and adopt financing and joint ventures. The enterprise collects the consumption income of the relevant scenic spots or a certain percentage of the operating income after the completion.

### 7.2 Optimizing the environment for the development of ZhongCi tourism

Dongkou county has low infrastructure facilities and inconvenient transportation. It is difficult to develop tourism activities in space, which is not conducive to the continuous development of tourism activities. At the same time, there is no corresponding service industry around the village, such as catering, souvenirs and handicraft sales shops, which makes the tourism industry unable to perform its functions and restricts the effectiveness of the ZhongCi tourism resources from being transformed into effective tourism supply. Therefore, it is necessary to focus on the construction of traffic roads, scenic spots and supporting service facilities, provide tourists with basic tourism services such as tour guides and guides, strengthen the construction of tourism services and facilities in Dongkou county, and optimize the environment for tourism development in the ZhongCi. Development provides basic guarantee and releases effective tourism supply.

### 7.3 Create an ZhongCi experience product

The tourism products of Dongkou county ZhongCi are mainly sightseeing tours, and the content is single, which directly leads to a series of problems such as the lack of characteristics and lack of bright spots in the Dongkou county ZhongCi. Therefore, tourism development needs to dig deeper into the ZhongCi culture, optimize the ZhongCi cultural products, and strengthen the experience. Visitors should not only be able to appreciate the architectural beauty and artistic beauty of the ZhongCi, but also allow visitors to deeply perceive the impact of historical

changes on the function of the ZhongCi and experience the historical society at that time. This requires development methods such as the combination of "Culture + technology" and "Culture + performing arts" to activate the ZhongCi culture. For example, use sound and light to create an ancestral cultural VR interactive experience area, private school memory, or create an ancient stage to appreciate the beauty of traditional opera. This application of VR technology, holographic projection and other technologies or performing arts to the development of ZhongCi tourism products allows visitors to intuitively and truly experience the social environment at that time and feel the profound ZhongCi culture to enhance the cultural experience of tourists. At the same time, starting from the five senses and six senses, strengthen the creation of cultural atmosphere, strengthen the construction of exhibition halls, enrich tourism products, and make full of homesickness. The visitor's ZhongCi experience is similar to the process of returning home, where the rural complex is triggered. The ancient buildings and cultural relics, such as the slogans, plaques, couplets and so on that have been preserved in the original Zhong's ZhongCi, can remind people of the past and express their emotions at the present. Therefore, a genealogy, an ZhongCi building, a plaque, etc. can all become the means of nostalgia, and can all strengthen the cultural atmosphere of the ZhongCi.





Figure 113 Calligraphy and painting exhibition held in the ZongCi

Source: "A Trip to the Dongkou of the ZongCi"

Accessed on: December, 2016

#### 7.4 Integrate resources

The tourism development of Dongkou county ZhongCi is quite lagging behind. At the same time, the distribution of ZhongCis is relatively scattered, and it takes time and energy for tourists to go to the next ZhongCi. They hope to hear different ZhongCi stories and feel a different ZhongCi culture. However, while the architectural styles of Dongkou county's ZhongCis are similar, the tourism products are also less diverse and homogenized. If they are independent and the same, it will only lead to vicious competition and hurt both sides. Therefore, it is necessary to integrate regional tourism resources, reasonably plan Dongkou county's ZhongCi tourism development, and create a good development environment for Dongkou county's ZhongCi tourism development. For example, the theme and core attraction of each ZhongCi are planned in a unified manner, to realize one ZhongCi and one product,

to form a road of ZhongCi culture in series, to realize joint interaction, and each has its own characteristics. However, in the development of ZhongCi tourism brand, it is also possible to contract out part of the development work of the ZhongCi, and adopt financing and joint ventures. The enterprise collects the consumption income of the relevant scenic spots or a certain percentage of the operating income after the completion. It is necessary to properly handle the contradiction between the host and the guest, pay attention to the suggestions made by the villagers, strengthen the information interaction between the government and the villagers, and work together to build an ZhongCi cultural tourism.

7.5 Combining the surrounding natural resources to realize the complementary advantages of cultural and natural tourism resources

The ZhongCi buildings in Shijiang Town are mostly surrounded by mountains and rivers, with beautiful scenery and harmonious coexistence with the natural environment. For example, the entire building of the Zhong's ZhongCi is arched by natural rocks and stretched across the Shuangjiang River. It is photocopied with Shili Bitan, and leaning against the steep mountains at the back, where the scenery is beautiful. It can be seen that ZhongCi culture and ecological natural resources coexist in Shijiang town. Therefore, we can make full use of the mountains, water, forests, fields and other natural resources around the ZhongCi building, integrate natural and cultural resources, take the ZhongCi as the development center, and bring the natural resources around the ZhongCi building into the ZhongCi tourism development, so as to solve the problem of short residence time of tourists. That is, take the ZhongCi building as the "carrier", the ZhongCi culture as the "internal skill", and the natural resources around the building as the "move", so as to promote the complementary advantages of culture and natural resources in tourism development, so as to enrich the single tourism products of the ZhongCi and give

better play to the comprehensive benefits of tourism resources. For example, in the water or open space in front of the ZhongCi, continue to extend the core elements of the ZhongCi culture, and set up water, land and air sports and entertainment projects with the theme of ZhongCi culture such as loyalty, filial piety and integrity, so as to expand the tourism space of the ZhongCi and prolong the stay time of tourists.

#### 7.6 Hold festival activities and create ZhongCi culture festival

In recent years, festival activities can enhance tourists' cultural experience, with appreciation, participation, entertainment and education. They are more and more popular with the public and have become an important tourist attraction. Therefore, the development of ZhongCi tourism should focus on cultural tourism festivals and temple fairs, deeply excavate and make use of the traditional culture of the ZhongCi, use the space carrier of the ZhongCi, put the traditional folk activities back on the "stage" on holidays such as Spring Festival, Lantern Festival and Qingming Festival, and hold various forms of cultural festivals, ghost birthday commemorative tourism festivals of clan celebrities, temple fair folk activities, major events and celebrations within the family, display different sacrificial ceremonies of all ethnic groups and excellent family culture of all ethnic groups, and create a unique ZhongCi tourism festival of "The World ZhongCi, Dongkou Shijiang". In this way, we can obtain good economic and social benefits, not only inherit and protect the ZhongCi culture, but also build the brand of ZhongCi tourism.



Figure 114 ZhongCi tourism festival of "The World ZhongCi, Dongkou Shijiang"--  
singing and dancing

Source: "A Trip to the Dongkou of the ZongCi"

Accessed on: December, 2016



Figure 115 ZhongCi tourism festival of "The World ZhongCi, Dongkou Shijiang"--  
audience

Source: "A Trip to the Dongkou of the ZongCi"

Accessed on: December, 2016

**天下宗祠洞口行**

(女声独唱)

作词: 曾传国  
作曲: 陈剑雄

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风萧萧， 雨潇潇， 盛世弘文护遗珍。 复旧貌，

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留古韵， 青丝成西州度春。 炼石补天志， 衔枝填海心，

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爱乡报国有来人， 天下宗祠洞口行， 寸草春晖

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Figure 116 The theme song composed by the artist for the Dongkou ZongCi Cultural Festival

Source: "A Trip to the Dongkou of the ZongCi"

Accessed on: December, 2016



Figure 117 Award certificate for the theme song of Dongkou Ancestral Hall in Hunan Literature and Art Performance

Source: "A Trip to the Dongkou of the ZongCi"

Accessed on: December, 2016



### 7.7 Strengthen education and jointly promote the protection and development of ZhongCis

While strengthening the education of villagers' relevant knowledge and improving the awareness of ZhongCi protection, we should recognize the importance of ZhongCi to rural cultural construction and the practical significance of ZhongCi tourism development. The social and economic benefits brought by the development of ZhongCi tourism not only solve the problem of ZhongCi protection funds from the root, but also indirectly mobilize the enthusiasm and initiative of ethnic people to participate in the development of ZhongCi tourism, and solve the source of the contradiction between host and guest. At the same time, ZhongCi protection should go into the public. For example, regular Chinese culture enlightenment classes for school-age children are held in the ZhongCi, which can spread the ZhongCi culture through teaching, improve the youth's awareness of ZhongCi protection, and solve the phenomenon of old age and fault of inheritors to a certain extent.

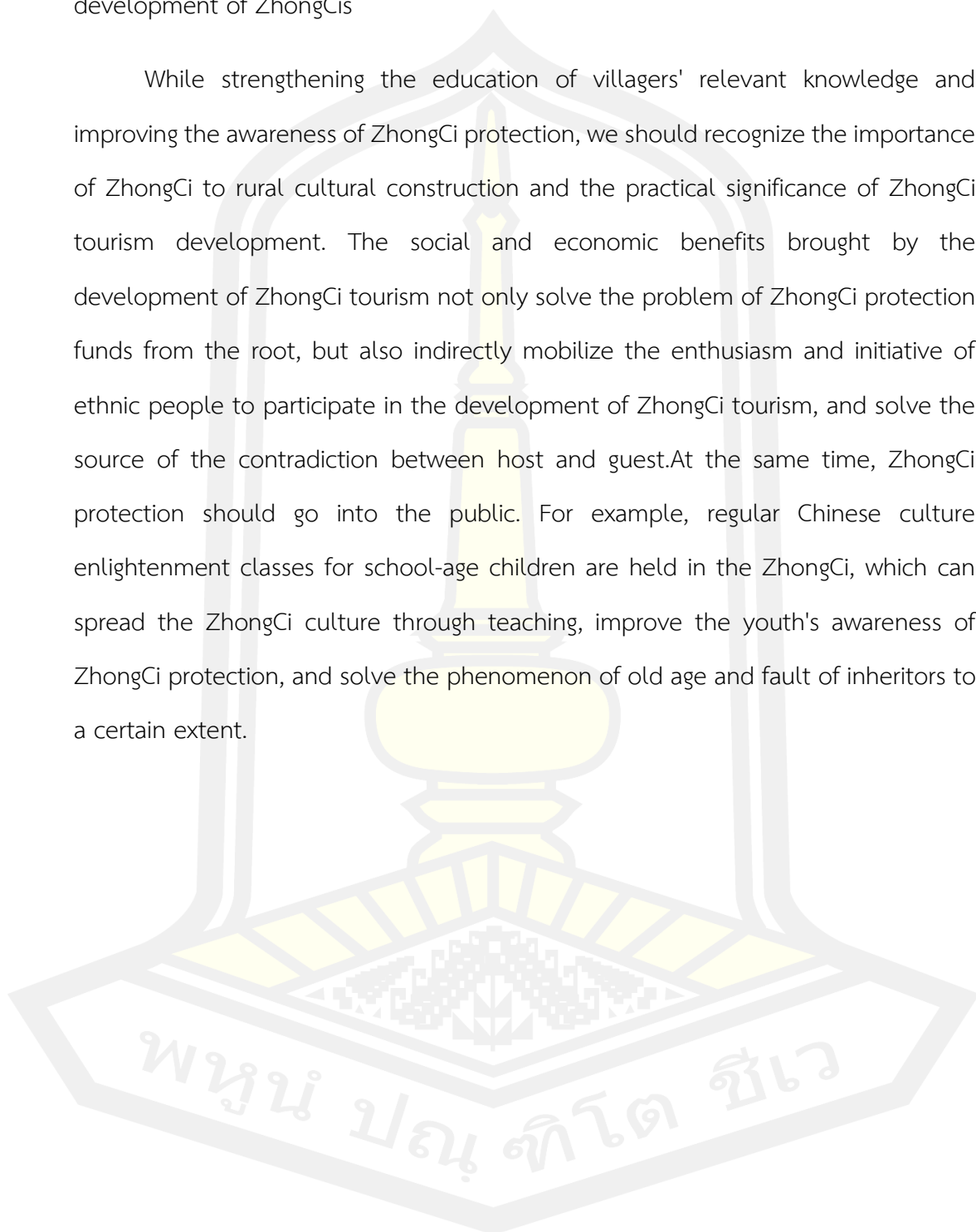




Figure 118 Students learn good family traditions at the Zeng's ZongCi

Source: "A Trip to the Dongkou of the ZongCi"

Accessed on: December, 2016

#### 7.8 Strengthen publicity and improve the popularity of regional ZhongCi tourism

With the vigorous development of rural tourism, the tourism function of ZhongCi is prominent. Dongkou county has the reputation of "ZhongCi in the world". The cultural resources of ZhongCi are of high tourism value, but they are not famous. Not to mention the ZhongCi in Dongkou county, which is relatively remote, the tourism development lags behind, which is not matched with the rich local tourism resources. Therefore, we must use certain publicity means to sell the ZhongCi tourism resources in Dongkou county, let the world know and improve the popularity of ZhongCi tourism in Dongkou county. There are many forms of tourism promotion. First, with the help of Internet, TV, books, magazines and other media, we should

pay special attention to the application of the Tiktok platform, such as WeChat, micro-blog, jitter, etc., to publicize and improve the popularity of the Shing Jiang Town ZhongCi. Second, we organize a large number of tourists in short time by holding festivals, temple fairs and other large-scale activities. Take this opportunity to publicize the local ZhongCi cultural resources and enhance the brand influence of ZhongCi cultural tourism.



Figure 119 Dongkou ZongCi Promotion on Tiktok

Source: Tiktok

Accessed on: November, 30, 2020



Figure 120 Dongkou ZongCi Promotion on WeChat

Source: WeChat

Accessed on: February, 7, 2021

## CHAPTER 6

### Life memory: Folk Custom, Ceremony and Inheritance of Qingming Festival in Dongkou ZhongCi -- A Case Study of Zeng's ZhongCi in Gaosha

As an important part of Chinese festival culture, Tomb Sweeping Day condenses the common cultural memory of the Chinese nation. The Zongci at Dongkou will hold a grand sacrificial ceremony whenever the Tomb Sweeping Day comes, which is not only conducive to carrying forward filial piety and family affection and awakening the common memory of the family, but also promote the cohesion and identity of family members and even the nation.

#### 1. Introduction to Qingming Festival

Qingming Festival is one of the four traditional festivals in China, but there is no consensus on the formation time of Qingming Festival. There are mainly two views in the academic circles: One is that it was formed before the Tang Dynasty, and the other is that it was formed during the Tang and Song dynasties. Liu Bogen believed that the Qingming Festival had been formed in the Zhou Dynasty, which was called the March festival in the old time; (Liu, B. G., Hhua, J. H., 1993, pp.676) Yang Lin believes that the boundary between cold food and Qingming appeared a vague trend in the Tang Dynasty, (Yang, L., 2000, pp.216) and the Qingming Festival began in the Tang Dynasty; Zhang Bo believes that some people in the Tang Dynasty have regarded the Qingming Festival as an independent Festival; (Zhang, B., 2007, pp.169-181) Huang Tao pointed out that Qingming was a festival formed after the Tang Dynasty on the basis of integrating Qingming solar terms, Shangsi Festival and cold

food festival, but he did not point out the reasons; On this basis, Zhu Zhiping analyzed the reasons why Qingming Festival became an independent festival in the Southern Song Dynasty. (Zhu, Z. P., 2018, pp.146-153) It can be seen that the academic circles mainly believe that the Qingming Festival was formed in the Tang and Song Dynasties, but there is ambiguity about its specific formation time in the Tang and Song dynasties. The author believes that the Qingming Festival is an independent Festival formed in the Song Dynasty after the historical evolution of the Han, Wei, Sui and Tang Dynasties. In the Ming and Qing Dynasties, the Qingming Festival in most areas has basically replaced the cold food, forming the Qingming Festival in the modern sense.

#### 1.1 The formation and development of Qingming Festival from solar term to festival

Qingming means pure and clear. Qingming solar term is one of the 24 solar terms in China. It is between the spring equinox and Gu Yu. On the 105th or 106th day after the winter solstice every year, it is formed by the working people of China through long-term practical experience on the basis of farming. The pre Qin classic "Yi Zhou Shu Shi Xun" contains "On the day of Qingming, Tongshi begins to bloom"; (Huang, H. X., 1995, pp.628) "Decree of the Fourth People's Month" clearly records the custom of sericulture in Qingming; According to Gu Qiyuan's "Synopsis" in the Ming Dynasty, the weather is clean and clear at Qingming. The above records show that Qingming mainly played the role of conveying phenological changes, seasonal sequence and guiding agricultural affairs in ancient times, and it was only a part of solar terms. Qingming is close to Shangsi and Hanshi in time, and constantly absorbs the customs and connotations of Shangsi and Hanshi, thus promoting the festival of Qingming solar terms.

#### 1.2 Ancient Shangsi festival the origin of Shangsi Festival.

Shangsi is the first day of March in the lunar calendar. Due to the uncertainty of the season, it often occurs before or after March 3rd. During the Wei and Jin Dynasties, in order to better guide farming and facilitate memory, it was scheduled for March 3rd of the lunar calendar."Song Shu · Li Yue Zhi" records: "Since Wei Dynasty, it has been used for three days without use si." (Shen, Y., 1974, pp.386) At present, scholars have different views on the origin of Shangsi Festival. The discussion mainly focuses on the origin time and reasons of Shangsi Festival. There are two theories about the origin time: One is that it was formed in the Zhou Dynasty, the other is that it was formed in the Han Dynasty. As for the reasons for the rise of Shangsi Festival, it is mainly affected by witchcraft, taboo and worship, which is directly related to Lan Tang's dispelling evil spirits and summoning souls. Cheng Lin believes that the rise of Shangsi Festival is related to the traditional sexual taboo. On this day, people will have a sexual carnival; Tao Siyan believes that the rise of Shangsi Festival is mainly related to reproductive worship, which is actually a belief in sympathetic witchcraft.(Tao, S. Y., 1995, pp.121) Foreign scholars such as Ichiro koyanami of Japan and granyan of France believe that the rise of Shangsi Festival is directly related to farming etiquette and the recovery of spring. (Zhao, N. X., Zhang, H. M., 2005, pp.147) The author tends to believe that Shangsi Festival sprouted in the Zhou Dynasty and formally formed in the Han Dynasty. Its rise is mainly related to primitive beliefs and taboos. The formation of any folk festival is not achieved overnight. It always goes through the process from gradual change to sudden change.

The custom of Shangsi Festival. Since the Han Dynasty, Shangsi Festival has been a festival with a variety of folk customs. However, Shangsi customs in each dynasty are not exactly the same, but generally speaking, there are mainly folk customs such as dancing, inviting banquets and entertainment, outing and so on.Exorcistic ablutions is an ancient sacrificial ceremony to eliminate disasters and

blessings and eliminate ominous. When conducting the exorcistic ablutions, it will also summon souls and continue to sacrifice "home ghosts". On the last day, everyone went to the river to wash the pollution, pray for disaster elimination, and make a water cup. In the Han and Wei dynasties, the exorcistic ablutions was more popular and mostly held in public places; In the Tang Dynasty, literati built gardens, most of which were moved indoors, and the Shangsi festival of social elites gradually disappeared in public. In addition, the exorcistic ablutions in the Tang Dynasty was gradually replaced by outing. Shangsi Festival came into being with primitive witchcraft, but later added the custom of "entertaining people", and the invitation banquet is its representative. In the Tang Dynasty, due to the strength of the country and culture, the emperor often held banquets to reward all officials, and the banquets between ministers had been institutionalized. Folk men and women who love each other will travel together, and couples will seek children near the river. After the development of the Han and Wei dynasties to the Tang Dynasty, Shangsi festival was more of an "entertainment" nature. Cui Hao wrote that "weak willow obstacles ride, floating bridges embrace people". (Tong, H., Wang, H. Y., 1999, pp.1327) It can be seen that from the ruling class to the people, outing has been very popular. Generally speaking, the immobilization of the three commandments festival (Zhonghe Festival, Shangsi Festival and Double Ninth Festival) and the renewal of customs in the Tang Dynasty led to the transformation of Shangsi Festival from sanctification to secularization, the original worship color of the festival weakened, and the number of entertainment and games continued to increase.





Figure 121 Students tomb-sweeping of anti-japanese heroes at Zeng's Zongci

Source : Hanlei's remake is at the Zeng's Zongci

Accessed on : March 28 ,2021

### 1.3 Ancient cold food festival

The source of cold food festival. Huan Tan of the Eastern Han Dynasty believed that the rise of the cold food festival in Taiyuan was to commemorate Jie Zitui, so it formed the tradition of no hot work on the day of cold food. Like Shangsi Festival, there are different views on the origin of cold food festival, mainly including fire prohibition, fire change, memorial figures and star worship. Du Gongzhan cited "Zhou Li, Qiuguan and Si Xuan" in his annotation of "the age of Jingchu", saying that "In the middle of spring, it is forbidden to build a fire in the state with a wooden bell". Later generations believe that the cold food came from the prohibition of fire in the Zhou Dynasty. (Zong, L., 1987, pp.34) Li xuanbo, Qiu Xigui, Yang Lin, Wang Ningsheng and

others believe that the cold food festival originated from changing fire in ancient times. In order to avoid the disaster caused by old fire, the ancients changed fire once a year, which originated from the ancient god of fire worship. Qiu Xigui and Yang Lin have different views on the influence of changing fire on cold food customs. Qiu Xigui believes that Jie Zitui, who burned to death, is the representative of the valley God. Yang Lin believes that fasting is an important custom influence brought by changing fire to cold food. At present, most of those who hold the theory of changing fire are based on the historical data that Li Fu said in the journal error of the Tang Dynasty that "the reason for the popular spread of banning fire is based on Introduction". Zhang Boli proved that the cold food originated from commemorating Jie Zitui. She used a large number of historical materials to analyze that the legend of Jie Zitui was formed before the cold food, which provided a time proof for the cold food originated from commemorating Jie Zitui; By describing the social atmosphere and the psychological expectation of the common people in the Han Dynasty, this paper constructs a way for the common people to worship Jie Zi and pass the cold food memorial. Japanese Shouwu Meiduxiong and Shilang Chongze pointed out in the "Cold food test" and "Jie Zitui" that the origin of the cold food festival, changing fire and begging for rain in ancient times are related, which is of enlightenment significance to explore the origin of cold food. Although there are various theories about the origin of cold food festival, the academic circles mainly believe that it originated from changing fire and commemorating Jie Zitui in ancient times. Changing fire in ancient times was to avoid disasters, and commemorating Jie Zitui was to carry forward the spirit of loyalty, filial piety and righteousness. From these two aspects, the origin of cold food festival can be summarized as the good wishes of ancient people for praying for blessings and eliminating disasters and the need to carry forward the spirit of loyalty, filial piety and righteousness.

The custom of cold food festival. Festival custom is the form that can directly reflect the value orientation and connotation of festival culture. The custom of cold food festival is caused by the accumulation of history, mainly including the prohibition of fireworks, eating cold food, suburban sacrifice, outing entertainment and so on. The most popular folk view on the origin of the cold food festival is to commemorate Jie Zitui. Because Jie Zitui would rather die than be rewarded by Duke Wen of Jin, his mother was burned to death in Jieshan. In order to commemorate his loyalty and integrity, the three Jin Dynasties formed the habit of banning fireworks and eating cold food. According to Fan Ye's "Don't feel life when it comes to the dead moon" recorded in "Biography of Zhou Ju in the later Han Dynasty". (Fan, Y., 1973, pp.2024) To the Tang Dynasty, according to Wang Pu's "Tang Hui Yao", during the Tianbao period, the state officially required cold food and fire prohibition. It can be seen that from the Eastern Han Dynasty to the Tang Dynasty, the custom of banning fire on the cold food festival has been inherited, but the time and time limit of banning fire have changed from the initial winter, spanning one month to the 105th day after the winter solstice in the Tang Dynasty, and the time has been shortened to three days, reflecting the change of the time dimension of the cold food festival. As for the custom of eating cold food, Lu Zhen's "Record of Yezhong" recorded that eating cheese formed from Japonica Rice and wheat for three days takes full account of the quality of food, which is not much different from that recorded in the "Record of Jingchu's Age". The custom of eating cold food in the Tang Dynasty continues the customs of the Six Dynasties and has not changed much. However, the cold food festival customs of the ruling class are more extravagant. According to Zhang Ji's "Incense riding in front of the hall drives flying balls" recorded in "Two cold food banquets". (Peng, D. Q., 1960, pp.4337) The most representative of the cold food festival custom in the Tang Dynasty is the specific folk custom of going to the grave and sweeping the grave. In the 20th year of Kaiyuan, the government incorporated

cold food grave worship into the five rites, and cold food grave sweeping rose to the national will. (Wang, B., 1985, pp.1518) According to the "Tang Hui Yao", the cold food festival has a specific holiday, which is very humanized. Liu Zongyuan once wrote in the book of "Sending Xu Jingzhao and Meng Rong" that during the cold food period, scholars, women, yamen runner and beggars would go to the grave to offer sacrifices. It can be seen that it was common practice to go to the grave and sweep the grave with cold food at that time. It is worth mentioning that although some people went to the grave to visit the tomb during the Qingming Festival in the Tang Dynasty, this is only an individual phenomenon in different regions and nationalities. Ding Chao proved that the Qingming Festival in the Tang Dynasty was attached to the cold food festival according to a large number of detailed historical materials. Cold food festival is also popular with ancient game of kicking a ball, kite flying, swing, chicken playing, horse walking and other recreational activities, and even the emperor participates. Bai Juyi's "Deep harmony in spring" describes in detail folk customs such as fighting chickens, walking horses and swinging. As before, cold food has changed from the initial sanctification to the secularization of later generations. Most of the origins of Chinese traditional festivals have primitive colors such as sacrifice, witchcraft, worship and belief, but the color of their original origins faded and finally became secular. (Deng, X. Y., Bai, Y. S., 2020, Vol. 43, No. 2)

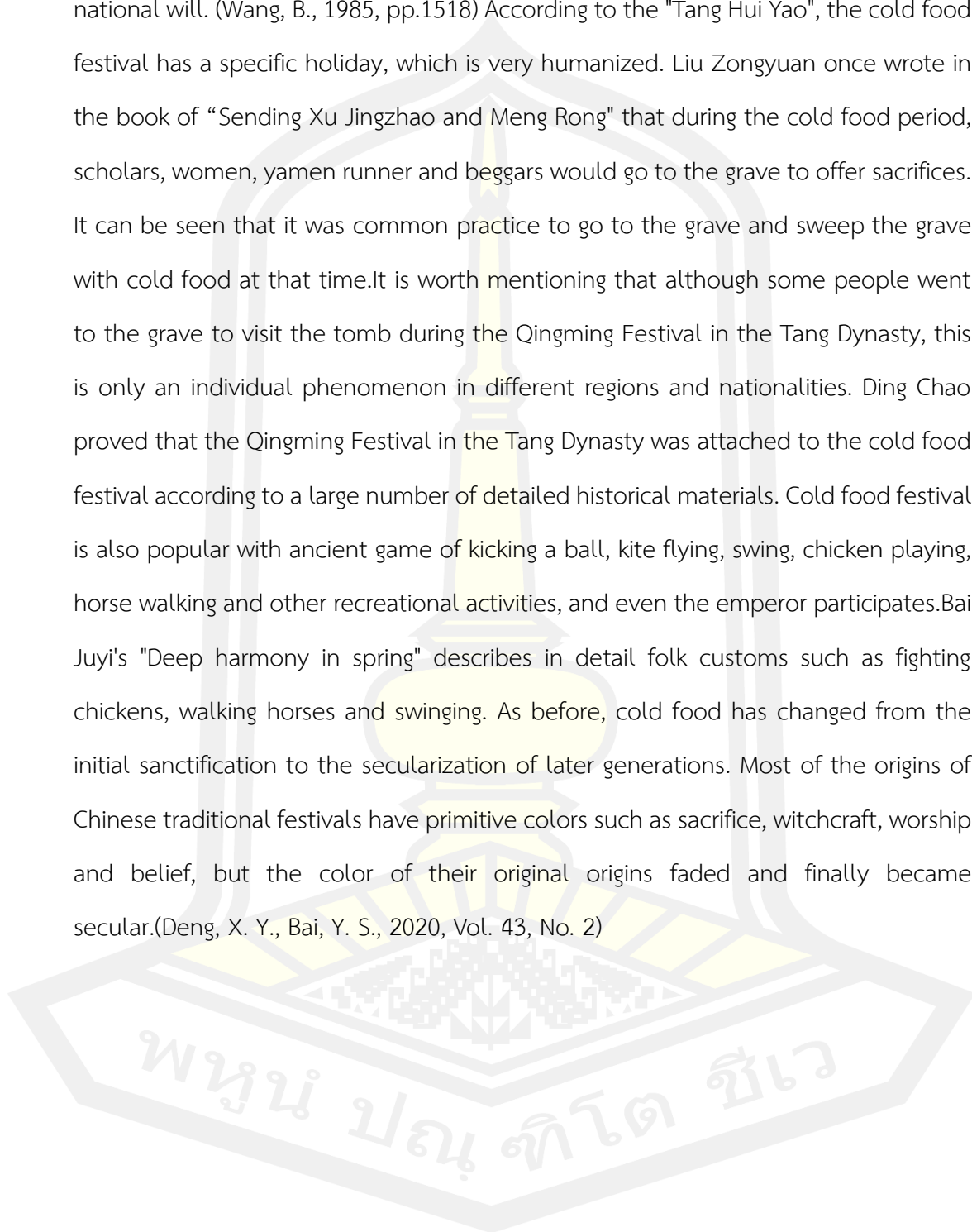




Figure 122 Leng Bobo

Source : [http://www.360doc.com/content/14/0330/16/14740753\\_364943266.shtml](http://www.360doc.com/content/14/0330/16/14740753_364943266.shtml)

Accessed on : March, 30, 2014

As the cold food custom of the cold food festival was transplanted to the Qingming Festival, some places in northern China still retain the habit of eating cold food on the Qingming Festival. In Shandong, the people in Jimo eat eggs and cold pastry, while the people in Laiyang, Zhaoyuan and Changdao eat eggs and cold sorghum rice. It is said that if not, they will suffer hail. People in Tai'an eat cold pancakes and raw bitter vegetables. It is said that they will have bright eyes. Middle area in Shanxi still retains the habit of banning fire the day before Qingming. Many places share the sacrificial food after the sacrificial ceremony. During the Qingming Festival, people in southern Shanxi used to steam steamed buns with white flour, with walnuts, dates and beans in the middle. The records of folk cold food customs almost suddenly appeared in the literature of the Eastern Han Dynasty, mainly concentrated in Shanxi. Even in the Tang and Song dynasties, when the cold food custom was very popular, its spread did not extend beyond the north. In the book

of "Ye Zhong Record", written by Jin Luzhen, it was first mentioned that the special food in cold food: "On the day of cold food, make yogurt, boil japonica rice and wheat into yogurt, pound apricot and make porridge." Until the Tang and Song Dynasties, people still ate this cold barley porridge.



Figure 123 Qingming cake

Source : <https://www.haochu.com/caipu/15321.html>

Accessed on : April 2, 2014

During the Qingming Festival in some parts of southern China, there is the custom of eating qingtuan. Qingtuan is also called Qingming cake, miancai steamed glutinous rice, cihushi, Qingming cake, Aiye cake, AICI, Qingming fruit, spinach, Qingming cake, Aiye Ciba, Aijin, wormwood cake, Qingming dumpling, warm mushroom bag, wormwood green dumpling, etc. In the hometown of overseas Chinese in Southern Fujian, every Qingming Festival, we must make some cakes, rice cakes and rice brown for our families to eat before and after the Qingming Festival. In

the old customs of Shanghai, the steamed cakes and cakes used for sacrifice are penetrated with wickers and stored after drying. On the day of the beginning of summer, they are fried and eaten by children. It is said that they can't prevent summer diseases after eating them. In Huzhou, Zhejiang Province, Zongzi is wrapped around every family during the Qingming Festival. It can be used as a sacrifice to the grave and as dry food for outing. As the saying goes, "Qingming Zongzi is stable and firm." Before and after the Qingming Festival, the snail is fat and strong. Eating lotus root is to wish the silkworms baby spit long and good silk. Eating sprouted beans is a way to get rich. Eating Malan's first-class fresh vegetables is to take the word "green" to match the "Qing" of "Qingming". (Yi, M., 2018, pp.1)

## **2. Record to the sacrificial activities of the Tomb Sweeping Day in Zeng's Zongci**

As an important part of Chinese festival culture, Tomb Sweeping Day condenses the common cultural memory of the Chinese nation. The Zongci at Dongkou will hold a grand sacrificial ceremony whenever the Tomb Sweeping Day comes, which is not only conducive to carrying forward filial piety and family affection and awakening the common memory of the family, but also promote the cohesion and identity of family members and even the nation. Next, I will take Zeng's Zongci as an example to lead you to appreciate the grand ceremony of Zeng's Zongci.

In the Chinese traditional society with etiquette culture as the background, sacrifice is not a symbolic ceremony, but a practical behavior closely related to people's daily life. "Etiquette" has local color, which is the combination of "etiquette" and "instrument", that is, it has the dual meaning of action behavior and human ethics, and reflects the high unity and integration of content and form, body and mind. In the 1920s, the American anthropologist Daniel Harrison Kulp divided

ancestor worship into two types according to the scope and location of the worshipers: first, clan members worshiped "common ancestors" in Zongci. The worshipers were composed of descendants of the same clan in the village, and the ancestors who worshiped died a long time ago (called "distant ancestors"), The place of sacrifice is the common public space "Zongci" of a clan; Second, family members offer sacrifices to the "most direct ancestor" in the main room. The ancestor they worship has not died for a long time. The offspring participating in the sacrifice activities have a very close blood relationship with the ancestor (generally within four generations). The place where they perform the ancestor worship activities is called the "ancestral house".

Based on the above academic thinking, this paper establishes Zongci worship ceremony as the research object, takes the Zeng's Zongci in Dongkou County, Shaoyang City, Hunan Province as the field investigation site, starts with the people's Tomb Sweeping Day sacrifice ceremony, observes the moral narrative role of the Zongci worship ceremony in the family, family and countryside, and tries to reveal the internal mechanism of the whole clan order of the Zongci worship ceremony at the micro level, Then it discusses the significance of its existence in modern society.

### 2.1 Introduction to the venue of the ceremony

Gaosha town is located in the southwest of central Hunan, with a total area of 163 square kilometers and a total population of 140,000. It is now a famous historical and cultural town in China. As early as the Neolithic age, there were ancestors living here. The street was built in the Qin and Han Dynasties and called the city in the Tang and Song dynasties. It reached its peak from the Song and Yuan Dynasties to the Ming and Qing Dynasties. During the reign of Emperor Qianlong of the Qing Dynasty, Wugang Prefecture set up a sub Prefecture Government Office



here, and a thousand generals were stationed here to govern the whole territory of Dongkou county. After thousands of years of development, Gaosha has become an important political, economic, military, cultural and educational town in Southwest Hunan. It is not only famous for its rich products and developed commerce, but also known as "little Nanjing" for its Wuli long street, prosperous smoke scenery, a collection of people and culture and simple folk customs. In the past, the urban area built streets according to water, with scenery due to mountains, eight streets and ten lanes, one tower and five bridges, temples, ancestral halls, guild halls, villas, tea kiosks and post stations all over the urban and rural areas; The eight scenic spots of Gaosha are well-known. The two academies have widely educated talents, chanted by famous experts and recorded in historical records. The beautiful natural scenery and elegant cultural landscape complement each other. They are famous in three Xiang and four rivers, and are well-known in the north and south of the river.



Figure 124 Map of Gaosha County

Source : [https://www.sohu.com/a/246663830\\_696857](https://www.sohu.com/a/246663830_696857)

Accessed on : August, 12, 2018

As early as 1049-1054, Zeng Wenzhao, the first ancestor of the Zeng family in Shiyan, came to Gaosha from Xinhua to start a career, multiply the descendants of eight branches and built Zongci to commemorate their ancestors; To 1742, the ethnic people built large-scale construction and laid a scale; It was rebuilt in 1868, which was spectacular. Zeng Bazhi temple covers an area of 13000 square meters, five in turn, with magnificent regulation; The front and back pavilions have a strange layout; Surrounded by gardens, flowers and trees, beautiful scenery and towering weather, it is the largest ancient Zongci complex in Hunan Province. In the middle of the Qing Dynasty, the Zeng family in the southern provinces set up a spectrum Bureau here to revise the spectrum lianzong. Zeng Guofan, a famous Minister of the Qing Dynasty, made a special trip to Zongci to worship the family and inscribe plaques and couplets; Jiang Zhongyuan, a famous general of ZTE, recruited Xiang Yong here. The Qing government designated Bazhi temple as a landmark of Gaosha and printed it on the map; During the war of resistance against Japan, the officer corps of Wugang branch of Huangpu Military Academy and the wartime third rear hospital were stationed here for seven years. The military academy regulations and propaganda slogans written at that time were retained on the walls of the temple, leaving many anti Japanese War cultural relics and martyrs' tombs. Zeng's Zongci is unique in that it is not only Zongci of the Zeng family, but also a collection of precious cultural relics with the efforts of the people. At the same time, it is the Gaosha culture and history museum. The museum is divided into stone carving art museum, rubbings Art Museum, Gaosha history and Records Museum, township sages and talents Museum, folk customs Museum, Chinese Filial Piety Culture Museum, etc. to display local history and culture.



Figure 125 Aerial view of Zeng Zongci

Source : Hanlei's remake is at the Zeng's Zongci

Accessed on : March, 28, 2021

The Zeng's Zongci, founded in 1742, was built by Zeng's family in Yishui, Shandong Province, who moved to Hunan and rebuilt from 1868 to 1873. The building covers an area of 6425.6 square meters. It is the largest existing ancient Zongci in Shidongkou. It is also the first batch of Zongci buildings listed as national cultural relics protection units in China.

## 2.2 The founding process of Gaosha culture and History Museum

In the 1990s, Gaosha cultural relics protection volunteers were impressed by the demise of many historic sites and the loss of cultural and historical materials. According to the policy of "protection first, rescue first, rational utilization and strengthening management", with the strong support of leaders at all levels and all sectors of society, they began to protect Zeng's Zongci in 1992 and prepared to host Gaosha cultural and Historical Museum, the first museum in Shaoyang City. The Shiyang people and people from all walks of life donated money to save the

endangered Anti Japanese tribes, the Anti Japanese soldiers Cai Bei, the Polygonum secondary school building monument, the Taiping Qiao public bureau, the Xiangxiang mansion, the Qian Yuan palace, the Town God's Temple, the shade Pavilion, sixZongci, the double rime temple, the Cong temple, the Ru Jian Gong Ke and other precious stone carvings. And re display with reference to its original style; Tongren traveled through mountains and rivers to inspect nearly 100 ancient buildings in Dongkou county and made rubbings; The museum widely collects the data of Gaosha ancient town, which provides a sufficient historical basis for the success of Gaosha Zhongbao, a famous historical and cultural town in Hunan Province and a famous historical and cultural town in China. After more than 20 years of unremitting efforts, the Zongci has been restored to the county level one after another. It was announced as a county-level cultural relics protection unit in 2001 and Shaoyang cultural relics protection unit in 2003. It was announced as a cultural relics protection unit in Hunan Province and a memorial site of the Anti Japanese War site in Hunan Province in 2009, one of the 13 private museums in Hunan Province in 2011 and a national key cultural relics protection unit in 2013. In 2014, the County Tourism Bureau guided and launched the construction of building a national 3A tourist attraction. In the same year, the County Civil Affairs Bureau and the people's Government of Gaosha town entrusted the museum to renovate the Gaosha Anti Japanese fierce soil cemetery. So far, we have completed the basic work of integrating the cultural Relics Tourism Resources of the museum.



Figure 126 The entrance to the Museum of The Culture and history of Gaosa(Zeng's Zongci)

Source : Hanlei's remake is at the Zeng's Zongci

Accessed on : March, 28, 2021



Figure 127 Zeng's Zongci of national cultural relics protection units

Source : Han Lei Provide

Accessed on : March, 25, 2019

## 2.3 Functional zoning of Gaosha Culture and History Museum(Zeng's ZongCi)

Gaosha culture and history museum takes the ancient buildings of Zeng's Zongci as the carrier, takes the Chinese filial piety culture as the main line, and combines the cultural history of Gaosha area and the site of the Anti Japanese war. It has the value of education, research and appreciation. At the same time, it can drive the development of local tourism industry. There are four main areas:

### 2.3.1 Zongci sacrifice area

From the second entrance gate, the third entrance hall to the fourth entrance dormitory hall, it is the main place for Zongci to worship their ancestors. Bells and drums are separated, and the old system is still the same; The ancestors, the God, are solemn and orderly; The ancestral teachings are clear and the family rules are earnest; It is a spiritual home for seeking roots, respecting ancestors, drinking water and thinking of the source, self-cultivation and self motivation.

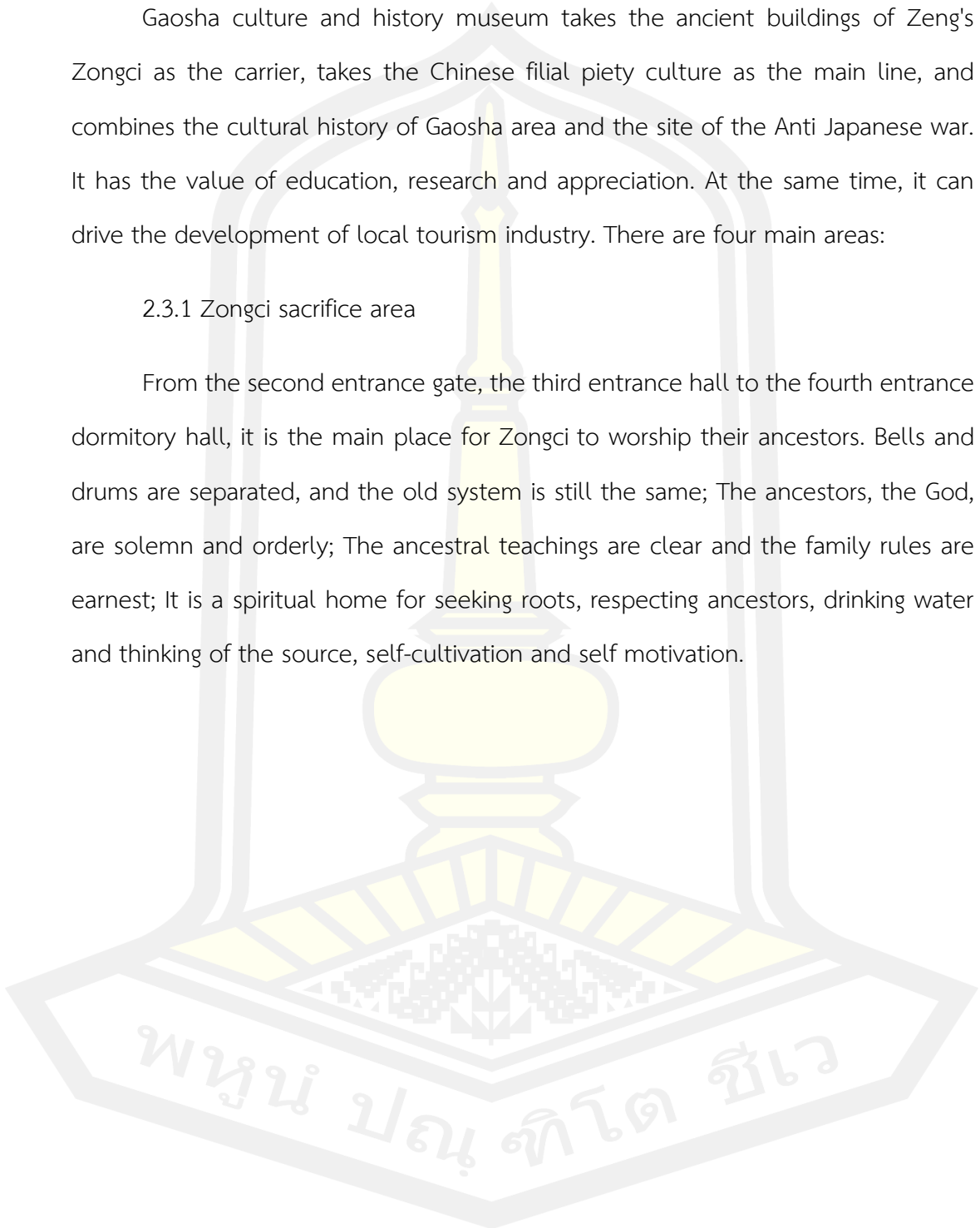




Figure 128 The sacrificial area of the Zeng's Zongci

Source : Han Lei Provide

Accessed on : March, 28, 2021

### 2.3.2 Chinese filial piety culture exhibition area

#### 2,3,2.1 Zongshengge -- the sacred palace of Chinese filial piety culture

Zengzi was a student of Confucius. He was sincere and eager to learn. His filial piety was the most famous. He was deeply appreciated by Confucius. He alone preached the "consistent important way", and later generations respected him as "Zongsheng". With the permission of the imperial court, Zeng Bazhi temple was built in the reign of Emperor Qianlong. The fifth entrance is the Zongsheng Pavilion in memory of Zeng Zi. It is engraved with the "portrait of Zongsheng", the full text of the University and the filial piety Sutra, the deeds of Zeng Zi and many images of cultural celebrities of previous dynasties.



Figure 129 ZongSheng pavilion of Zeng's Zongci

Source : Tan jinye Provide

Accessed on : November, 9, 2019

2.3.2.2 Group carving exhibition hall of "twenty four filial piety" -- the artistic treasure of Chinese filial piety culture.

According to the 24 stories of filial sons drawn in the ancient book twenty four filial piety, 24 single exhibition rooms are set up to infect the audience with extraordinary artistic charm and strong historical atmosphere according to the life-size sculpture characters and scenes, so as to teach in fun

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.Figure 130 Twenty-four dutiful Sons story wood carving

Source : Tan jinye Provide

Accessed on : November, 9, 2019

### 2.3.3 Gaosha culture and history exhibition area

In the first part, the context of the formation and development of Gaosha ancient town is comprehensively and orderly displayed in words and objects, so that the audience can understand the general picture of the Millennium ancient town.

The second part is to redecorate the precious stone carvings, couplets, wood carvings and rubbings collected in the museum, supplemented by explanations, to witness the wisdom of the ancient working people and the literary talent of the literati.



Figure 131 Plaque couplets in Zeng's Zongci

Source : Han Lei Provide

Accessed on : March, 28, 2021

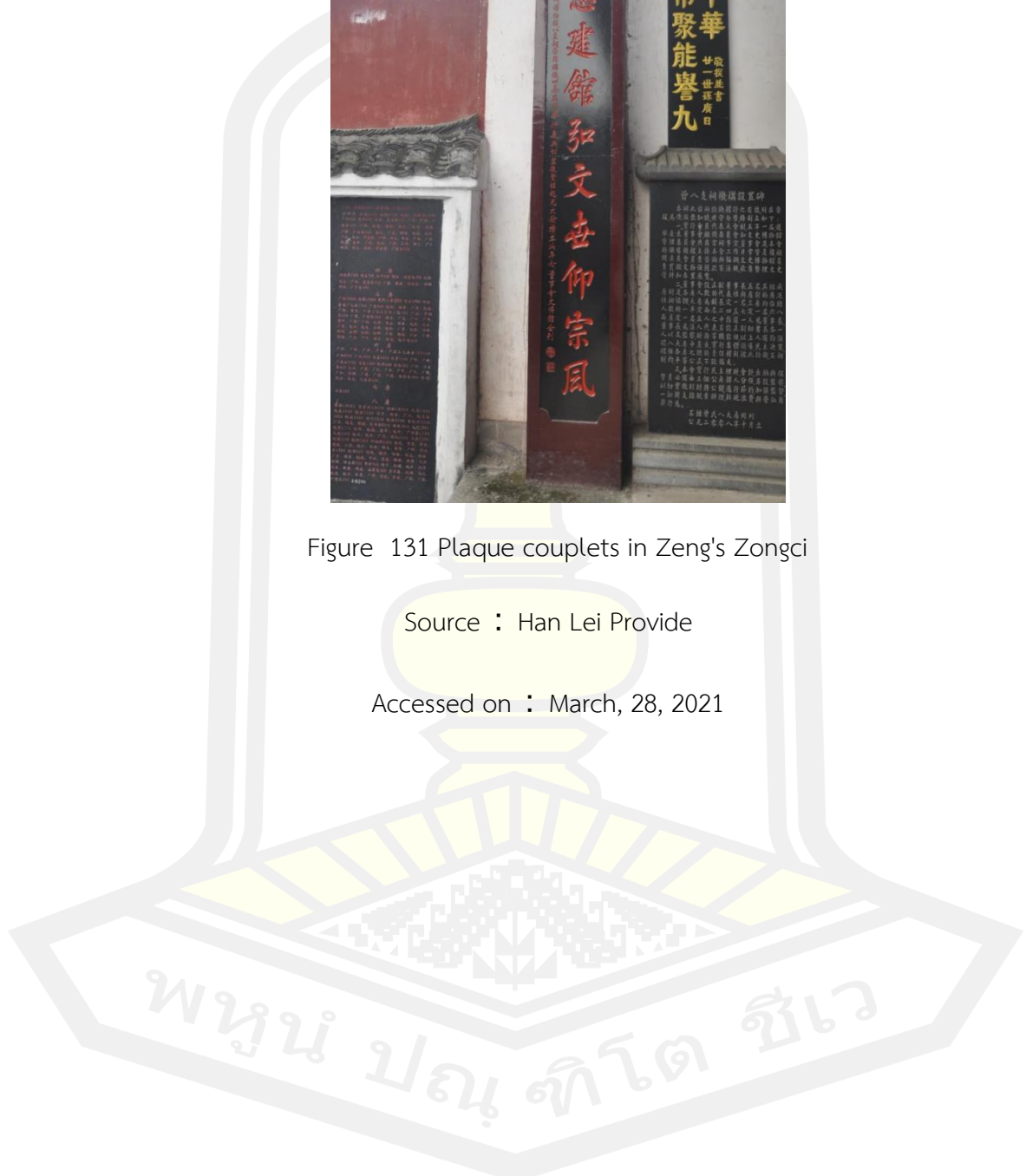




Figure 132 Stone carvings in the Zeng's Zongci

Source : Han Lei Provide

Accessed on : March, 28, 2021

The third part is to display the inscriptions and paintings of famous calligraphers and painters of previous dynasties all year round, hold exhibitions of fine works of Contemporary Native calligraphers and painters and hold cultural lectures from time to time, so as to help carry forward the excellent traditional Chinese culture and cultivate civilized and elegant social customs.

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Figure 133 Stone tablets in the Zeng's Zongci

Source : Han Lei Provide

Accessed on : March, 28, 2021

#### 2.3.4 Anti Japanese War site exhibition area

The first part, during the war of resistance against Japan, Wugang branch of Huangpu Military Academy and the third rear hospital were stationed in the ancient Zongci, leaving a large number of Anti Japanese slogans and "July 7th" Anti Japanese War monuments and other extremely precious Anti Japanese War cultural relics. It is planned to open a special exhibition room to reproduce the history of military and civilian unity and bravery in Gaosha area.

In the second part, more than 200 Anti Japanese martyrs are buried 300 meters to the right of Zongci. The newly renovated Gaosha Anti Japanese martyrs cemetery

is solemn and beautiful, which is an important base for patriotic education.



Figure 134 Gaosha Anti-japanese martyrs cemetery

Source : Han Lei Provide

Accessed on : March. 28, 2021

After integrating the museum, the Zeng's Zongci, as a public cultural service institution, plays a very important role in displaying and inheriting human civilization, promoting cultural exchange and improving the ideological, moral, scientific and cultural quality of the people. The Zeng's Zongci is a non-profit private museum open to the public free of charge. Its foundation is weak and its talent is weak. Its work is far from the requirements of the Modern Museum of corporate governance structure. It urgently needs the support of the state and the understanding and support of all walks of life, so as to play a role in the sustainable development of society and the revival of the excellent culture of the Chinese nation.

### 3. Sacrificial ceremony of the Zeng's Zongci

Tomb Sweeping Dayl is the most important festival of sacrifice in the Zeng's Zongci. Before the Tomb Sweeping Dayl, the family patriarch and members of the management committee will organize statistics on the list of people participating in the sacrificial ceremony of the Tomb Sweeping Day and collect the activity expenses. The people participating in the activity will share the activity expenses equally. The cost is usually about 50 yuan per person. The ethnic people will prepare sacrificial supplies such as paper flowers, plastic flowers, wreaths, incense candles, paper money and firecrackers in advance. Tomb Sweeping ceremony is held on the day of Tomb Sweeping Day, which is usually attended by all branches and families of the family, old and young. At 8 o'clock in the morning, the ethnic people participating in the sacrifice will gather at the gate of the patriarch's house. The Zeng family in Dongkou is prosperous in the local population. Ethnic people living in Changsha City, Huaihua City, Loudi City, Shaoyang City, Shaodong county, Xinshao County, longhui County, Dongkou County, Suining County, Chengbu Miao Autonomous County, Xinning County, Shaoyang County, Wugang City and other places will gather here.

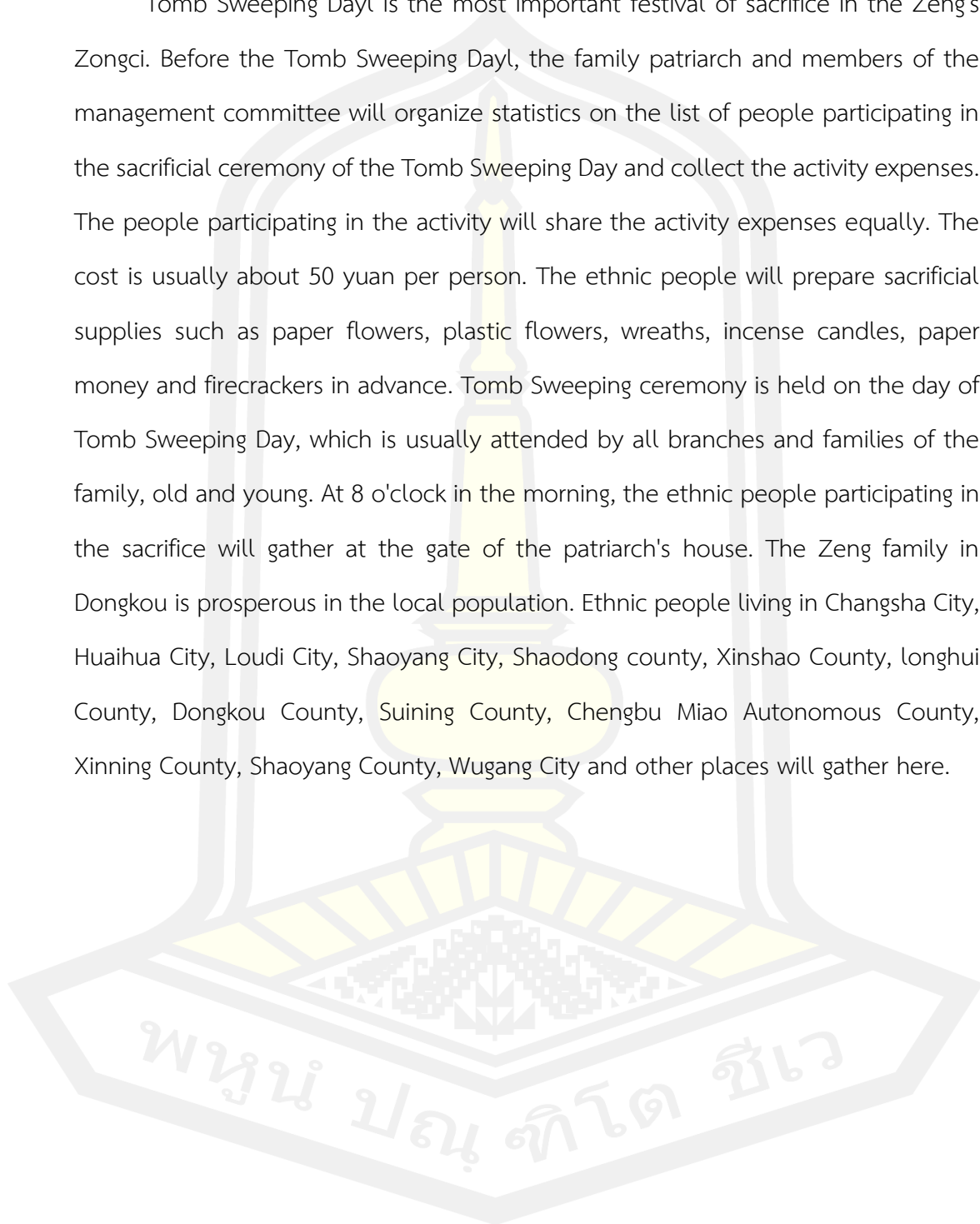




Figure 135 The Zeng clanman waited to gather at the patriarch's door

Source : Han Lei Provide

Accessed on : March, 28, 2021



Figure 136 The Zeng clanman prepare paper flowers, incense sticks and firecrackers for sacrifice

Source : Han Lei Provide

Accessed on : March, 28, 2021



Figure 137 The family steward is charging each clansman for his activities

Source : Han Lei Provide

Accessed on March, 28, 2021

The steward of the Zeng family rented 18 buses in advance, each of which can accommodate at least 38 ethnic people and serve ethnic people who do not drive private cars. A large number of ethnic people drive private cars to participate in sacrificial activities. They formed a fleet of dozens of cars and hung the flag symbolizing the Zeng family on the vehicles.

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Figure 138 The bus used for sacrificial activities

Source : Han Lei Provide

Accessed on March, 28, 2021



Figure 139 A private car belonging to the Zeng clan to participate in sacrificial activities

Source : Han Lei Provide

Accessed on March, 28, 2021

On March 28, 2021, more than 600 people attended the ceremony on the Tomb Sweeping Day in the Zeng's Zongci, which was large in scale. After the clan

gathered at 8 o'clock, the followers led the motorcade to start. First of all, we should collectively sweep the tombs in front of the tombstones of the first, second, third, fourth and fifth ancestors of the Zeng family in Dongkou.



Figure 140 The tomb of zeng's first ancestor in Dongkou

Source : Han Lei Provide

Accessed on March, 28, 2021

In front of the ancestral tombs, the ethnic groups burn paper money, burn incense, light candles, insert paper flowers and wreaths, set off firecrackers, invite a folk band to play gongs and drums, and the ritual students read out the memorial hall. Then they knock three heads in turn according to their generations and say some auspicious words such as praying for their ancestors to bless their family's health, excellent academic performance and make money. In addition, we should trim the grave, remove weeds on the grave, and plant trees next to the grave. Tomb Sweeping Day is the festival with the strongest atmosphere in the Zeng's Zongci, and it is also the festival with the longest sacrificial activities.



Figure 141 The Zeng's clanman holding incense and paper money

Source : Han Lei Provide

Accessed on March, 28, 2021



Figure 142 The band beating drums and gongs

Source : Han Lei Provide

Accessed on March, 28, 2021



Figure 143 The Zeng's clanman who worshipped and prayed at their ancestors' graves 1

Source : Han Lei Provide  
Accessed on March, 28, 2021



Figure 144 The Zeng's clanman who worshipped and prayed at their ancestors' graves 2

Source : Han Lei Provide  
Accessed on March, 28, 2021

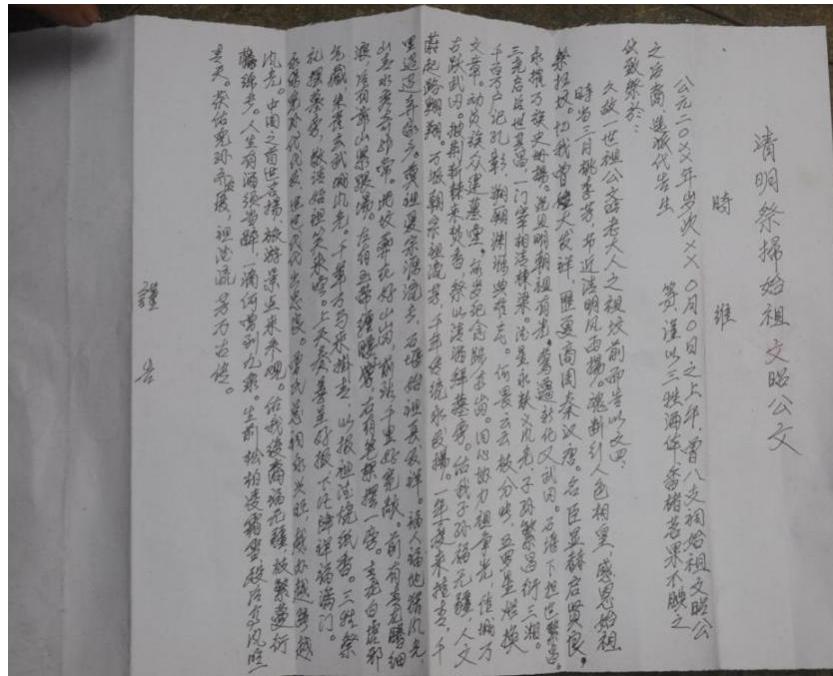


Figure 145 Sacrificial poem

Source : Han Lei Provide

Accessed on March, 28, 2021



Figure 146 The Sacrificial poem read out by the Lisheng

Source : Han Lei Provide

Accessed on March, 28, 2021

After the completion of the tomb sweeping ceremony, all the people will hold the family flag and follow the motorcade to the Zeng's Zongci. In the sacrificial hall used to display the ancestral tablets in the Zongci, there are more than 1000 ancestral tablets of various generations. Taking the family as the unit, the people will hold a salute and kowtow ceremony to all the ancestors of the family. After the sacrifice, the adults will distribute the tribute fruit for sacrifice to the children in the family, because the tribute fruit is considered to be the fruit with blessing and can bring good luck to the children.



Figure 147 The flag team returning to the Zeng's Zongci

Source : Han Lei Provide

Accessed on March, 28, 2021

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Figure 148 The sacrificial ceremony is taking place in the sacrificial hall of Zeng's Zongci

Source : Han Lei Provide

Accessed on March, 28, 2021

Later, the people of the clan had dinner in the Zongcil like New Year's Eve. While eating, the people of the clan talked about their work and life experience in the past yea.



Figure 149 A clansman who prepares meals for lunch 1

Source : Han Lei Provide

Accessed on March, 28, 2021



Figure 150 A clansman who prepares meals for lunch 2

Source : Han Lei Provide  
Accessed on March, 28, 2021



Figure 151 The member of the Zeng clanmans waiting for lunch

Source : Han Lei Provide  
Accessed on March, 28, 2021





Figure 152 The Zeng's clanmans at lunch

Source : Han Lei Provide

Accessed on March, 28, 2021

After lunch, the head of the family and the Steward will calculate the fees and expenses charged by the people for one day's sacrificial activities, and settle the accounts on the principle of refunding more and making up less. The unused funds will be returned to the people, which also means that the sacrificial ceremony of the Zeng's Zongci on Tomb Sweeping Day is officially over.

#### 4. The enlightenment significance of moral concepts within the family

Analyzing the role of ritual itself in the family is the key to understand it. In Chinese society, blood relationship and geographical relationship have become the main social relationships. Families and villages based on blood relationship constitute the natural space of people's daily life. Therefore, there is an important relationship

between Zongci sacrifice ceremony and people's moral concept and behavior. For example, the Zongci sacrificial ceremony is different from the static narration of written symbols. It is an on-site practical narrative behavior, which provides an important practical situation and field for the ethical education within the family, the adjustment of relations between ethnic groups, and the maintenance of the family moral community.

The reason why family is the basic unit of production and life in rural society is not only because of the blood relationship between family members, but also because family is a place for ethical education. Zongci sacrificial ceremony is a practical way of ethical education, which is reflected in many moral values in the ceremony, including filial piety to elders, diligence and thrifty and so on. The most simple purpose of the Zongci sacrificial ceremony is to remind future generations to respect their ancestors and not to forget their roots. Such as offering rice, burning paper money, burning incense, etc., is essentially a behavior of simulating the real scene, which confirms the presence of ancestors through the continuous holding of simulated behavior, so as to rationalize the performance of the ceremony. During the ceremony, the elders earnestly admonished their families by recalling and telling the excellent deeds of their ancestors.

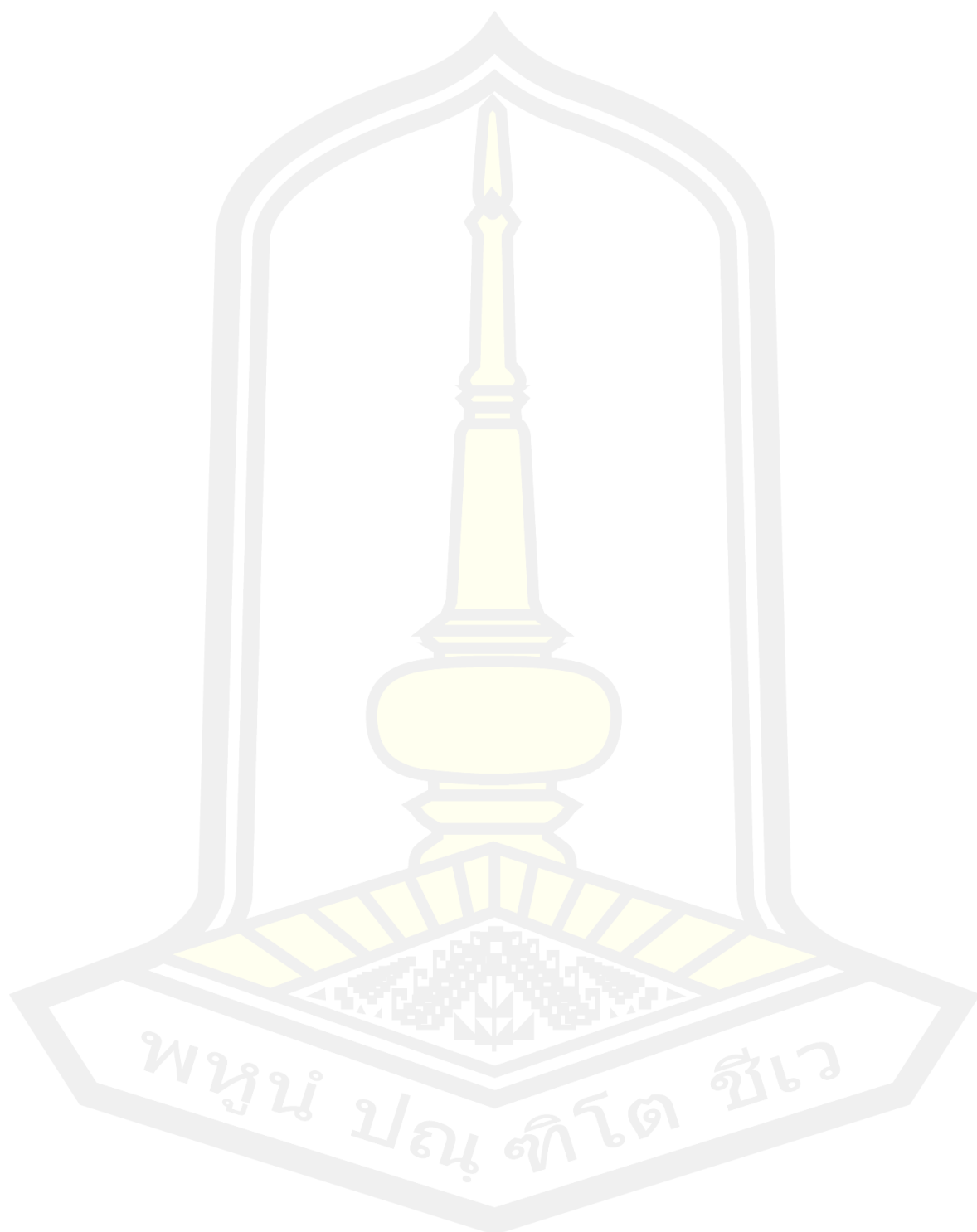
These informal narratives in the sacrificial ceremony of Zongci, "Storytelling the past life may be the most appropriate and effective way that the narrator can take without the help of symbolic tools such as words or pictures". (Li, X. Z., 2019, pp.43-57) Although the authenticity of ancestral deeds can not be verified, it constructs and continues people's imagined virtues in the name of ancestors, and expresses the moral expectations of the Zeng's people for future generations. The people of the ethnic group are also influenced by this ceremony and participate in it personally. All kinds of expected morality and ethics have evolved into a kind of

discipline in the hearts of family members and become an important content of family education. Therefore, in the ceremony, faith is often transformed into inner piety, and what family members really inherit is the moral life of their ancestors. (Chen, Q., 2021, pp135-141)

## 5. Summary

German anthropologist Alida Asman pointed out that the reason why space and place can play a role in the construction of cultural significance lies in their fixed and long-term relationship with the history of collectives such as families. (Alida, A. 2016, pp.343-349) The same is true for sacrificial rites. Rituals do not spontaneously have internal moral narrative functions. The mechanism of order production and maintenance is that rituals always run through the historical memory and current concrete life of families and Chinese society. Therefore, rather than fixing morality in social life and making the community an organic one. The Zongzi sacrificial ceremony itself is a kind of moral narrative, which supports the lasting continuation of regional traditional culture because of its practicality, presence and group characteristics. In a word, morality takes people's spiritual order as the core, and is also reflected in the identification of order by a relational structure. Ritual is a kind of moral practical behavior, which shows the picture of social life, which is the local connotation of Ritual: Zongzi sacrificial ceremony is not the embodiment of a certain structure or people's manipulation of symbols, pointing to a preset target system, but itself is the expression and confirmation of moral concepts and behaviors in families, families and villages. The power of morality does not lie in the functionality and mandatory regulations of the ceremony, but is internalized in the ceremony and plays the role of order calibration with the holding of the ceremony. For Chinese social life, ceremony is not completely separated from morality and order. People do not need a procedural and institutionalized sacred Carnival to achieve structural integration,

but accept the acculturation of traditional culture in the ceremony of daily life



## CHAPTER 7

### Conclusion and Prospect

As an important part of Chinese festival culture, Tomb Sweeping Day condenses the common cultural memory of the Chinese nation. The Zongci at Dongkou will hold a grand sacrificial ceremony whenever the Tomb Sweeping Day comes, which is not only conducive to carrying forward filial piety and family affection and awakening the common memory of the family, but also promote the cohesion and identity of family members and even the nation.

#### 1. Research Summary

This paper reviews the social memory, development process and historical function of Dongkou Zongci, and analyzes the internal causes of the change of Zongci function and the characteristics of the new era: in the feudal society, because it was difficult for state power to reach rural areas, the state used patriarchal organizations to govern rural society. At this time, Zongci was not only a place of sacrifice, but also the center of public affairs management and the basis of educational function; During the Anti Japanese War, Zongci was provided to the Chinese army as a war headquarters, rear hospital and military academy for training soldiers. Its connotation rose from family to nation; Before the founding of the people's Republic of China and the reform and opening up, the state adopted various political interventions in order to strengthen the new political power. Most of the Dongkou Zongci were transformed into primary schools or granaries, no longer held sacrificial activities, the public deliberation function no longer existed, the social education function was transformed into a school carrying forward socialist values, and the traditional function changed; Until after the reform and opening up, the state revived the Zongci culture. However, before the reform and opening up, the Zongci was changed to other uses and seriously damaged. Therefore, the traditional

functions of Zongci have only been restored limited. The activities of Zongci are limited to ancestor worship and clan affairs, and the Zongci has lost its former majesty and sanctity; Under the state's vigorous promotion of traditional culture and emphasis on rural cultural construction, the Zongci cultural heritage has been valued and utilized, sprouted new social functions, played the role of the center of village cultural activities, and had an impact on the ideology and morality of ethnic people and the cultural value literacy of local residents. It has experienced from the social moral education in the traditional period to the Dongkou Zongci that adjusts its own function to meet the needs of modern society. The function of Zongci is more expressed as cultural function and socio-economic function, and sacrificial activities are more expressed as a cultural form. Historically speaking, Zongci can reflect the political environment and social appearance of the historical period to a certain extent. The functions of Zongci are inseparable from the national political environment, rural governance transformation and rural social needs. Affected by the national and social environment in a specific period, the social memory and meaning functions of Zongci are also changing.

As a cultural relic, Dongkou Zongci has tourism value, comparative advantages in tourism development and utilization, and great potential in tourist market. With the strong support of Dongkou county government for tourism development, it has great development potential and prospects. Therefore, the tourism development of Dongkou Zongci needs to establish the correct concept of sustainable development, pay attention to cultural experience, deepen cultural connotation and integrate tourism resources, and then put forward the need to actively demand the help of enterprises, strengthen infrastructure construction, create Zongci experience products, integrate Zongci resources, combine surrounding natural resources and hold "world Zongci", Tourism development and utilization strategies such as

"Dongkou Shijiang" festival activities, strengthening regional tourism cooperation, strengthening education and publicity, so as to realize the sustainable development of Dongkou Zongci tourism.

## **2. Insufficient research**

The tourism development and utilization of Dongkou Zongci is still in exploratory research. It is necessary to have an overall control over the local tourism market and Zongci and a large number of basic research work. The author has little talent and learning and limited conditions. There may be the following deficiencies:

2.1 For the research on the historical function of Dongkou Zongci, the data are mostly the newly written genealogy and interview records, and its accuracy, objective authenticity and integrity need to be verified.

2.2 This paper analyzes the internal causes and characteristics of the social memory and functional changes of Dongkou Zongci from the macro perspective of the state and society, but fails to systematically and deeply study the role and development trend of the functional changes of Zongci from the perspective of local villagers and ethnic people. At the same time, the development of Zongci tourism is mostly based on the tourism market environment, and there is no systematic and in-depth normative research.

2.3 Because tourism is a comprehensive industry and the overall situation of Dongkou county and Dongkou area is not fully understood, it is proposed that whether the tourism development and utilization of Dongkou Zongci is more in line with the current development and utilization of local Zongci needs to be further discusse.

2.4 Because there are few documents dedicated to the development of Zongci tourism and Zongci in Hunan, they only pay attention to the universality of

Cultural Heritage related research, do not fully consider the particularity of Zongci cultural tourism development, and the guidance of Zongci tourism development countermeasures is limited.

### 3. Research prospect

In view of the shortcomings of the research on Dongkou Zongci and the limitations of the current research in the academic circles, the following two aspects need to be strengthened in the future.

3.1 Strengthen functional coordination research. While strengthening the investigation of Dongkou Zongci culture, we should deeply study the coordinated development of Dongkou Zongci function from the perspective of the relationship between local clan activities, other social activities and tourism development, and strive to explore a feasible scheme to maximize the benefit of resource utilization.

3.2 Strengthen the research on tourism development and resource protection. Most of the research focuses on the fields of architecture and sociology, and rarely extends to tourism. Scholars are encouraged to study Zongci from the perspective of tourism, deeply analyze the characteristics of Zongci tourism development, and put forward beneficial tourism development strategies, which is not only conducive to the protection of Zongci, but also bring economic benefits, realize the sustainable development of Zongci, and provide reference for the future development of Zongci tourism all over the country



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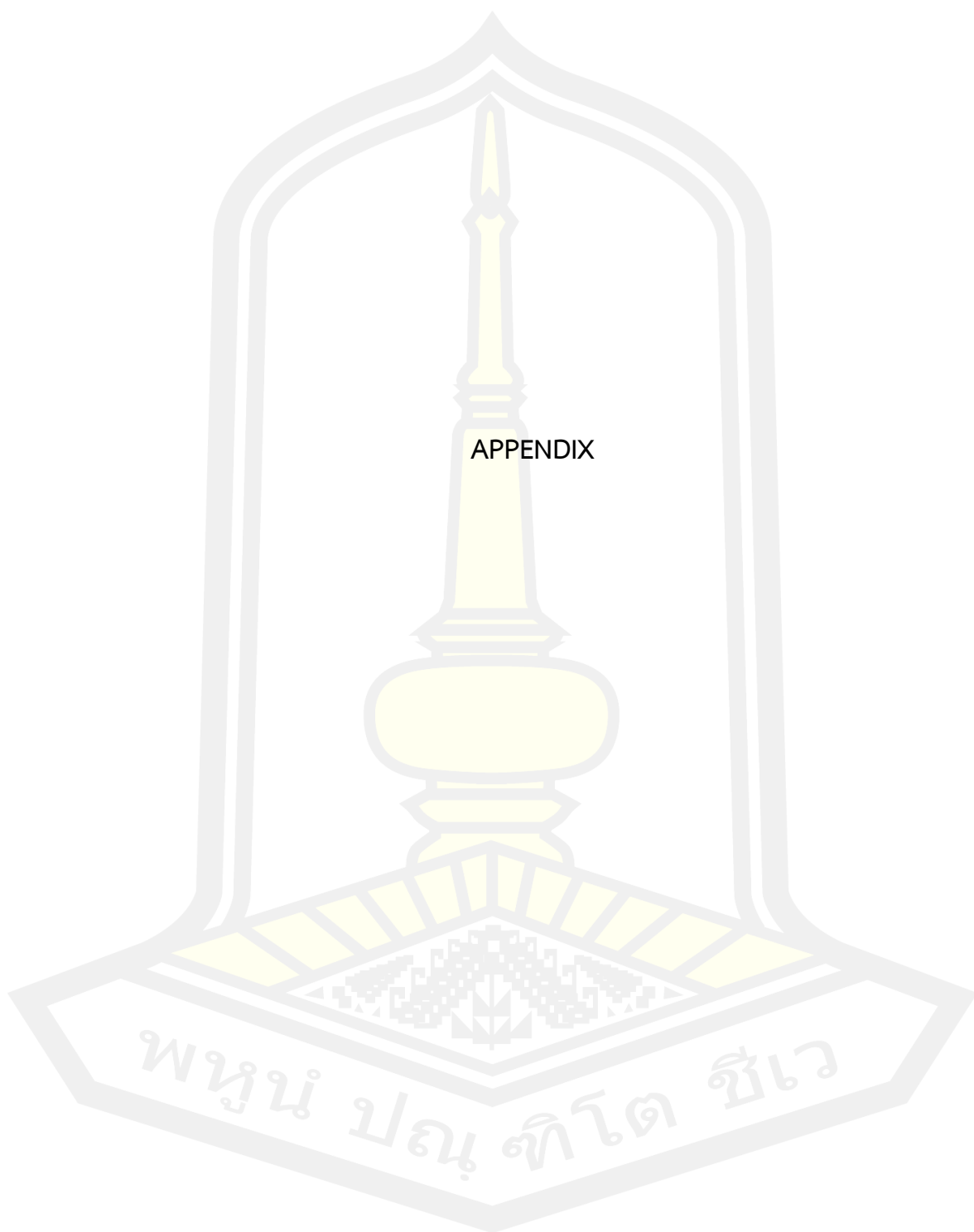
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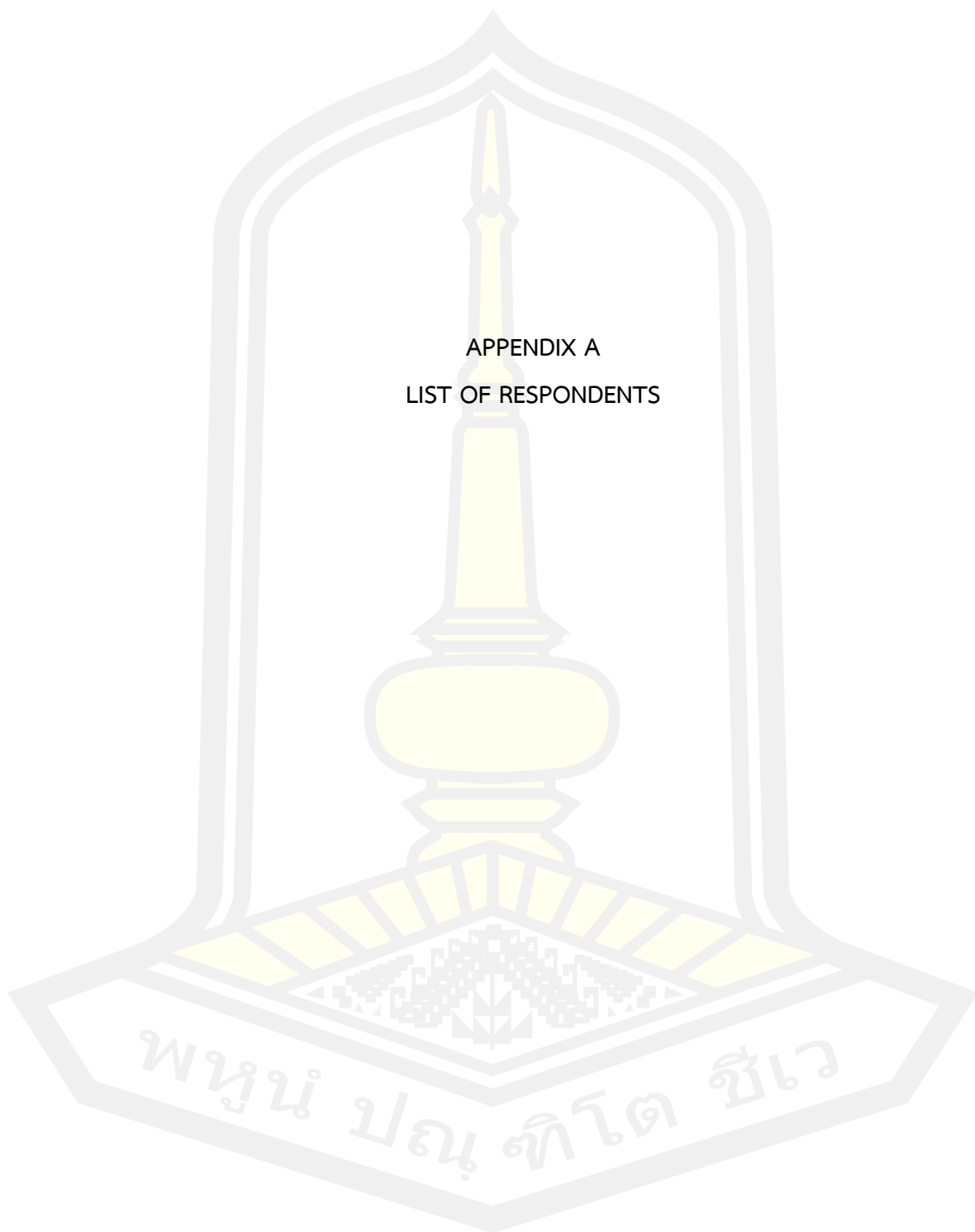
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APPENDIX

พหุจน์ ปณฺ ทัต วิเว

APPENDIX A  
LIST OF RESPONDENTS



## LIST OF RESPONDENTS

- Director Li (2020, 2021). Cultural relics management staff of Shaoyang municipal Party committee. Shaoyang municipal Party committee office, Hunan Province, China
- Han, B., (2021). A tourist from Heilong Jiang Province, China. The Zeng's Zong Ci, Gaosha Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Huang, H., (2020). A member of the Huang's family.Beita district name decoration design company, Shaoyang City, Hunan Province, China.
- Huang, L. (2021). A member of the Huang's family.Daxiang district, Shaoyang, Hunan Province, China.
- Huang, H.B., (2021). A member of the Huang's family.Shuangqing district, Shaoyang, Hunan Province, China.
- Liao, S.F., (2020). A member of the Liao's family.Shuangqing District, Shaoyang City, Hunan Province, China.
- Liao, F.H., (2020). A member of the Liao's family.Daxiang district, Shaoyang, Hunan Province, China.
- Liu, Y.N., (2021). A tourist from Sichuan Province, China. The Zeng's Zong Ci, Gaosha Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Liu, Y.J., (2021). A tourist from Sichuan Province, China. The Zeng's Zong Ci, Gaosha Town, Dongkou County, Shaoyang City, Hunan Province, China
- Liu, M.M., (2019, 2020, 2021). The wife of a member of the Tan's family.The Tan' Zong Ci, Shijiang Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Liu, Z.B., (2021). A tourist from Sichuan Province, China. The Zeng's Zong Ci, Gaosha Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Li, L., (2019). A tourist from Huaihua, Hunan Province ,China. The Zeng's Zong Ci, Gaosha Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Luo, H. (2019). A tourist from Changsha, Hunan Province ,China. The Zeng's Zong Ci, Gaosha Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Qing, J.F., (2020). a villager Shijiang Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Qing, K.W., (2020). a villager in Shijiang Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Song, L.Q., (2021). A tourist from Heilong Jiang Province, China. The Zeng's Zong Ci, Gaosha Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Tan, Q.Y., (2019, 2020, 2021). A member of the Tan's family.The Tan's Zong Ci, Shijiang

- Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Tan, R., (2019). A member of the Tan's family. The Tan' Zong Ci, Shijiang Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Tan, D.J., (2021). A member of the Tan's family. The Tan' Zong Ci, Shijiang Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Tan, D.S., (2020). A member of the Tan's family. The Tan' Zong Ci, Shijiang Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Tan, Q.S., (2021). A member of the Tan's family. The Tan' Zong Ci, Shijiang Town, Dongkou County, Shaoyang City, Hunan Province, China.
- Wang, Y.F., (2021). A member of the Wang's family. Qiliping, Shaoyang City, Hunan Province, China.
- Wang, Y., (2021) A member of the Wang's family. Liziyuan, Shaoyang City, Hunan Province, China.
- Xiao, Y., (2021). The wife of a member of the Zeng's family, Kangqiao Mingmen community, Beita District, Shaoyang City, Hunan Province, China.
- Xiao, Z.F., (2021). A member of the Xiao's family. Dongkou County, Shaoyang City, Hunan Province, China.
- Xiao L.H., (2021). A member of the Xiao's family. Shuangqing District, Shaoyang City, Hunan Province, China.
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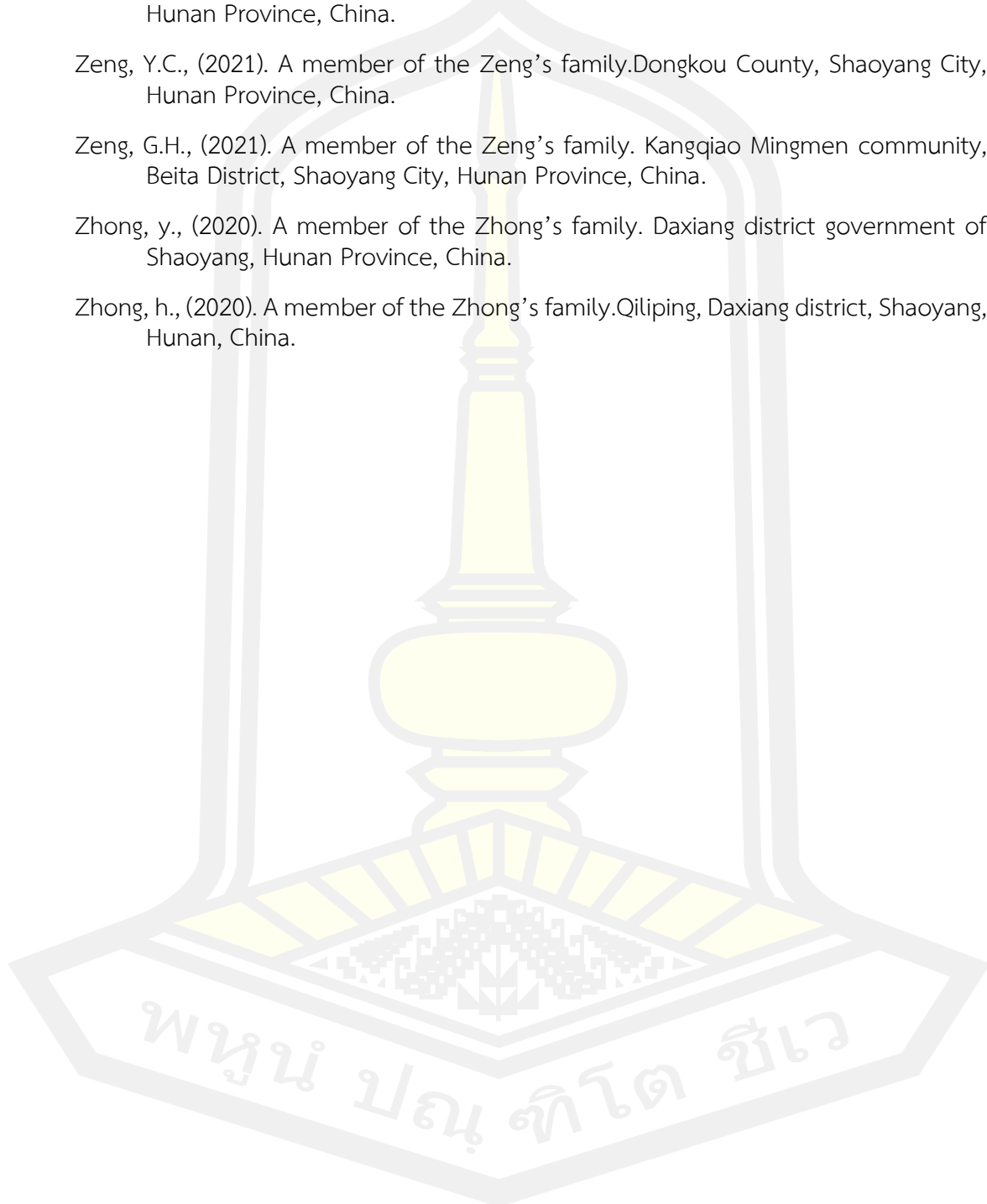
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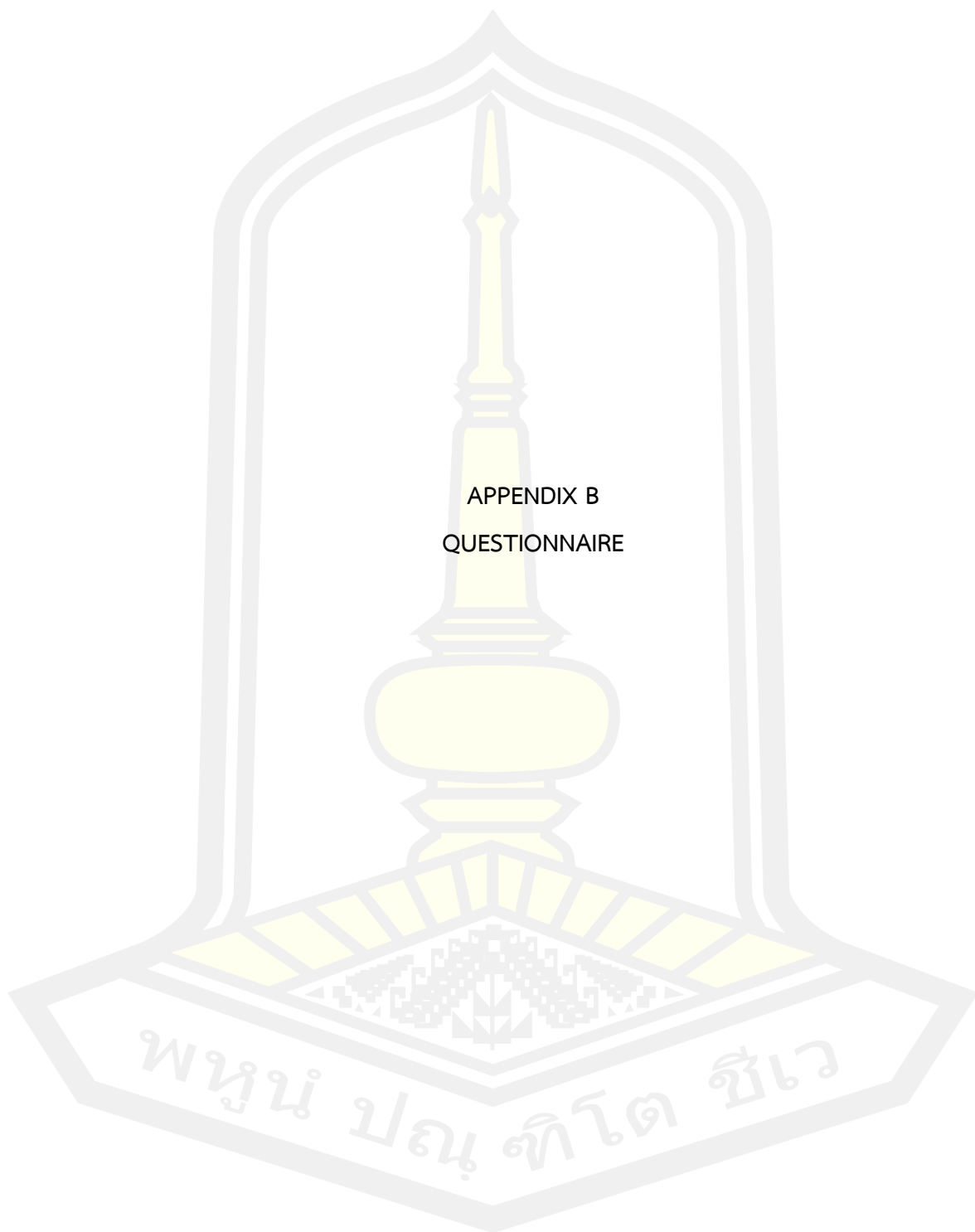
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APPENDIX B  
QUESTIONNAIRE





## QUESTIONNAIRE

For questionnaire of Zong Ci  
Zong Ci in Hunan province:

A place of Social Memories and Meaning Changes of Ancestral Hall in China.

Interviewee Name.....Gender.....

Age.....Education Level.....Occupation.....

Religious Belief.....Address.....

1. Which village or town do you live in Dongkou county?
2. Does your family have a local Zong Ci?
3. Through what channels did you learn about the development of Zong Ci culture?
4. Do you usually go to the family Zong Ci? When will you go?
5. What role do you think Zong Ci play in your family? (the clansman replied) / what role do you think Zong Ci play in the rural society where you live? (villagers who are not in the same clan answer)
6. Who are the most impressive family ancestors in your memory? Why impressed?
7. Do you know the funny stories or legends in the family?
8. Do you have any impression of the situation in the Zong Ci during the Anti Japanese war? What people and deeds do you know about this period?
9. Do you know anything about Zong Ci in the period of collectivism? What changes took place in the Zong Ci function of your family at that time? Where are the Zong Ci buildings not well protected?
10. Since 1978, what efforts has your family made to revive the Zong Ci culture?
11. What do you think has been done well in protecting Zong Ci? What are the shortcomings? What would you recommend?
12. How do you think we should use and develop Zong Ci?
13. Do you know the value or significance of protecting Zong Ci and ancient buildings?

## BIOGRAPHY

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