

## **The Imprint of "Dao Xian Xin Xue" in Huizhou Local Chronicles in the Late Qing Dynasty**

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**Abstract:** The new learning of Dao and Xian is the third endogenous academic transition which began in the years of Daoguang and Xianfeng in Qing Dynasty. Due to the failure to put forward an effective plan to save the nation, in the "Western learning" - based "new learning" under the cover of eclipsed. "Dao Xian Xin Xue", a collection of local chronicles compiled during the Tongzhi period, not only provided a first-hand source of historical materials for later generations. It also provided convenience for the study of the academic thought, academic style and social atmosphere of Huizhou scholars in the late Qing Dynasty. The study of ancient Huizhou from the perspective of "new learning of Taoism" can contribute to the study of "Huizhou studies". It can also help the development of historiography history and historiography theory in Qing Dynasty.

**Key words:** Qing Dynasty; Huizhou; Local Chronicles; Dao Xian Xin Xue

"DaoxianXinxue" began in the Daoguang period, developed in the Xianfeng period, caught the Tongzhi Dynasty, the "Western Learning" immersion is not sufficient, it has obtained a good space for development, as for Guangxu, Xuantong time, "Xinxue" took its place. "DaoxianXinxue" is the last important turning point in the Qing Dynasty's academic "three changes" (in addition to Mr. Wang Guowei's view, Mr. Pi Xirui also called the "three changes" in his writings, and this example is often used in subsequent intellectual histories), and its academic guiding ideology is "to do what the predecessors do not do", and its distinctive characteristics are endogeneity, pluralism and openness, including the application of the world, the rise of various studies, and the intersection of China and the West. The academic research on "Daoxian New Studies" has achieved certain results, and it has the characteristics of phases (in terms of time,

which is manifested as the discontinuity of academic achievements and the cross-temporal nature of individual scholars' research), convergence (interdisciplinary interaction), and comprehensiveness (covering a wide range of contents). Due to the limitation of subjective and objective factors, its content is not complete, its research methods are relatively scarce, and the scope of influence is also limited.

### **1. Overview of "Tongzhi Yixian Three Chronicles".**

Yixian County is a world cultural heritage site, a national historical and cultural city, a national ecological demonstration zone, and a strong tourism county in China. Just as the Qing Dynasty Ci Jinshi was born - Muyang Wu Dianhua, the magistrate of Yixian County, wrote in the "Original Preface to the Chronicles of Yixian": "Yizhi is a city, the most ancient by the Qin and Han dynasties, more than 2,000 years ago."

The Qing Dynasty gave the same Jinshi background - Yixian County Governor An Yi Zhan Xiling sorted out the context of the Yixian County Local Chronicles in the "Yixian County Continuation Chronicles": "Yizhi was created in the former Ming Dynasty Zhengde Xin Si Governor County Affairs Chen Jun Jiuchou, Zhongfan four series, to the current dynasty JiaqingRenshen, for the former order Wu Dianhua last follow-up. In July of the third year of Daoguang (1823 AD), the Qing court because Anhui had not revised the local chronicles since the 26th year of Qianlong (1761 AD), and the source of historical materials for the general chronicles was limited. As for the origin of the name of "Yixian Sanzhi", it is because "one is repaired in JiaqingRenshen, and then repaired in DaoguangYiyong, and three repairs are in Tongzhi Wuchen today." At that time, the great disaster was at the beginning of the peace, Feng Yu Xiuzhi, Yongtai and the people of Yi

discussed the name of the real Yan, only when it was called Ren Shen Xiuzhi, the old book was not finished, it seemed to be created because of this, so it was not a series, the name was called Yi County Chronicle, the Zhi of Yi You, although the matter increased, and the case was actually for some reason, a total of one series, the name of Yi County continued to be recorded. These two aspirations are the ..... of the war Fortunately, there is still a collection of Erzhi, and it is republished, and it is enough to pass on the letter. Since the second unitary, more than 40 years have passed, more so in the interview, the interview should be detailed, the large volume of sub-heading, and according to the precedent, should be called Sanzhi. ”

## **2. The Change of Appearance - Check and Fill in the Gaps**

"Qianjiadao is the flourishing period of the compilation of Huizhou Prefecture and County Chronicles in the Qing Dynasty, which is a reflection of the economic prosperity of Huizhou in the Qing Dynasty at the cultural level, and it is also the product of Huizhou's gradual development of the Qing Dynasty's cultivation of Zhizhi and the compilation of its predecessors." Compared with the previous chronicles, "Tongzhi Yixian Three Chronicles" first presents the perfection of the style. The table of contents of "Jiaqing Yixian Chronicles Daoguang Yixian Continuation Chronicles" is as follows: Frontispiece: Preface, Title of Xiuzhi, Ordinary Cases; Volume 1: Charts (Diagram of Divisions, General Map of Mountains and Rivers, Map of City Walls, Map of County Bureau, Map of the School Palace, Map of the Academy, Map 1 of the Waterways of the Township Capital, Map 12 of Mountains and Rivers, Chronicle of History); Volume 2: Geography (Divisions, Territories, Mountains and Rivers, and Rural Capitals); Volume 3: Geography (Customs, Properties); Volume 4: Career Records (County Position, School Position, Military Position, Famous Eunuch); Volume 5: Election Chronicles (Kedi, Recommend, Gongsheng, Shieun, Wuke, Wuzhi, Fengyin); Volume 6: Character Chronicles (Eunuchs, Loyalty, Confucianism, Filial Piety, and Quality); Volume 7: Portraits (Shangyi, Wen Yuan, Wuluo, Yinyi, Art, Yuxian); Volume 8: Portraits (Lienu); Volume 9: Political Affairs Chronicles (Hukou, Fields, Enlistment, Warehousing, Chengyuanfang City,

Public Office Post Transmission); Volume 10: Political Affairs Chronicles (Schools, Academies, Yixue, Guild Halls, and Workshops); Volume 11: Political Affairs Chronicles (Ritual Ancestral Hall, Bridge, Pavilion, Pond, Xiangyi Relief, Yangji Tomb); Volume 12: Magazines (Books, Monuments, Temples, Outside the Square, Gleans); Volume 13: Art and Literature (Song Wen); Volume 14: Art and Literature Chronicles (Yuan Mingwen); Volume 15: Art and Literature Chronicles (Guo Chao Wen); Volume 16: Art and Literature Chronicles (Poems, Zhiyuan, and Babas).

The table of contents of the "Three Chronicles of Tongzhi Yixian" is as follows: Frontispiece: Preface, Title of Position, Ordinary Examples; Volume 1: Charts (Territorial Opening Map, Ancient Water Map, Territorial Defense Map, Continuation Chronicle); Volume 2: Geography (Mountains, Rivers, Metropolitan Maps); Volume 3: Geography (Customs, Properties); Volume 4: Career Records (County Position, School Position, Military Position, Famous Eunuch); Volume 5: Election Chronicles (Supplemental Chronicles, Kedi, Recommend, Gongsheng, Shieun, Wu Kedi, Wuzhi (Military Merit), Fengyin); Volume 6: Character Chronicles (Character Supplement, Eunuch, Loyalty, Confucianism, Filial Piety, and Quality); Volume 7: Portraits (Shangyi, Wen Yuan, Wuluo, Yinyi, Art, Yuxian); Volume 8: Chronicles of Characters (Lie Nu (filial piety and virtuous martyrs, martyred women surnamed Wei, Jiexiao surname Wei)); Volume 9: Political Affairs Chronicles (household registration, fields, enslavement, warehousing, city walls, office post transmission); Volume 10: Political Affairs (Schools, Academies (Examination Sheds), Yixue, Fangbiao); Volume 11: Political Affairs (Rituals, Ancestral Halls, Bridges. Tingyu, Tangwei (with a ban on burning and digging), relief (Yangji), righteous mounds, persuasion of burial); Volume 12a: Magazines (books, monuments, temples (towers), squares, relics); Book XIIB: Chronicles of the Military; Volume 13: Art and Literature Chronicles (Supplement to Song Wen); Volume 14: Art and Literature Chronicles (Supplement Yuan Mingwen); Volume 15: Art and Literature (Literature of the National Dynasty (Geography, Officials, Political Affairs, People, Military Affairs, Book Preface)); Volume 16: Art and Literature Chronicles (Geography, Officials, Political

Affairs, People, Military Affairs, Inscriptions), Chronicles, Chronicles, Proofs, Forgeries); At the end of the volume: Addendum, Postscript.

From the comparison of the catalogues, it can be clearly found that even if the guiding ideology is "to distinguish matters still according to the previous chronicles, with geography, officials, elections, people, and political affairs as the key link, crowned with charts, and then magazines, art and literature", "Tongzhi Yixian Sanzhi" still adds military (that is, records of war, war literature), society (new items such as "persuasion of funeral" and "tower"), and family and country consciousness (especially notably in the addition of "filial piety, virtuous martyrs, martyrdom" and other items in the "women"), which contains new factors in the unchanged. In addition, "Jiaqing Yixian Chronicles Daoguang Yixian Continuation Chronicles" has a total of 1,192 pages, and "Tongzhi Yixian Three Chronicles" has a total of 1,366 pages.

The second is to conduct special research on "interpretation of the Tao." "All the learnings that arose after the Daoxian Dynasty, including the modern scriptures, Song studies, Zhuzi studies, and Buddhism", "Volume 12 • Magazine • Temple View" mentioned that "Dongshan Nunnery contains the previous chronicles, Daoguang Zhong Jiang Guangyu and other set repairs, Xianfeng Yimao Nunnery was destroyed in the regiment to practice killing thieves, to the sixth year of Tongzhi, the surnames donated to build, Jiangwei City inscription Lianyun: 'Also saints and immortals, the three religions are the same; That is, the heart is the Buddha, and the east mountain is different from the west sky'. The "three religions" of Confucianism, Buddhism and Taoism began to intertwine and converge since the Wei and Jin dynasties, and by the Qing Dynasty, Buddhism and Taoism had been integrated into the daily life of the people. This passage demonstrates the strong inclusiveness and vitality of the sinicization of religion, and is a form of cultural self-confidence.

In "Volume 15, Art and Literature, Magazines", Yu Zhengxie's "Narrative of the Temple" was recorded, and the "true and false" Du Mu at that time was verified "Du Mu received silver in May of the sixth year of Tang Tianbao, and the Ministry of Worship gave it..... It's Song Yuanyou, and there is a price for it, and it's three hundred thousand..... The monks and

Taoists are allowed to enter and accept the palace at a regular time..... In the eighth year of Shunzhi, on the monk, the Taoist silver to the trivial non-body, in the future will never be exempted from silver. If there is a request to give the degree, the state and county will confirm the investigation and report it to the Department of Justice. Fifteen years, to the Manchu and Han Wen degrees, is after repeated stops, to the early years of Qianlong, the system of the degree of Mu was abolished, Kangxi 50 years of December Ding Mao, in addition to the original temple, its creation, addition and repair of the permanent ban. Today's monks and Taoist temples are inscribed with the word 'rebuild' to avoid creation and addition..... The monk pretended to support the old name and covered himself with it, and the current monk or Tibetan ancient degree deceived the people and claimed to be an official. I also saw a young monk, saying that he had a degree, and he was very surprised, Suo Guan, it was the precept of Fayuan Temple, and he didn't know what the degree was. Therefore, in view of the popular social background of Buddhism and Taoism, in order to alert readers, in this article, the author sorts out the development process of false degrees and the elements that need to be paid attention to distinguish, which is quite practical.

The third is the transformation of the study of evidence and the study of gold and stone. After the Qing Dynasty's style of examination was victorious, and after the Tao and Xian, under the influence of the new ideological emancipation, the examination was no longer limited to the pile of old papers, and the combination of gold and stone science could burst out of new sparks: in the "Volume 12 • Magazine • Historic Sites" corrected the defects in the former local chronicles - "Shangtang Mountain is in the southeast of Huling, and the old chronicles of the mountain name are not contained. To describe it in the words of later generations, it is "multidisciplinary interdisciplinary", using a variety of ways and means to verify the name and origin of the monument, investigate the error, check and fill in the gaps, and seek future generations.

### **3. The Change of the Kernel - Applied to the World**

Local chronicles usually contain only stories from previous generations. Recording recent

people and events is susceptible to various influences such as politics and subjective feelings. Therefore, the scholars of the Qianjia period basically studied the evidence and exegesis, and almost none of them wrote the history of the time. "Tongzhi Yixian Three Chronicles" bluntly stated: "The military affairs chronicles are contained in this official document, and since they are recent things, they cannot but contain the names of their neighbors, and then stop writing directly according to the facts," which is one of its academic innovations. In the view of those who whitewash the peace and sing praises of virtue, some soldiers have nothing to worry about, the emperor's grace is vast, and the hair and twist cannot be formed into the climate, and the local chronicles, as an important reference book for readers, are obstructive to the view, so in the process of compiling some local chronicles, they deliberately weakened the local peasant rebel army in order to create the political purpose of "peace in the world". In the "Three Chronicles of Tongzhi Yixian County", even if it is limited to the style of the previous chronicles and has not been reconstructed as a whole, it is still realistic to seek truth from facts, and systematically record the Taiping Heavenly Kingdom Movement that originated in Guangxi and its impact on the local area. Pay attention to the current and recent events, record the ins and outs of the war, so that readers can understand the causes of the war and feel the cruelty of the war: "Renziyi County fell, grinding Changping, killing for food, slightly human soldiers, and harassing the four townships." Even sometimes the battlefield is so tragic that "the corpse is more than 40 miles away", looking at it, it can't help but regret it, and it makes the talents of the world think about the best way to help the world, which is thought-provoking.

On the red line of "without a little judgment", the local chronicle sounded the alarm bell to the contemporaries and future generations by quoting the "edict of the lord": "When the military affairs are not peaceful and the people's livelihood is in distress and displaced, the imperial court wants to increase the intention to compensate the people, so as to treat the people as if they were injured, but the imperial history asks the people to collect donations according to households, grains, and villages in various places outside Beijing. In

the past, the salary was increased and paid, so that the people's resentment boiled..... It is desirable to use the imperial court to exploit the small people, shake the state capital, and take the constitution drafted by Guixiang as desirable, which is beneficial to the national economy and people's livelihood. Crazy heartbreak, no more! "You can't do everything you can to catch fish, that is, the author's heartfelt words, paying attention to people's livelihood and developing production is the way to break the situation.

In the "Volume 16 • Art and Literature • Poems" of "Three Chronicles of Tongzhi Yixian" (unless otherwise specified, hereinafter refers to this book), there is also a poem by Zeng Guofan, one of the "Four Famous Ministers of Zhongxing" in the late Qing Dynasty, written on the ninth day of the eighth month of the third year of Tongzhi - "The Title of Tang Ben<ShuowenMubu> Ying Mo Heting Filial Piety": There are more shelf forests than bamboo shoots, how can I see Tang Ben in the world? Mo Jun is a very strange volume, and he writes about Yun Ziyuan and Shi. Q: What is the treasure of this volume? How many people are circulating obscure? The gentleman's words are few things, and the remnants of the paper are gloomy and cannot be divine. The wealthy family knows the noble brocade jacket, who will pity the scarf in the alley? Yixian Lingjun gave it to me, and he began to spit out the strange stars. Xu Shu is inferior to 200 words, and the ancient mirror sweeps away thousands of miles of dust. The seal text has been different from the customs, and the explanation is particularly refreshing. Qianjia is an old Confucian and elegant, and the southeast is strict and peerless. Just a hundred words are searched, and it is difficult to swarm up! The darkness is in line with this book, and the ancient rut is in line with the present Kalachakra. It is known that Xu is still reckless, and he has misled several generations of empty followers. When I heard this, I was as quick as a withered willow rubbing a horse. I used to accompany Shu Yin, and I was quite stupid about the six scholars. The four seas are busy and busy, and the flesh of the ten years is exhausted. But the old sacrificial wine of Sinan Pavilion, what is the old learning in me. Anderputian breathed the gun, and returned to the closed account to note "Fan General". The poems contain words such as "Qianjia Lao

Confucian" and "Old Learning", which can glimpse the change of academic atmosphere, as well as the inclusiveness and openness of the academic style of the local chronicle, which is in line with the core of the idea of applying the world to the world.

Another example is written in "Volume 11 • Political Affairs • Persuasion of Burial", due to the reasons of soldiers, escape, feng shui, good luck and evil, it is very common for Yixian County to "expose the coffin and not bury", and there are even a large number of corpses thrown in the wilderness. In response to this situation, the compiler "for the sake of compassion, wanted to speak and persuade, fearing that one person's private words would not be enough to win trust, and cited the imperial precepts and the ancient and modern sages and sages, and those who were enough to awaken their minds and eyes were all in one volume, and they were awarded to all the people of Zi, so that the people of Wu and Yi could have a moving view" and so on.

Finally, there is the relative improvement of the status of women. There has always been an entry in the local chronicles for "The Daughters of the Lie", that is, the inclusion of women who conform to the Confucian ideological and moral norms, and serve as a model for the norms of female behavior under the rules of men. Another innovation was made in the local chronicle: "Yizhi, the old women of the column had the purpose of filial piety, martyrdom, and virtuous longevity, and they are still examples today. However, from Xianfeng Jiayin to Tongzhi Guihai, Yi was repeatedly soldiered, and the martyrs of women can be described as martyrs, and virtuous, filial piety, chastity, and festival are among them, not only the word martyr can be generalized..... Kuang Dian Zhao exhorted not to recover. For example, Yu Shizhen's wife He Shi "suitable for the west of the city, Xinyou, thieves, throwing into the water, and recovering from death"; The compiler tried to arouse the reader's feelings of family and country by recording these deeds that are difficult for ordinary men to do, and also relatively improved the social status of women from the side, which is awe-inspiring.

In addition, in "Volume 12 • Magazine • Collection", the deeds of the talented girls Wang Jue and Qian Yan are recorded: "Wang Jue..... Young and sensitive, inheriting his father's training, working poetry, singing and

harmony with his brothers, long refining art, part-time regular script, line calligraphy..... It is said that his book is like Tongcheng Zhang Lunying. "Qian's, Mingyan, No. Leshan, can write cursive, move the pen vigorously, live in Zhejiang with her husband, dozens of female disciples, the book has been handed down to this day, and there are a lot of ink." The introduction of the two talented women in the "Magazine Collection" cannot help but confuse people, and at the same time, it also makes people think deeply: the compiler of Guy did not want to let them be included in the "list of women", lose their talents, and did not want to ignore their existence, so they arranged it and emphasized it in this way. It can be seen that in the eyes of the compiler, the existence of women is not dispensable, but has its own unique brilliance, which cannot be ignored, and is really the highlight of the times.

#### **4.Conclusion**

Objectively speaking, "Daoxian New Studies" "does not have the strong support of empirical science, after all, it is not general, and cannot produce a clear concept of modern discipline classification." At the same time, the time of "DaoxianXinxue" as a historical professional term is still short, in the early days, there were those who called "Daoxian, Xian Xinxue", and there were those who said "Daoxian 'Xinxue'", and the fixed title of the word "DaoxianXinxue" mainly benefited from the unremitting efforts of Mr. Luo Zhitian. The term and its scope are still weak and need to be continuously studied by experts and scholars, and in addition to macro discussion and overall control, micro research should not be ignored, which is the significance of local history research in the Tongzhi period.

The local chronicles of Yixian County during the Tongzhi period have their own characteristics. Although it still takes traditional Confucian values as the guiding ideology of governing history, the overall structure is also bound to the style of local chronicles of the previous generation, recording a large number of official positions, eunuch names, Wen Taowu strategy, and some redundancy in the traditional political affairs and characters that still account for the largest volume, and there is a new content in the old things: in addition to the significant characteristics of "Daoxian New Learning" in a general sense, that is, the return

of the classics and the extension of the scope of education, it has its own unique value in the relative improvement of women's status. Useful innovations and explorations have also been made in the combination of gold and stone and evidence, and these comprehensive changes from the inside to the outside imply the core of endogenous self-change. The study of Yixian County under the jurisdiction of ancient Huizhou from the perspective of "Daoxian New Studies" can contribute to the study of "Huixue" in the ascendant, and can also help the development of the history and theory of historiography in the Qing Dynasty, which has certain historical significance.

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