

History of Wang's Family in DaonVillage

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ABSTRACT

Zi Sichuan city northeast kilometers big remote bridge village wang family has a long origin and migration process, from the original in the Ming dynasty to zichuan big remote bridge village, is committed to cultivation, cultivate a batch of imperial talents, gradually developed for place, gradually decline, but the wang family culture has continued, since the late 1990s a group of wang elite committed to the family of revival, genealogy, not only make the wang people closely connected together, also make the wang family to take this opportunity to establish the orthodox status of the family.

KEYWORDS

Source and migration; Rise and fall; Historical memory; Family revival

The Wang family in Daonqiao Village is located in Zichuan District, Zibo City, Shandong Province. It not only has a rich history of origin and migration, but also the descendants of the Wang family actively revive the family, contributing a lot of information to relevant research. The academic circle has rich research achievements on the local family and the other bridge village. In terms of the local family, Fei Xiaotong put forward the definition of the family in the Rural China, and analyzed the structure and essence of the Chinese rural society. In his book *History of Chinese Family System*, Xu Yangjie made a comprehensive investigation of the occurrence, development and evolution of Chinese family system, and made a comprehensive discussion on its characteristics and laws. Wu Ren'an made a study on the regional cultural traditions and family history in the study of regional Culture and Family History of Surnames. In the research of the Village, Zhou Lianhua of Shandong University discussed in detail the rise and fall of the Wang family in the Village and the contemporary efforts of reviving the family in his doctoral thesis "Historical Memory and Contemporary Reconstruction of Family Etiquette". The Wang's world spectrum, compiled by the continued revision committee of Zichuan Great Diao Bridge, systematically arranged the genealogy of Wang's family. The internal publication of "Wang's Culture" compiled by the Wang's culture arrangement group widely publicized the Wang's culture to the society and the people, excavated and arranged all aspects of Wang's ancestors, and greatly enriched the content of Wang's culture. In conclusion, these research results from different sides jointly build up the big remote bridge village wang family more comprehensive and in-depth understanding system, to further explore the family in the local culture, social structure and the status and role of the historical inheritance laid a solid foundation, but for big remote bridge village wang family since ancient, from the wang to the revival of the family lack of comprehensive system, so this article hopes to become more in-depth, comprehensive study big remote bridge village wang family contribute a force.

1 The Origin and Migration of the Wang Family in Daonqiao Village

The Village is located in Luocun Town, Zichuan District, Zibo City, Shandong Province. It is a typical traditional village in the north with a single surname. Almost all the residents of the whole village belong to the same surname — Wang. The origin, development, rise and fall of Wang's family has experienced a long period of evolution from ancient times to the present, which is summarized as follows.

According to the *New Book of The Tang Dynasty*, "Wang comes from the surname Ji. King Ling of the Zhou Dynasty Prince Jin to admonish the common people, and his son Zong Jing as Si itu, when the name called 'Wang Jia', because he thought he." Wang originated from Prince Jin of King Ling of the Zhou Dynasty. His original name was Ji and his name was Jin. He was demoted to the common people due to his anger against King Ling. His son Zong Jing, entered the court as an official, do "Situ", who was called "the king family". It is also recorded in the genealogy of the City of Shanghai Xiang: "In the south of Xiangxiang city, the Wang family lived in Jishui from later Ji to the middle of the Zhou Dynasty. Jin, the son of the king, zong Jing, the son of Jin, dare not share the same surname as the emperor, with the father as the family." Wang Fu Zongjing, also known as "Prince Zongjing" or "Wang Rong", was a person of Langya in Linzi District, Weifang, Shandong Province. He was the son of "Ji Zongjing" described by Ouyang Xiu, a great writer in the Song Dynasty. Ji Zongjing was a humble man. He no longer used the name ji of the royal family, but used "Wang Fu" as the surname and called Wang Fu's family. Later, the provincial language was simplified to the single surname Wang. Although the above two records are detailed and slightly different, their content is similar. Later, according to the *New Book of Tang*, "Sheng Jian, General of Qin. Sheng Ben, dictionary, Wuling Hou. Born away, the word Ming, Wucheng Marquis. Second son: Yuan, Wei. The Yuan

Dynasty avoided the Qin chaos, moved to Langya, and then moved to Linyi." After the death of the Qin Dynasty, Wang Yuan and Wang Wei. Wang Yuan "avoided the chaos of the Qin Dynasty and moved to Langya, and later moved to Linyi," but Yu Shi had no license. However, later generations believed that the opening ancestor of the Wang family in Langya was the eldest son of Wang Yuan, which was based on this. Yuan Ju Jimo was Wang from Langya, and Taiyuan Wang came from Wang Wei, Wang Wei, living in Jinyang, Taiyuan, and was not even hired in the Eastern Han Dynasty. Later, his grandson, Wang Qiong, became the general of Zhendong. He had four sons, namely the "four fang Wang" in the historical books of the Tang Dynasty, who were: Zunye, Guangye, Yanye, Ji He, and later descendants, and their migration track could not be verified.

From Taiyuan to Jizhou Zaoqiang County, and through the five Dynasties, ten Kingdoms, Song, Liao, Xixia, Jin, Yuan and other dynasties, Yue more than 460 years, without textual research. According to the record: "Guangdong I Wang of the first, from the Yizhou jujube strong. In the early years of Hongwu in the Ming Dynasty, there will be the order of the move, the ancestor, from jujube strong moved to Zi, occupied in Fengquan Township Yangjiazhuang Yan, that is, the remote bridge also. Legend has it that at that time, three households accumulated a military king, but two households have no transmission, and I Wang to the fourth little ancestors taboo treasure, first to the Nanjing gate military note in the spectrum. Four years on no military households to test, the source of the endless and check, this I Wang began to occupy the origin of Zi Ji also." Therefore, it can be inferred that our Wang family is a descendant of Zaoqiang County, Jizhou. In the Ming Dynasty, the government issued a relocation order, so the ancestor Wang Gui moved to Yangjiazhuang, Fengquan Township, Zichuan, which is now Daqiaozhuang.

2 Historical Memory of the Rise and Fall of the Wang Family in DaonVillage

Big remote bridge village wang family in four times ago, no JunHu can test, and is famous for his family, can say, in the early Ming dynasty, the wang in paper just a common small family, but in the Ming dynasty advocated the imperial examination environment, the wang family by establishing closer family relationship, khalid ents, chongwen is teach, in the middle of the Ming dynasty, the wang family has become a famous imperial family, There is even a saying that "a county imperial examination, half out of the royal gate". It is precisely because of this that the organizational structure of the Wang family was continuously established and had a great influence on the local area.

Wang Kui laid a solid foundation for the rise of the Wang family, and his son Wang Chongyi was the pioneer of leading the Wang family to glory. Wang Chongyi, zi you, known as Fang Tian, in Jiajing (1538), the first head of the Ministry of Justice, then promoted to the Ministry of Justice, the Ministry of the law, Ningbo governor, etc. He is the first Jinshi in the history of the Wang bridge, but also the beginning of the road of Wang's family. As the first issue of the family publication of Wang Culture in 2001 began with the article of "Famous Family": "Since the sixth Wang Chongyi, in the reign of the reign of the Lord of the Ministry, there are seven jinshi, a history of glory door, father and son, known as the first hundred years."

Wang Chongyi enforced the law impartially, still having the legacy of Wei Zheng in the Tang Dynasty. When serving in the Ministry of Punishment, he encountered the "change of palace concubines" that shocked the world. Because it happened in the year of Renyin, also known as "Renyin palace change", is a palace ladies dissatisfied with the cruelty of the emperor, and plan to murder the emperor's court incident. Because of the murder, the Jiajing emperor executed the palace maid, but also the nine families. But Wang Chongyi thought that there should not be the reason, in the memorial said: "the peace and know the court sudden incident, the law of the parents, I can not ask also." It means that how can those living outside the palace know the emergency in the palace, only to punish the parents of the maid, others should not be involved. This time, he saved the lives of more than 70 people and spared more than 200 prisoners.

The sixth ancestor Chongyi Gong in the Ming Jiajing Wuxu year examination of jinshi, since the Ministry of the chief, then there are seven ancestors Xiao, jun taste, eight ancestors Ao yong, Lu yong have been enrolled, since then, the Wang family sound. From the reign of the Ming Dynasty to the reign of Kangxi of the Qing Dynasty, he was called the first for more than 100 years and 149 people. He was a famous family in Zichuan, which was the heyday of our family.

Since the eighth ancestor Aoyong as an official, the number of the Wang family gradually decreased, the trend of decline has been shown, the Wang family tenth ancestor Wang Juzheng also in the decline of the family with words: "self, after the alliance, caught this third son, has been seventy and two years. There is no successor in the family, that is, the township recommended people, only four people, the son of the micro, family voice, why called the family of poetry, or prosperity and decline, the number of inherent?" It is clear that the clan is in decline.

3 Contemporary Efforts for the Revival of the Wang Family in DaonVillage

The construction of the Wang family in that Village has continued until today. Although it has declined for various

reasons, since the end of the late 1990s, the elites of the Wang family started a new construction and made a lot of efforts. One of the important construction activities is the compilation of genealogy.

Genealogy, as a precious evidence of family lineage inheritance, each page is engraved with the footprints of family members, vividly showing the whole process from the origin to the development of the family, and can be called a vivid epic of family life. The genealogy of the Wang family in Daqiao Village was completed in the 21st year of Emperor Kangxi. Later, after the war, only one simple book remained. The Wang people feared that later generations had no spectrum to test, and thus started the first revision work. This was about 30 years, until 1917, when the Wang family tree stopped writing because of the war.

Since the 1980s, with the rise of the local "cultural fever" and the continuous identification of the "feudal dross" of the local clan and the clan activities that gradually disappeared, the Chinese rural society once again set off a large-scale movement of genealogy repair. The Wang family in the village was also affected by this. In the late 1990s, Wang began to organize the revision of the family tree.

Wang Kgui in the third phase of the wang culture journal preface mentioned first repairing the complex mood: "review in 1998, we just started repairing, everyone heart like holding a rabbit, bang straight, doubts, with internal and external pressure, took the ancestors of genealogy baton, on the genealogy of strange road." Continuous genealogy road very difficult hard, in the communication is not developed s, led by Wang Kgui a group of excellent wang clan people spend a lot of time and energy, personally to the village survey, at the same time, in the ninety s, the society really began the genealogy, genealogy collection adopts the way of handwritten records, low efficiency, large workload, slow progress. In order to successfully revise the genealogy, Wang Kgui et al. formulated a set of detailed regulations, the people from different places into the genealogy, at the same time changed the tradition of only entering men and not women, and determined that women as the continuation of the right of family blood. After unremitting efforts, after more than two years of first work for the genealogy in the new period, it was finally written in the fall of 2000, divided into two volumes and sent to all tribes in the spring of 2001. This revision is of great significance, but also exposed the limited scope and insufficient funds, so the twelfth revision in 2009, this time fully learned the lessons, more sufficient funds, and the scale is more large.

In short, genealogy as an important material carrier of clan culture, is not only the clan blood reproduction, characters and ethnic migration of comprehensive records, is also an effective tool of inheritance clan collective memory, to strengthen the clan collective identity, inheritance of Chinese excellent moral culture, provide academic research is of great significance, as the saying goes, relatives, clothing is close, no suit is close. Build the spectrum to the lineage records, so the lineage is Ming. Big bridge wang started from the late ninety s, in the way of collective spectrum, the clan members together, not only can rebuild the local clan, also can let clan members through different levels of spectrum activity, form a common collective memories, at the same time, wang clan also to reshape the identity of the orthodox clan.

4 Conclusion

The Wang family in the village originated for a long time, and took root in Zichuan after the migration. In the Ming Dynasty, under the wind of Confucianism in the imperial examination, the importance of education and the efforts of family members rose. Wang Kui, Wang Chongyi and other ancestors made great contributions and had a profound influence in the local area. However, the rise and fall of the family was capricious, after gradually declining, the imperial examination talents withered, and the influence declined. Fortunately, since the late 1990s, the family elite has upheld the faith and devoted themselves to the great cause of rejuvenation. After hard work, the genealogy has gathered the people, and consolidated the foundation of family culture inheritance, which is the dual practice of family blood and spiritual inheritance. Its family history is the struggle, rise and fall and epic, for local family culture, social change research provide precious case material, family and times are closely linked, its Renaissance process also bring enlightenment for contemporary family culture inheritance, promote more family guardian cultural heritage, continuation spirit, help Chinese excellent traditional culture inheritance.

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