

## Main Abstracts

### **A Thick Description of “the Cultural Deposit of Chinese Indigenous Ritual Tradition”**

ZHANG Zhigang

The research trend of international academic circles shows that, since the second half of 20th century, under the influence of “symbol theory”, the relationship between “ritual and meaning” has gradually become a hot topic in folklore, anthropology, religious studies, especially religious anthropology. From the perspective of comparative research, exploring the basic characteristics of Chinese indigenous belief and ritual tradition may help to deeply describe its cultural deposit and expand the study of belief and ritual tradition in the cultural circle of East Asia.

**Key words:** beliefs and rituals; comparative research; cultural deposit

### **What is the Essence of Contemporary Folklore’s Crisis? Also on the Knowledge Production of**

#### **Practical Folklore**

LI Xiangzhen

The essence of folklore’s crisis in China is the crisis of knowledge production. Faced with social transformation and life revolution as well as other practical problems, it is difficult for folklore to provide effective explanations or solutions based on its professional knowledge; it is difficult to provide equivalent theoretical system and discourse tools in dialogue with other humanities and social sciences and world folklore; and it rarely provides deeper professional knowledge in terms of social public cognition. These are all real manifestations of the discipline’s crisis. As for the discipline crisis of folklore, many scholars have carried out multi-level and multi-dimensional explorations based on different expressions, among which practical folklore is a more active academic concept in recent years. Although there are still major disagreements on specific issues, the academic potential of practical folklore in knowledge production has become increasingly clear. It is of great help to solve problems of folklore by reflecting on modernity and further exploring the knowledge production capacity and production mechanism of folklore.

**Key words:** folklore; discipline crisis; practical folklore; knowledge production

### **The Fragmentation and Return of Daily Practice: An Analysis of the Mechanism of Life Culture Change**

HUANG Jian

Life culture, such as folk customs, is derived from daily practices. Therefore, to reflect on the transformation of life culture in modern society, it is necessary to examine the environment, content and approaches of daily practice and explore how to innovate life culture by advocating new daily practices. Given that the social foundation of daily practices was not in existence any longer, if we tried to revive the traditional culture merely by bypassing daily practices, which is undoubtedly like a castle in the air, it would turn out that we would only confine the traditional culture in museums or folk stages, but in no way make it turn back to daily life. Therefore, the best and rational approach to revive traditional culture and reshape new culture lies in the return to daily practices, which requires a resolution and ability to bridge the gap between theories and practices, or gaps among different disciplines. The community empowerment actions taken by social organizations like

Gallery X in Zhanjiang of Guangdong, can shed some light on the realization, feasibility and practicability of this approach.

**Key words:** daily practice; life culture; fragmentation; return

### **The Folklore Academic Practice of “Consciously Striving for Existence” during the Anti-Japanese War:**

#### **A Discussion Centering on the Chongqing Chinese Folklore Society**

WANG Dan, ZHANG Yu

During the Anti-Japanese War, the Chongqing Chinese Folklore Society in Kuomintang-controlled areas inherited and continued the academic tradition and social responsibility of the Sichuan branch of Chinese Folklore Society and the Hangzhou Chinese Folklore Society in the 1930s. As a “relic” of folklore in a specific period and a special area, the Chongqing Chinese Folklore Society made remarkable achievements in academic research, discipline construction and organizational construction. The emergence and continued use of the concept of “China” means a transition of the Folklore Society in China from an academic institution to a representative and organized social group. In the 1940s, the establishment and development of the Chongqing Chinese Folklore Society reflected the strong vitality of folklore and marked the transformation of Chinese folklore from a spontaneous effort to a “conscious strive for existence”.

**Key words:** the Chongqing Chinese Folklore Society; periodization of folklore history; *Folklore Weekly*; *Folklore Record*

### **Huang Shi and His Study on Folklore Sociology**

WU Liping

Huang Shi was one of the pioneers who cannot be ignored in the history of modern Chinese folklore studies. Huang Shi worked in the field of folklore for many years. Based on his scholarly practices and social survey, Huang Shi put forward the idea of “folklore sociology”. At the theoretical level, he classified the folklore phenomena in society with the four concepts of “fashion/habit, custom, ritual, institution”, and grasped the relationship between folk customs and social structure or cultural system. At the practical level, he paid attention to custom reforms. Huang Shi’s research on folklore sociology would help to enrich the relevant research on the history of folklore and provide some references for the discipline construction of folklore.

**Key words:** Huang Shi; folklore sociology; fashion/habit, custom, ritual, institution; custom reforms

### **“Learning about Customs on Coming to a Strange Place”: Zhang Deyi’s Mentality, Experience and**

#### **Understanding of Western Folk Customs**

YANG Hua

Zhang Deyi, one of the first students from the School of Combined Learning, traveled to Europe in the late Qing Dynasty, went abroad for eight times, toured around dozens of countries, wrote down what he saw and heard in the west, the result of which was his eight volumes of “*Shuqi*”. Regarding material culture and folklore, Zhang Deyi accepted western diet, but refused the western costume folklore related to the “state system”. As an observer, Zhang Deyi actively participated in western social and cultural activities; as an observed person, Zhang Deyi actively spread Chinese culture to westerners. As the “observer” and “observed” of this cross-cultural exchange, Zhang Deyi played the role of a bridge in it. During his 40 years of life in the west, Zhang Deyi’s understanding of western culture and folk custom was greatly deepened, showing his

recognition of modern urban culture to a certain extent. The special cultural group represented by Zhang Deyi, who experienced the cultural exchange between China and the West, deserves attention and study.

**Key words:** Zhang Deyi; *Hanghai Shuqi*; western folk customs

#### **Folk Art Research of Yanagita Kunio: Focusing on the *Folk Art Magazine* and *Folk Art Series*** LI Changqing

From the late 1920s to the early 1930s, Yanagita Kunio conducted a meticulous study of many folk art items in the *Folk Art* magazine and the *Folk Art Series*. He spoke highly of the value of folk art created by ordinary people and believed that it was a significant clue to the discovery of the root of Japanese culture. At the same time, Yanagita attached great importance to the study of the inheritance and diffusion of folk art. Through the flowing and changing of folk art, he intended to outline the evolution history of Japanese culture behind it. However, the tendency that the research of folk art was biased towards the entertainment and the characteristics of performance presented in its development made Yanagita drift away from it. In the end, after a short period of exploration, folk art withdrew from the academic stage and was gradually replaced by folk entertainment.

**Key words:** Yanagita Kunio; folk art; ordinary people; fluidity; performance centeredness

#### **The Spread, Transformation and Practice of Zhongkui Belief in Japan**

YU Fei

Zhongkui Belief is part of the cultural exchange between China and Japan. The images and functions of Zhongkui have changed over time in China. After the Tang Dynasty, as a god of exorcism, the image and position of Zhongkui had been gradually constructed, and the Tang imperial court gave the image of Zhongkui and Dayan calendar to its ministers as gifts at the New Year. The Japanese envoys sent to the Tang brought back Zhongkui belief to Japan and it had gradually appeared in people's daily lives since Heian period. As for the spread of Zhongkui belief in Japan, its functions share some similarities to those in China, which is its cultural original, but it has certain changes in the concrete practice of people's religion belief. The Japanese people's acceptance and understanding of Zhongkui is not entirely originated from their own religious practice, but tends to be a kind of symbol and style, and the Zhongkui belief is showing a weakening trend.

**Key words:** Zhongkui belief; spread; transformation; practice

#### **The Ryukyu Royal Government's Imagination of Time: A Case Study of Selecting Auspicious Dates for**

##### **Sacrificial Ritual**

XU Shijia

Inspired by the Chinese views of time and space, the Ryukyu royal government's cosmology, which was inspired by the Chinese view of time and space, had played a significant role in shaping the concept of time of the Ryukyu Islands. The sun worship in Ryukyu culture and the China-originated mindset both had impacts on Ryukyu Royal government's choice on auspicious dates for *kimitezuri-no-momogaho-goto*, a major sacrificial ritual of the Ryukyu kingdom. Based on the oceanic environment and native spiritual beliefs, the Ryukyu royal government had absorbed the time culture of China and adjusted it according to the ecology of the island to make it more in line with the spiritual world of the locals.

**Key words:** Ryukyu; sacrificial ritual; sun worship; earthly branches

**Daikokuten: The Spread and Development of the Belief in the God of Wealth in Japan**

BI Xuefei

After the Daikokuten God of Cookery (God of Wealth) was passed down to Japan along with the Han Transmission Tantrayana Buddhism, it gained an extremely wide range of beliefs and has been passed down to this day. Combined with literature and field research data, starting from the two times of localization of Daheitian God of wealth, we can sort out and analyze the local process, as well as the reasons of the formation of the belief in Daheitian God of Wealth, which is integrated with Shinto Japanese God, and then combined with folk belief to form shichifukujin belief. The spread and development of Daikokuten God of Wealth in Japan is a process of mutual assimilation of Buddhism, Shinto, and folk beliefs. It is also the result of the joint development of politics, commerce, and agriculture. This process not only carries the history of regional culture, but also implies the history of cultural exchange between China and Japan.

**Key words:** Daikokuten in Japan; belief in the god of wealth; spread; localization

**A Study on “Custom Debate” in Korean’s Foreign Exchange in the Late 16th Century:****Taking *The Great Ming Unification Record* as the Object**

XIE Xiangwei

*The Great Ming Unification Record* (*Daming Yitong Zhi*) is the national geographic annals of the Ming Dynasty. Influenced by the political ideas of “the Unification of the Whole World (Tian Xia Yi Tong)” and “the Integration of China and the Barbarians (Hua Yi Yi Ti)”, in addition to the main part of China, it also included “the four barbarians (Si Yi)”. The Korean customs in *The Great Ming Unification Record* mainly came from the transcribing of the pre-history, including a large number of “bad customs”, which had a negative impact on the image of Korean civilization. For this reason, the Korean officials and citizens expressed their dissatisfaction in their dealings with the Ming dynasty, either by privately complaining to the envoys, or by publicly “debating” with scholars of the Ming Dynasty. After the book was introduced into Japan, it became a carrier of the diplomatic game between Korea and Japan, which caused the Korean people’s fierce “Custom Debate” and made China become an existence not “on the scene”. From the perspective of east Asian history, we can find that there are more details and connotations in the historical and realistic relations between China, Korea and Japan.

**Key words:** *The Great Ming Unification Record*; Custom Debate; Lu Ren; Jin Chengyi; history of East Asia

**Belief in Mountain God: Exotic Space in Buddhist Temples of Korea**

LI Haitao

The belief in providing Mountain God for worshipping in Buddhist temples of South Korea has become an extremely obvious feature of Korean Buddhism. The place where Mountain God is served is usually called “Mountain God Pavilion”, “Mountain Spirit Pavilion” or “Pavilion for Three Sages”. These places are lower in specifications than “Hall” and occupy smaller spaces compared with the Shakya Mani Hall, but their locations are very conspicuous, similar to location of the Shakya Mani Hall in temple, and the cornerstones in such places are often higher than those in the Shakya Mani Hall. Although the emergence of the belief in Mountain God in Buddhist temples of South Korea was initiated and accepted by Buddhism organizations in South Korea, it was a choice that had to be made for its own development under specific historical circumstances. It can be said that the belief in Mountain God in South Korea embodies a tension between Buddhist monks and folk believers, and presents the uniqueness of the belief in Buddhist temples of South Korea.

**Key words:** Mountain God; Buddhism; temple; South Korea