

A STUDY ON THE AESTHETICS OF HAN FOLK SONGS IN HIGH MOUNTAINS OF LINGYUN COUNTY, GUANGXI



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Abstract

The purposes of this study were: A study on the aesthetics of Han folk songs in the High mountains of Lingyun County, Guangxi. It is qualitative research. Research Methodology. Study information from documents and literature review Analyze data including going into the field to collect data. The tool used in this research is an interview that experts have already verified. Purposive Sampling is Cao Hongfu, deputy director of Lingyun County Culture and Sports Bureau, Jiang Shui, a high school music teacher in Lingyun County, Fu Qiuyue, Zhou Xiaoying, Wu Keying, and 20 performers of Xiyuan Art Troupe in Lingyun County.

The study found that:

The aesthetic characteristics of Han folk songs in Lingyun County, Guangxi all reflect its unique artistic charm, whether from its unique natural conditions, social customs full of national characteristics, or its melody and singing, the song section is like a shining pearl in the folk songs of Guangxi Province. Han folk songs in Lingyun County, Guangxi are a great accumulation of local people in production and life for a long time, reflecting their emotions and value orientation, and guiding local people to pursue truth, kindness, and beauty in life.

Keywords: Lingyun County, Han nationality, Folk songs, Aesthetic features

Introduction

Research background.

Lingyun County is located in the northwest of Guangxi and is an important fulcrum on the Baiyue Ancient Road, the combination of Yunnan, Guangxi, and Guizhou provinces, the county area of 2053 square kilometers, has jurisdiction over 4 towns and 4 townships (including 4 Yao townships) 110 village (community) committees, 1552 villagers groups, 2622 natural villages, living Han, Zhuang and Yao three main ethnic groups, the total population of the county 229,000 people, The Han, Zhuang and Yao ethnic groups account for 45%, 33% and 22% of the total population, respectively. It is known as "ancient house Lingyun", "Tea village Lingyun", "landscape Lingyun", "longevity Lingyun", "vitality Lingyun" and "ambition Lingyun". "High Mountain Han" is the name of some Han people living in the border area of Guangxi, Yunnan, and Guizhou provinces in some places of Baise, Hechi, and Leye in Guangxi. Because the Han people mostly live in high mountain forests, the word "high mountain" is used in front of the Han people. (Cong Ye and Lu Hui, No. 1, 1994, p. 92) The emergence of Alpine Han as an ethnic group lasted about 300 years from the Qing Dynasty to

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the Republic of China. According to the research, "Alpine Han" was an ethnic group with a unique life and cultural style that migrated to Guangxi from the late Ming Dynasty to the early Qing Dynasty due to war and historical and political reasons. (Wu Hepei, 1999, 1 page).

The Han folk song culture in Lingyun County of Guangxi has a long history, which is formed based on the traditional culture of the Chinese nation and is the treasure of national culture. Han people in Guangxi have created folk song culture in the process of production and life for many years. The folk songs of the Han nationality in Lingyun County, Guangxi are popular in the Lingyun area, with strong local characteristics. These folk songs come from the lives of local people and play an irreplaceable role in promoting production development and enriching people's lives and entertainment. In the past, most of the Lingyun people were good at singing, in the middle, green, the elderly will sing folk songs, therefore, in addition to singing regularly gathering to sing, in the countryside, is a group of occasions, such as marriage, black and white wedding, busy season, building on the beam and other occasions, people will sing folk songs, they sing content, are impromptu songs, exports into chant. The intonation and singing of the folk songs in the Lingyun area are as graceful and pleasant as the corridor of nine songs, making the audience feel as if they are in the mountain clouds and mists. (Yang Feiying 2018, page 1)

Lingyun's folk songs are not only the spiritual pillar and wisdom crystallization of the local Han people but also a unique treasure in the history of Han music culture. The inheritance of local national culture is carried out by singing folk songs. However, at present, many reasons make Lingyun Han folk songs decline and weaken, and the situation is not optimistic. The aging of singers is becoming more and more serious, and those who can improvise and export songs are even less. Therefore, it is urgent to protect traditional national culture.

Significance and purpose of the topic

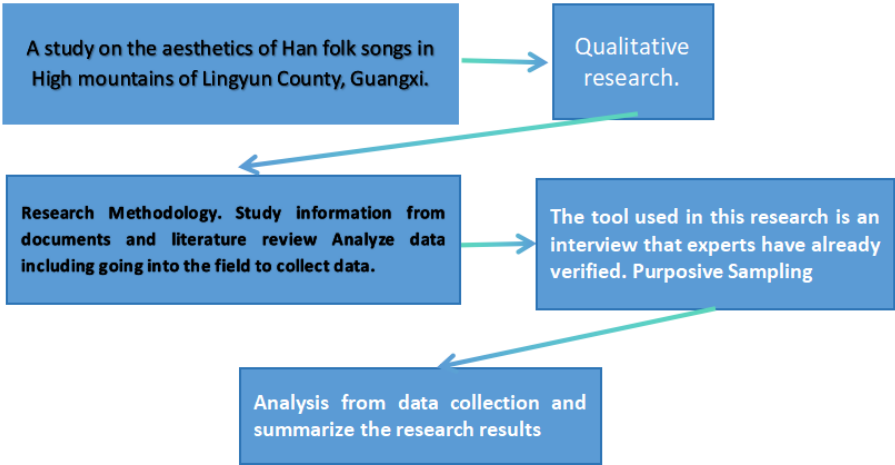
Chinese national culture is extensive and profound, and the Han folk song culture of Lingyun County, Guangxi, as a branch of it, has added a glorious page to the treasure house of Chinese national culture. Lingyun has a long history, unique geographical location, and ecological environment, forming simple folk customs, and the wisdom of countless folk artists has condensed into folk song culture with strong local ethnic characteristics. Making Lingyun's folk songs even more mysterious. The traditional culture of a nation never stopped, so the inheritance of folk song culture is very important. Only through continuous propaganda and singing, attracting more people to participate, can the traditional culture of this nation be carried forward. At present, the study of Han folk songs in Lingyun County of Guangxi is very weak, so far, it has not been widely concerned by the academic circle. Under this background, this paper makes a thorough study of Han folk songs in Lingyun County, Guangxi from the aspects of music aesthetic features by analyzing the folk songs of Lingyun County and conducting further research and analysis, the folk songs of Lingyun County in Guangxi can be inherited and carried forward, integrated into the content of the construction of a harmonious society, and passed down from generation to generation.

① The information comes from the Lingyun County People's Government Office of Baise, Guangxi, "Lingyun County Introduction" 2023-09-01 18:39.

The main reason why normal students have the above-mentioned problems in the "Application of Modern Educational Technology" course is that the traditional teaching model places too much emphasis on the systematic teaching of knowledge and ignores the cultivation of students' individual needs and creativity. In traditional teaching model, teachers usually act as imparters of knowledge, while students are passive recipients. In the classroom, the focus is often on the memorization and repetition of knowledge, rather than on the cultivation of comprehensive abilities such as innovation, collaboration, and problem solving. This results in students' lack of enthusiasm for active participation and poor learning results. To address this challenge, the researcher is exploring a more flexible and student-centered teaching model, namely the Case-Based and Task-Based Learning Instructional Model.

The study of Han folk songs in Lingyun County, Guangxi can promote the development of aesthetic theory construction to a certain extent. Traditional music aesthetics and minority music aesthetics promote each other, and only by combining the two can we enrich the existing aesthetic theory. As the rationale shown above, the author realizes the importance of studying “Development of Case-Based and Task-Based Learning Instructional Model to Improve Digital Literacy of Undergraduate Normal Students”. A study on the aesthetics of Han folk songs in the High Mountains of Lingyun County, Guangxi.

Conceptual Framework



Methodology

A variety of research methods are used to assist the writing of the paper.

1. Fieldwork method. The author has been to Lingyun many times to carry out field research, and to Lingyun County Culture and Sports Bureau deputy director Cao Hongfu, Lingyun County High School music teacher Jiang Shui, Lingyun County High Mountain Han folk singers Fu Qiuyue, Zhou Xiaoying, Wu Keying, Lingyun County Xiyuan Art Troupe 20 performers singing video and interview. In the field investigation, the methods of symbol description, sound image description, and word description are used to sort out the music. The relevant literature has reference value to mark; This paper analyzes musical examples, and deeply studies the connotation and aesthetic characteristics of Lingyun folk songs.

2. Data collection method. The author mainly collects, collates, and classifies book resources and network resources, collects local historical records of county records and folk song collections of local folk songs, and makes a planned, thorough, and systematic understanding of the ethnic and cultural characteristics of Han folk songs in Lingyun County, Guangxi, and makes a detailed analysis, synthesis, comparison, and summary of the collected materials. So, it can bring a scientific discussion on the aesthetic form, protection, and inheritance of Han folk songs in Lingyun County, Guangxi.

3. Logical analysis. The obtained data and information are identified separately, and comprehensive processing is carried out to avoid one-sided understanding, and to get a correct conclusion.

4. Relevant expertise. It mainly refers to reading "Course of Music Aesthetics" by Zhang Qian published by Shanghai Music Publishing House, "Introduction to Ethnomusicology" by Wu Guodong published by People's Music Publishing House, and "Human Performance Department" by Yu Jiancun published by Shanghai People's Publishing House: Social Performance Science, Lingyun County Annals published by Guangxi People's

Publishing House, Lingyun County Ethnic Affairs Bureau edited by Guangxi People's Publishing House, Lingyun County Ethnic Affairs Bureau edited by Guangxi People's Publishing House, Lingyun Ethnic Islands: Exploration of Langping Gaoshan Han by Wu Hepei and other professional books related to this major. Strengthening professional theoretical knowledge, improving music aesthetic ability, and strengthening aesthetic function theory provide theoretical support for the thesis.

Results

Analysis of the origin and flow of Han folk songs in Lingyun County, Guangxi Overview of Lingyun County

Lingyun County, known in ancient times as Sicheng and Die City, belongs to Baise City,

Guangxi Zhuang Autonomous Region of the People's Republic of China. There are four rivers crisscrossing the city, which is a culturally ancient city with a history of nearly 1,000 years of state, government, and county governance. Lingyun County is 210 to 2062 meters above sea level. Lingyun County is in the northwest of Guangxi, the southeastern edge of the Yunnan-Guizhou Plateau, 360 kilometers away from the capital Nanning. Fengshan County, Bama County in the east, Tianlin County in the west, Youjiang District in the south, north, and Leye County. It is located at 24°06' -25°37' north latitude and 106°23' -106°55' east longitude. The area of Stone Mountain accounts for 40%, and the area of Earth Mountain accounts for 60%. Lingyun County Zhuang, Han, and Yao three main ethnic groups, as well as Buyi, Yi, Tujia, Miao, Mulao, Hani, and other very small number of ethnic minorities, these very few ethnic groups are mainly distributed to Lingyun to work, or business, or marriage to move in, the total number of these minorities to move in about four thousand of the county's total population. Lingyun Han is a special ethnic group in Guangxi. According to historical records, since the end of the Ming Dynasty and the beginning of the Qing Dynasty, due to war, history, politics, and many other reasons, the Han people from Sichuan, Hunan, and Hubei migrated to the minority areas in Guangxi. In the long history, they were gradually assimilated under the influence of local minorities. It has formed the folk culture of the Han nationality in the high mountains with a unique life and cultural style. The Han ethnic group is not a minority and mainly lives in the mountainous areas of western Guangxi. From the historical records, the Gaoshan Han in Guangxi were originally the Han nationality of Sichuan, Hunan, and Hubei. From the late Ming and early Qing dynasties, especially in the Qianlong, Jiaqing, and Daoguang dynasties of the Qing Dynasty, they migrated to Guangxi due to war, history, and politics. In the Xianfeng and Tongzhi dynasties, they gradually became a special ethnic group among the Han nationals in Guangxi. With a unique way of life, they live in seclusion in the bitter and cold mountains and live in near isolation for a long time, becoming a "minority" in minority areas. (National Affairs Bureau of Lingyun County, Guangxi, 2010, 1st edition)

Lingyun has a rich historical culture and folk song music culture, whether the native minority folk songs or the mountain Han folk song culture moved to Lingyun for various reasons are colorful, to further study the local mountain Han folk song culture, we should further study. Lingyun is a border town where ethnic minorities live, which has formed rich and strong folk customs and customs of the Han nationality. The locals are generally honest and hospitable. When I went to Lingyun, I observed that whenever a guest came to visit, the host would enthusiastically take out a stool to give up a seat, the smoker would hand over a pipe, and the winemaker would hand over a pot of good wine to quench the guest's thirst. "Wine instead of tea" is a local custom, with primitive straightforwardness and enthusiasm, which can also be seen that Lingyun people have their unique way of treating people and ancient and rich national customs.

Aesthetic characteristics and expression of Han folk songs in the high mountains of Lingyun County, Guangxi

The formation of a local folk song style has a complex relationship with the local politics, economy, culture, folk customs, geography, climate, and other natural conditions. Lingyun County of Guangxi has a long history of Han folk song culture, with its unique artistic style and distinctive local characteristics, which are the result of local environment and customs.

The natural beauty of Han folk songs in Lingyun County, Guangxi

Music involves all aspects of people's lives and can describe everything in nature. For example, music describes the natural wind of mountains and rivers, and the mountains and rivers in nature are unimpeded by music; Describes the war, the fierce battle scene floating in front of the eyes with the music, and even predicts victory and defeat of the war according to the music; Describe farming, pray for good weather through music, pray for the people to live a comfortable life. There is a harmonious relationship between music and nature, both of which integrate and promote each other. It makes the beautiful things more beautiful by combining the beautiful things in nature with the simple folk customs, subtle mentality, the beauty of nature against the beauty of customs, the beauty of the soul, and the beauty of human feelings. (Gan Tianlong, December 2000, Vol. 13, No. 4, p. 39) According to the relationship between music and nature, the author analyzed the local climatic conditions and geographical environmental factors. Lingyun spread several graceful and beautiful folk songs, the author In The Wind will include a song Lingyun Mountain song about the Lingyun landscape beautiful songs, The song will sing about the Lingyun County landscape beautiful, is a rare good place, Lingyun mountains everywhere full of flowers, and a beautiful scene, Also sang the Han people in the good mountains and good water Lingyun county singing picture, the author included this Lingyun mountain song to sing:

Lingyun Mountain song

(1) Lingyun is a good place.

A good gallery with excellent people,
A thousand mountains of flowers blossoming,
There was such a beautiful view everywhere.

(2)

Come to Lingyun Street tonight,
Set up a singing platform under the big tree,
I want to sing some songs with my sister,
I just met my sister.

凌云山歌调

记谱：吴艳芳

1. 凌云是个好地方 人杰地灵好廊台
2. 今晚来到凌云街 大树底下好搭歌台

4
繁花朵朵千山 (咯的) 秀
想找阿妹唱几首

6
到处一片那好风 光
正好遇上月妹乖

"Lingyun Folk Song Tune" example, including score: Wu Yanfang

The Lingyunshan song tune is beautiful and graceful, the author included the Lingyunshan song tune in a two-sentence class, repeated material, non-square integration, and folding. The melody of the Lingyun Mountain song is beautiful, graceful, and simple, the tune is handed down from ancient times, but the word is not fixed lyrics, the singer can write lyrics according to their situation if it is the expression of rhyme. Lingyun folk song has a unique natural beauty that is rare, in addition to the melody of the natural beauty of singing, but also because Lingyun has a landscape butterfly city, green water fairyland natural beauty, so produces the praise of nature, emotion, family, the motherland Lingyun folk song tune, the relationship between music and nature is harmonious, the two integrate and promote each other.



Lingyun County Library, photo taken by Wu Yanfang on April 7, 2024,



Annals of Lingyun County Photo taken on April 7, 2024 by Wu Yanfang

Unique narrative beauty

Many beautiful folk songs circulating in Lingyun County, are recorded in 13 tunes, such as the Tune of Yang Sparrow, The Two Girls of the Wang Family, the Bitter Bamboo Niang, the Song of Pregnancy, the Song of Spring, the Tune of Wine Glass, the Tune of Seven Sisters: Zhu Yingtai. (Edited by Lingyun County Cultural Bureau, December 1989, page 105) Narrative songs in Lingyun County are the majority and the most wonderful, singing a complete story with a rich plot and full emotions through two or four simple symmetrical tunes.

"Pregnant Song" is a narrative song with a woman's pregnancy as the theme. In terms of musical form, this two-sentence, square, and folding song in C major has a very appealing melody and lively melody. There are many three-step jumps and step progressions that make

the whole song very lively and lively. However, the content of the song "Pregnant Song" is not happy, the song mainly sings about the process and encounter of women's pregnancy and childbirth. In the ancient feudal times, most women were unlucky, the fate was also miserable, and the production was naturally hard. In the song "Pregnant Song", there is a detailed description of the protagonist's hard process and unfortunate encounters during the whole pregnancy. Most of Lingyun's narrative songs follow a timeline.

怀胎歌

记谱：吴艳芳



- 1.正月 怀胎正月正， 奴家不知因， 水 上的浮 漂， 未曾得定根。
- 2.二月 怀胎二月二， 奴家不好说， 年 轻的姑 娘， 因为脸皮薄。
- 3.三月 怀胎三月三， 奴家吃得惨， 一 碗的白 粥， 吃牙吃的惨。
- 4.四月 怀胎四月八， 奴家转娘家， 叫 声的爹 娘， 多喂鸡和鸭。
- 5.五月 怀胎五月五， 实在怀得苦， 只 相酸澀 嘛， 实在当吃肉。
- 6.六月 怀胎六月六， 下河洗长服， 鞋 尖脚小 嘛， 行路好忧愁。
- 7.七月 怀胎七月半， 搬起指头算， 算 来算去 嘛， 难过这一关。
- 8.八月 怀胎八月八， 庙里把香插， 菩 萨保佑 嘛， 是个男娃娃。
- 9.九月 怀胎九月九， 最怕跌跟头， 挺 着肚皮 嘛， 不敢堂前遊。
- 10.十月 怀胎十月十， 生了去报喜， 得 担鸡鸭 嘛， 挑也挑不起。

"Pregnant Song" score example, included score: Wu Yanfang

"Pregnant Song" is described in accordance with the month, from January, the woman did not know that she was pregnant, to February, she was aware of the pregnancy but was too shy to say it, March describes that the female master because of the low status of life and bitter things to eat are white porridge, April, she can return to her mother's home, only love their parents have chicken, duck and fish can eat, In May, because the pregnancy is really hard to eat meat and only want to eat sour things, in June, because the feet are small and difficult to walk, July is spent in waiting and looking forward to and afraid, Lingyun ancient rural production technology is backward, production is very dangerous, so afraid that they cannot get through the difficulties of production, in August, the woman put her hope on burning incense and worshiping Buddha, Go to the temple to burn incense hope to bless you can smoothly give birth to a boy, in September is already big, the most afraid of wrestling and because Lingyun has a pregnancy cannot have a "incense" lobby custom, so the woman pregnant need to detour, October has arrived melon ripe land fall time, the song in the woman also gave birth to a child to the home, the home also gave chicken and duck as a reward.

This song is narrated by the timeline, and the timeline and plot of the whole story are very full and vivid, which is the unique narrative beauty of Lingyun Mountain Han folk songs. In addition to "Pregnant Song" and "Seven Sisters: Zhu Yingtai" is also a graceful narrative song. "Seven Sisters: Zhu Yingtai" tells the popular folk story of Zhu Yingtai through two simple melodies. This song mainly tells the ancient love legend story of Zhu Yingtai, who dressed up as a man and studied in the academy, met Liang Shanbo, fell in love with him, and was finally separated by the worldly oppression, class gap, and worldly wisdom, and died a tragic death. In addition to the beautiful narrative songs such as "Pregnant Song", "Seven Sisters: Zhu Yingtai" and so on, there are also narrative songs such as "Yang Bird Tune", "Two Girls of the Wang Family", "Bitchu Niang", "Pregnant Song", "Spring Song", "Wine Glass Tune". These songs reflect the unique narrative beauty of Lingyun High Mountain Han.

七姐妹调

记谱: 吴艳芳



二月里好唱祝英台（哎），燕子含泥（那个）万里来，阳雀的声声叫得早（哎），春风阵阵（那个）百花开。
 三月里好唱祝英台（哎），千里迢迢（那个）望花来，捏土的为香两相拜（哎），同去杭州（那个）共书台。
 四月里好唱祝英台（哎），情投意合（那个）俩相爱。同窗里共读三长载（哎），形影不离（那个）难分开。
 五月里好唱祝英台（哎），一声霜雾（那个）天外来，拜别的师母真情露（哎），如梦惊醒（那个）傻书呆。
 六月里好唱祝英台（哎），并蒂荷花（那个）遍地开，三年里共处红妆女（哎），玉佩为聘（那个）许英台。
 七月里好唱祝英台（哎），阎王放鬼（那个）收钱财，楼台里相聚肝肠断（哎），要成佳偶（那个）再世来。
 八月里好唱祝英台（哎），十五月圆（那个）伤满怀，金银的钱财遗千古（哎），打得鸳鸯（那个）两分开。
 九月里好唱祝英台（哎），秋风落叶（那个）冷书斋，相思的重重君何在（哎），容颜憔悴（那个）病难挨。
 十月里好唱祝英台（哎），一声噩耗（那个）自天来，披麻的戴孝情难舍（哎），胭脂湿泪（那个）捧灵牌。
 冬月里好唱祝英台（哎），马家迎亲（那个）花轿来，花轿的山伯坟前过（哎），有情有义（那个）墓门开。
 腊月里好唱祝英台（哎），活不成双（那个）死同埋，深情的厚意难分舍（哎），化蝶相伴（那个）不分开。

"Seven Sisters: Zhu Yingtai" score example, included score: Wu Yanfang

The beauty of rich and interesting subject matter

Lingyun's folk songs of Han nationality are very rich in subject matter, which can be roughly divided into the following labor songs, farm songs, love songs, guess songs, narrative songs, welcome songs, toast songs, tea songs, children's songs, etc.

Love songs are among the folk songs of Lingyun Han nationality with the longest circulation and the largest number of folk songs. They have rich lyrics, profound themes, direct expression, and strong expression, including the contents of exploring, teasing, connecting, and romance, as well as the contents of suffering, sadness, praise, longing, admonitions, and making friends. Each kind of topic content expresses a deep meaning that is different. Such as the expression of probing: "Sing a folk song to tease the younger sister, see the younger sister does not look up; Have a heart to look up to sing, not to look up to the song." My sister couldn't say no after the opening. Performance of emotion: "A piece of five feet long, hit a pimple shake over the beam, thousands of years mo to pimple broken, ten thousand years mo to sister lang." Love singing to this point, the relationship between men and women only needs to sign a "contract". The performance of funny: two male singers sing with three female singers, and male singers improvise and make "singing came to chaos rock ke three beautiful girls two brothers, altar more than the cover, cover to cover the cover is not".

王家二姑娘

记谱：吴艳芳



1. 王 家 二 姑 娘， 坐 在 牙 床 上， 茶 也 不 思 饭 也 不 想。
2. 天 气 热 不 过， 睡 也 睡 不 着， 混 身 的 汗 水 往 下 落。
3. 刚 刚 一 睡 着， 梦 见 我 情 哥， 梦 见 我 情 哥 又 来 摸。
4. 右 手 把 我 摸， 不 见 我 情 哥， 心 里 头 好 像 冰 水 泼。
5. 睡 起 也 无 意， 起 来 打 主 意， 写 封 信 儿 来 寄 回 去。
6. 钥 匙 叮 当 响， 打 开 书 房 箱， 红 色 的 纸 儿 拿 两 张。
7. 纸 儿 拿 两 张， 字 要 写 成 行， 眼 泪 的 汪 汪 往 下 趟。
8. 叹 上 一 口 气， 提 笔 就 写 起， 写 我 的 哥 哥 无 情 义。
9. 一 写 半 阳 春， 不 是 我 不 愿， 哥 哥 丢 下 我 在 一 边。
10. 二 写 我 哥 哥， 妹 妹 哪 里 错， 年 纪 的 经 轻 丢 下 我。
11. 三 写 我 的 情， 水 儿 没 得 灯， 水 儿 点 灯 也 照 不 明。
12. 四 写 我 表 嫂， 灯 草 搭 得 桥， 灯 草 搭 桥 桥 也 不 牢。
13. 五 写 我 朋 友， 朋 友 不 长 久， 好 心 的 江 水 往 下 流。
14. 六 写 六 月 六， 放 下 笔 来 哭， 哭 我 的 王 家 无 出 路。
15. 七 写 小 心 肝， 妹 妹 想 不 完， 铁 打 的 眼 泪 也 流 干。
16. 八 写 鞋 做 起， 哥 哥 又 不 穿， 妹 妹 是 哪 里 得 罪 你。
17. 九 写 力 月 九， 眼 泪 往 下 流， 妹 妹 是 一 心 挂 两 头。
18. 十 写 我 的 郎， 一 人 喜 洋 洋， 一 对 的 鸟 儿 飞 成 双。
19. 冬 写 大 寒 冬， 哥 哥 听 我 说， 再 缝 鞋 子 来 送 情 哥。
20. 腊 月 要 过 年， 哥 哥 不 回 转， 铁 打 的 跟 睛 也 望 穿。

"Two girls of the Wang Family" score example, including score: Wu Yanfang

the nature of the mountains, straightforward praise, how cannot win each other smile?

The love song of the Lingyun Han nationality is about the working people's yearning for a better and happier life, reflecting the working people's longing for love and a stable marriage life. This kind of song content is subtle, lets people ponder, aftertaste, sustenance a strong affection, let people for a long time. Lingyun Han folk song "Two Girls of the King" is one of the most widely spread love songs, lyrics, and melody of the deep combination of the perfect expression of the unmarried girl longing for love and because of the shackles of the secular family cannot get their desire for perfect love, can only through singing to express the heart of the depressed feelings. The lyrics evoke emotion, contain innuendo, and let a person's imagination. "See sister long white, like steamed stuffed bun just out of the cage, if back to brother bite, and garlic rice and chives" Duck mouth did not get chicken mouth tip, brother's mouth did not get sister mouth sweet, Which day sweet mouth sister, cook vegetables do not need to put oil and salt ",

Lingyun Han singers accompany folk songs at leisure to express their feelings and convey their affection. When they go up the mountain to cut wood, herd animals or work in the fields, they use folk songs to relieve their sorrows; Communication between men and women, with folk songs of love, and expression; Whenever guests from other countries arrive, they welcome and send them with songs. For example: "It has been a long time since I came to my sister's house, and my sister's rock slab grows moss." Brother, you came to sister's home, not to blame you." Sister while singing while handing wine, brother a drink, heart head only a "cool" word. Brother is going back, sister at the door to see him off, "four days four days to drive a street, brother you go back to childhood." Let no grass grow on the road, no moss grows on the footprints.". Looking back at every step, the guest can hardly give up the love in his heart. Lingyun County High Mountain Han people are simple and naive, warm, and hospitable, so they have also created a lot of tea songs and toast songs, of which "wine glass

tune" is the most famous, Lingyun County High Mountain Han "wine glass tune" is almost to the point where everyone can sing, "wine glass tune" lively enthusiasm is mainly used to greet guests, men and women love to sing.

Wineglass

A glass of wine to the sister to pour, sister two people close root.
 Brother is thirty nights of the twelfth moon, sister is fifteen lanterns.
 Two glasses of wine to pour slowly, the wine glass to see the mood.
 Swallow with a cup of wine, wine in the stomach drunk in the heart.
 Three cups of wine to drunken high, sister two people into the temple.
 Lang has a square heart knife to die, sister has the heart to produce clouds.
 Four glasses of wine in pairs, from father to mother.
 Full of brothers and sister-in-law, one person to do one thing.
 Five cups of wine are Duanyang, Duanyang made wine with realgar.
 Advise Lang to eat a cup of realgar wine, lest the mosquitoes bite Xiao Lang.
 Six glasses of wine to green, sister with a hand towel to wipe brother's body.
 Sister takes hand towel brother's body wipe, lest sweat wet brother's body.
 Seven glasses of wine are half of the month, sister wants to stay for breakfast,
 Brother is not eating, and sister is seeing more slowly.
 Eight cups of wine to the Mid-Autumn Festival, brother to send moon cakes sister does not
 accept,
 Do not accept moon cake brother know, dislike poor love rich brother lost.
 Nine cups of wine to Chongyang, brother to send mooncakes in which hall.
 Brother buy moon cake where, ever get a half taste.
 Ten cups of wine in the afterlife are unparalleled, muddled, and painted under the Yangtze
 River,
 It's not long before you get married.
 Eleven cups of wine sweet as honey, brothers and sisters love each other,
 Love love unchanged, willing to be a good couple.
 Twelve cups of wine, a wife to her husband to his wife,
 Share the joys and sorrows for a long time, this life will never leave.

The song "Wine Glass Melody" is a song in which young men and women in love express their feelings to each other through the form of toasting songs. This song "Wine Glass Melody" can not only be used to toast and convey affection, but also can be used to sing tea, toast, or express blessings to distant guests. The flexible use of "Wine glass melody" also reflects the rich beauty of Lingyun Han folk songs.

Lingyun County high mountain Han children's ballads are also very rich, these two children's ballads are widely circulated in the Han nationality songs:

one.
 Light of the moon,
 Sisters burn incense.
 Burned Sister Wang,
 Pissed off the girl.
 Two.
 My wife,
 Back honeydew.
 The nectar rang,
 Itchy butt,
 I'm gonna slap my ass.

These two ballads have no specific meaning but to add some fun for the vast majority of Han working people in the mountains, there are many children's ballads like this handed down in the long river of history is also the beauty of Lingyun Han folk songs' unique theme. (Lu Fushuang, Vol. 11, No. 13, 1998, p. 14)

Conclusion

This research article the objective is to study the aesthetics of Han folk songs in the High mountains of Lingyun County, Guangxi. The study found that.

The folk song of the Han nationality in Lingyun County of Guangxi is a shining pearl in Guangxi folk song. Folk songs in Lingyun this piece of land, suck the essence of heaven and earth, allowing the rain of natural mountains and rivers, more and more loud singing, more and more lingering sound around the beam, can be heard. From the perspective of aesthetics, this paper takes music ethics, music sociology, ethnomusicology, ecological environment, and other perspectives as the perspectives of the study of alpine Han folk songs in Lingyun County, Guangxi, respectively, from five aspects of the origin and flow of folk songs, aesthetic characteristics and aesthetic performance of folk songs, aesthetic function and value of folk songs, and the inheritance and development of folk songs. The goal of the study is to make more people listen to, learn, and sing beautiful folk songs, feel the unique art form and artistic charm of the Han folk songs in Lingyun County, Guangxi, and get the influence and inspiration of beauty from them. Let the precious cultural heritage left by our ethnic minority ancestors be effectively passed on and developed; Let more people know that Guangxi Han folk songs have always built the spiritual home of Guangxi Han people with their unique ways and values. The main content of this paper is summarized in the following aspects:

First, through the historical vertical and horizontal investigation of the artistic origin of the alpine Han folk songs in Lingyun County, Guangxi, and from multiple angles to understand the expression of the alpine Han folk songs in Lingyun County, Guangxi, and the current situation analysis. In their long history, they have formed many fine national traditions and created a rich and colorful local ethnic culture, and folk songs are rich and colorful, diverse in form and content, forming unique local characteristics. Secondly, based on the aesthetic point of view, this paper analyzes the aesthetic characteristics of the Han folk songs in Lingyun County, Guangxi from the aspects of natural beauty, social beauty, and music beauty. No matter its unique natural conditions, social customs full of national characteristics, or its melody and singing, it all reflects its unique artistic charm. After that, the author takes the singer, song custom, and song art as the research point, analyzes the aesthetic expression of Han folk songs in Lingyun County, Guangxi, and further explores their profound meaning. Third, the folk songs of the Han nationality in Lingyun County, Guangxi are the great accumulation of the local people in production and life for a long time, reflecting their emotions and value orientation, and guiding the local people to pursue truth, kindness, and beauty in life. It can be seen that folk song culture not only has unique aesthetic characteristics but also has a profound impact on the local people.

Finally, the outlook of Han folk songs in Lingyun County, Guangxi is put forward. Nowadays, with the rapid development of science and technology, information is updated all the time, and the so-called original ecological music is suffering a strong impact. As a witness to the history of Chinese civilization, the folk songs of Han nationality in Lingyun County, Guangxi must be inherited and developed in this new era. Folk songs should not only continue the original way but also keep pace with The Times and constantly innovate so that they can be effectively inherited and developed.

Discussions

From the study of the aesthetics of Han folk songs in the Hai period Lingyun Mountains, Guangxi Province, can be said that the Folk song culture of the Han people in Lingyun District Guangxi Province has a long history. According to Zhu Guangqian, 2018, The results of the research found that This is because ZHANG YUHUA (2023, p. 17) “It is the feeling or perspective of the abstract and existing knowledge of another person or thing. It is a relationship status with no benefits. take shape and the emotions that arise between people and

society or nature” around a circle The results of this research are consistent with the research of Wu Hebei (1999, p. 1) which was found that has been said to be a unique cultural style that migrated to Guangxi from the late Ming Dynasty to the early Qing Dynasty due to war. historical and political causes from the aspect of natural beauty, social beauty, and the beauty of music, whether it be its unique natural conditions, social traditions full of national identity, or melodies and singing. All of this reflects the uniqueness of artistic charm.

knowledge gained from research

The outstanding knowledge findings of this research are that the aesthetic characteristics of the folk songs of the Han people in Lingyun County, Guangxi, all reflect their unique artistic charm. Whether from its unique natural conditions, social traditions filled with national characteristics, or melody and singing for the songs, they are like shining pearls in folk songs. Songs of Guangxi Province

Suggestions

1. There should be creative research. Composing music from knowledge Culture, history, various traditions
2. A Study of the prominent structure of folk music scores. High mountains of Lingyun County, Guangxi

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