

Contents

History of Folkloristics

- Folkways, Community and Culture: Localizing of Yenching Sociology YUE Yongyi(5)
- Performative Folklore: Performance Theory, Living Tradition and Public Practice
..... LI Mu(21)
- The Periodic Market: A New Perspective for Folklore Studies to Interpret Everyday Life
..... TAN Meng(33)
- How Does Anthropology Study the Road? A Review of and Reflections on Road Research
..... LUO Shijiong(42)
- Between “The Same race” and Other Countries: Yang Chengzhi’s Investigation of Vietnamese
Folklore and Its Methodological Enlightenment QIN Yanjia(51)

History of Folklore

- Completion Pray or Technology Control: A Reanalysis of Ritual Function during the Bronze
Wares Production in Chinese Bronze Age YANG Qian(61)
- “Changing Customs”: Wang Fu’s New Thinking on the Relationship between Customs and Politics ...
..... QIN Tiezhu(72)
- The Emergence and Development of the Dragon King Cult in China QIAO Yingfei(83)
- Jiangnan in the Northern Region: A Study of Landscape History
..... ZHANG Junfeng, LI Jie(94)

Folk Literature

- From New *Guofeng* to Folksong Study: Gu Jiegang’s *Wuge* Collecting Revisited
..... CHENG Mengji(109)
- From Text to Practice: The Paradigm Shift and Its Evolution Path of Chinese Short Folk Opera
Research ZHOU Quanming(119)
- The Construction of Religion Narrative about *Sanmao Baojuan* CHEN Peixuan(131)
- The Oral Narrative Research of *Zuo Zhuan*: The Story of Chong Er as An Example
..... JING Changhai(142)

本刊已加入“万方数据——数字化期刊群”、中国学术期刊(光盘版)电子杂志社中国期刊网全文数据库,许可在其系列数据库产品中以数字化方式复制、汇编、发行、信息网络传播本刊全文。其著作权使用费与本刊稿酬一次性给付。作者向本刊提交文章发表的行为即视为同意编辑部上述声明。

Main Abstracts

Folkways, Community and Culture: Localizing of Yenching Sociology

YUE Yongyi

The sociology of Yenching University led by Xu Shilian, Wu Wenzao and Zhao Chengxin always had the academic consciousness of localization. The folkways of W. G. Sumner, especially mores, impacted significantly in the indigenization of Yenching sociology. Wu Wenzao, advocating the community of sociology, suggested the difference between folkways and folklore. The attempt of redefining etiquette and folk custom also appeared in the graduation theses under his supervision. Huang Di, one of the four famous students of Wu Wenzao, carried on the most systematic annotation of Sumner's theory and gave a sociological definition of folklore together with Qu Tongzu. Using the cultural patterns of R. Benedict, Huang Di and Lin Yaohua put forward the concept of "the core of culture". Moreover, in the research of the Qian Bajia village on the outskirts of Beijing, the sociology laboratory of Yenching, Huang Di and Zhao Chengxin who equated community research with sociological investigation, practiced the theory of community-function and emphasized the solidarity of different communities. As a result, mores, community and culture became three important aspects during the localization of Yenching sociology with foundation of folklore, which made all flowers bloom together.

Key words: sociology of Yenching; W. G. Sumner; mores; community; folkways; Huang Di

Performative Folklore: Performance Theory, Living Tradition and Public Practice

LI Mu

Richard Bauman's performance theory can be seen as a great contribution of American folkloristics to the world's academia. According to Bauman, performance and context are the key conceptual frameworks in folklore studies. Upon the emergence of the theory, folkloristics has experienced a shift from text to context and therefore, concerns of authenticity gradually became the focus of academic debates. However, when context is taken more seriously, researchers started to uncover the political core of the authenticity issue as the representation of culture. This understanding greatly challenges the dichotomy of the academic pursuit of authenticity and the sharing principle in practical domains as first proposed by Richard Dorson. This also frees public sector folklore, especially when its contemporary decontextual and re-contextual practices are conducted. Indeed, the practice of public folklore changes the overwhelming emphasis on "authentic" context and encourages a return to the praxis in folkloristics.

Key words: performance theory; living tradition; public sector folklore; intangible cultural heritage

The Periodic Market: A New Perspective for Folklore Studies to Interpret Everyday Life

TAN Meng

The periodic market is a form of commodity trading that widely exists in all regions and ethnic groups globally, and it is also a spatial concentration of local social life. The market characterized by mobility provides a field for generating and representing local knowledge, establishing and interacting folklore relationships, and promoting regional life practices, cultural changes as well as community integration. By paying attention to the folklore items, temporal and spatial characteristics, and practical activities of the periodic market, folklore studies, which transcends the boundary of village, can understand the relationship among people's communication, the interaction of culture and the exchange of goods. It can also expand the horizon of folklore studies, deepen the understanding of daily life, and enhance the vitality of folklore theories and methods. Moreover, the academic care of folklore studies can attach the sense of life, culture, and application to the research about marketplaces, and enrich the discussion on the transformation of marketplaces and the

construction of rural society, all of which reflect the practical concerns of the discipline for serving the social development.

Key words: periodic market; folklore studies; everyday life; mobility

How Does Anthropology Study the Road? A Review of and Reflections on Road Research

LUO Shijiong

As a material existence of infrastructure, the road gets more and more attention lately because our living world is composed of road, the people and their objects traveling on it, and the derived culture. Obviously, no one is able to completely separate himself from the road. Through combing the existing road research, we can find that the road is not just an infrastructure. Anthropologists prefer to put it into the whole society to examine the political metaphor, power technology, spatial practice and cultural expression behind the road. To review and reflect on the existing road research is helpful for us to better understand the road and its political economy.

Key words: road; road research; road anthropology; infrastructure

Between “The Same race” and Other Countries: Yang Chengzhi’s Investigation of

Vietnamese Folklore and Its Methodological Enlightenment

QIN Yanjia

In the late 1920s, Yang Chengzhi went to Yunnan to do fieldwork. He stayed in Vietnam for more than a month on his way back and forth, and collected a lot of written, physical and video materials about Vietnam. Since then, according to relevant materials, he made an overall introduction to Vietnamese society, history and culture, and became the first Chinese anthropologist to study Vietnam. This is not only an academic accumulation of Chinese anthropology and folklore, but also shows Yang Chengzhi’s love for family and nation and the methodological significance of his Vietnam study. It is still of great significance for overseas studies of Chinese anthropology.

Key words: Yang Chengzhi; Vietnam studies; methodology; overseas ethnography

Completion Pray or Technology Control: A Reanalysis of Ritual Function during the

Bronze Wares Production in Chinese Bronze Age

YANG Qian

A large number of ritual remains have been found in the bronze production workshops, especially those located in the capital sites of Chinese Bronze Age dynasties or in the regional center. In the past, the analysis of these remains was mostly based on the document records from *Wu Di Ji* and other later literature which believed that “women jumping into the furnace” as a prayer was to ensure the success of copper casting. By reanalyzing the archaeological ritual remains in these workshops, this paper proposes that bronze wares production itself may be a kind of ritualized production. Belonging to an important knowledge system, ritual in bronze wares production, as well as bronze technology, was controlled by the ruling class strictly and became a way of power control.

Key words: ritual in bronze wares production; ritualized production; knowledge control

“Changing Customs”: Wang Fu’s New Thinking on the Relationship between Customs and Politics

QIN Tiezhu

In the face of all kinds of vulgar customs in the middle and late Eastern Han Dynasty, Wang Fu absorbed the ideas of “changing customs” from the “philosophers” of the two Han Dynasties. By analyzing the folk customs and the relationship between politics and customs, Wang Fu broke the traditional idea of “changing customs by virtue”, and introduced legalism into the field of “changing customs”, which formed the idea of “changing customs” based on the principle of “combining morality and law”. The thought includes “to transform the

customs by virtue”, “to govern the customs by law”, “to change the customs by sage” and “to change the customs by valuing the root rather than the end”. It makes the customs order and political order harmonious and beneficial, and has a far-reaching impact on later generations. However, the greedy and decadent rulers were exactly the originators of these vulgar customs, which made it difficult for them to practice the idea of “changing customs”. To improve the customs, they had to rely on changing dynasties.

Key words: Wang Fu; *The Hermit's Discussion*; “changing customs”

The Emergence and Development of the Dragon King Cult in China

QIAO Yingfei

The foundation of the dragon king cult in China is the dragon worship in the pre-Qin period, which has been constantly changing under the influence of Buddhism, folk culture, and rulers' policy, and was finalized in the Song Dynasty. This process includes three stages, the first being the formation of the dragon god cult, which includes the dragon's image changing from animal to human, and the form of praying for rain changing from witchcraft to sacrifice. Buddhism played an important role in this stage. The second stage is people's adoption of the name of dragon king, which also led to the popularization of the cult. The Song Dynasty rulers contributed to this change. The third stage is the formation of the sea dragon king cult. The dragon kings of the four seas replaced the gods of them during this period. The rise of the dragon king's status and the expansion of Buddhism both played important roles.

Key words: dragon; dragon king; sea god; folk religion

Jiangnan in the Northern Region: A Study of Landscape History

ZHANG Junfeng, LI Jie

Since the Sui and Tang Dynasties, “Jiangnan” is not only a general regional name, but also a laudatory name in the northern region. According to the reason why the region is called “Jiangnan”, it can be roughly divided into water conservancy type, rice agriculture type, culture type, symbol of prosperity type and landscape type. Different types of “Jiangnan” are not entirely different, the “Jiangnan” in the north is mostly a combination of several types, which is a compound “Jiangnan”. Most of the “Jiangnan” in the north are located in places with superior natural conditions, and most of the “Jiangnan” refer to the area of a part of a county. “Jiangnan” is a praise of a local society, but the laudatory name will also be transformed into a burden, such as Ningxia in Ming Dynasty. Generally speaking, the recognition of the reputation of “Jiangnan” by northern people in the traditional era is due to the prosperity of Jiangnan, which in essence reflects the yearning and pursuit of a rich and beautiful life, and also reflects the understanding of “What is Jiangnan” by northern people in the traditional era.

Key words: northern region; Jiangnan; Jiangnan symbol; the history of landscape; like Jiangnan landscape

From New Guofeng to Folksong Study: Gu Jiegang's Wuge Collecting Revisited

CHENG Mengji

As a notable achievement of the *Downward-sighted Revolution* in the Republic of China (1912-1949), Gu Jiegang's study of *Wuge* (folksongs in the Wu district) has always been regarded as the classic of the *Ballad Movement*. Gu Jiegang's research on *Wuge* has delineated a complete picture from ballads collecting to research practice, thus representing the internal logic and limits of this academic paradigm. When the intellectuals managed to reconstruct the new culture with folksongs, the songs are also defined by the imagination of this new culture. In the context of the overlapping of “the academic” and “the movement”, the discipline of folk literature emerges with the dual orientation of “folk” and “nation” at the very beginning, so that the theoretical basis of the early practice of folklore studies has been formed by their interaction and tension. Rethinking Gu Jiegang's

research on Wuge from the perspective of academic history can not only help to deepen the understanding of Gu Jiegang's folklore research itself, but also provide new clues for the discussion of the history of folklore as a modern academic discipline.

Key words: Gu Jiegang; *Wuge jiaji* (*A First Collection of Songs from Wu*); the Ballad Movement; history of Chinese folklore studies

From Text to Practice: The Paradigm Shift and Its Evolution Path of Chinese Short Folk Opera Research

ZHOU Quanming

The short folk opera is one of the constituent parts of Chinese opera, as well as an important part of Chinese folk literature and art. However, the short folk opera research has long lagged orthodox opera research. In the field of folk literature and art that takes folk literature as its research object, great achievements have been made in fields of myths, stories and epics while the short folk opera research still needs to be further strengthened. Since the Republic of China, the short folk opera research has experienced the cognitive process from opera at the level of text to opera in cultural context, and then to opera at the level of life practice, forming paradigm of textual works research, cultural context research and artist practice research respectively. The transformation and evolution of the paradigm of short folk opera have been influenced by social and cultural trends of thought, the development of discipline construction, representative academic works and the application of research methods. The implementation of rural revitalization strategy provides opportunities for the revitalization and research of short folk opera. In the cultural practice of rural revitalization, the paradigm of artist practice research is still the future trend of the short folk opera research.

Key words: text; practice; short folk opera; research paradigm

The Construction of Religion Narrative about *Sanmao Baojuan*

CHEN Peixuan

As a God, Sanmao belongs to both Taoism and folk belief system. In order to preach in the folk society, both Taoism and folk belief use *Sanmao Baojuan* to tell the story about spiritual cultivation of Sanmao. Because of the different spiritual pursuit of Taoism and folk belief, they used different narrative construction methods to make the content easy to understand. As a result, two distinct narrative systems and images of Sanmao were formed, which affected the later development of Sanmao belief.

Key words: baojuan; *Sanmao Baojuan*; narrative

The Oral Narrative Research of *Zuo Zhuan*: The Story of Chong Er as An Example

JING Changhai

The record about Chong Er in *Zuo Zhuan* is a complete, independent, self-sufficient narrative circle, which can be researched as an independent narrative. And it is also the best example of the imprinted *Zuo Zhuan* adopting oral text. With the structural units in three levels (formula, theme and story-pattern) of oral-formulaic theory, this article analyzes the story of Chong Er in *Zuo Zhuan* layer by layer, and finds that the narration about Chong Er in *Zuo Zhuan* repeatedly applies themes and repetitive narration which are originally exclusive characteristics of oral narrative. Compared with the story of Western traditional hero, the story of Chong Er has amazing consistency in terms of story pattern with it. Based on the analysis, this article argues that the story of Chong Er in *Zuo Zhuan* originated from the oral narrative at that time, and not the direct record of historical facts or the author's original ideas.

Key words: *Zuo Zhuan*; the story of Chong Er; oral-formulaic theory; theme; story-pattern