

Main Abstracts

Researching into the History of Safeguarding the Intangible Cultural Heritage by UNESCO:

The Historical Process from the Marrakech Meeting to the “Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity” as a Case

ZHU Gang

In the study of the academic history of safeguarding the intangible cultural heritage by UNESCO, the central roles that the “Recommendation on the Safeguarding of Traditional Culture and Folklore” in 1989 and the “Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity” in 1997 play in the formation of the 2003 Convention have been heavily emphasized. However, compared with the 1989 Recommendation, the attention that has been paid to the 1997 “Proclamation of Masterpieces” Program is far from enough, not to mention the extensive description and thorough study over its historical background and evolutionary process. In addition, the effort to recognize the inter-relationship between the “Proclamation of Masterpieces” Program and the Convention still lags. For a better understanding of the history of safeguarding ICH by UNESCO, it is recommended that due attention be paid to the process from the Marrakech Meeting to the “Proclamation of Masterpieces” Program, and to the analysis and interpretation of it in its own historical context. By doing so, the further multi-dimensional perception of the evolution of the international cultural policies could be expected and realized.

Key words: UNESCO; intangible cultural heritage; historical context; event; academic history

Improvement of Medical Technology and Transition of Folklore Tradition: A Study of

***Daichunji* in Beginning of Spring in Peixian, Jiangsu Province**

MENG Lingfa

In the course of historical development, the inheritance of folk culture could also be influenced partly by scientific and technological innovations. This kind of dynamic model can not only provide folk culture with technical support to adapt to the society, but sometimes can also lead to the decline of specific folklore items. *Daichunji* in Beginning of Spring, which is prevalent in Huaihai area, is one example. Although this preventive measure which is mainly for infants and young children against smallpox obviously has an emblematic of folk beliefs, it also reflects the cognitive style of some special diseases of the regional people. As a cross-regional custom, *Daichunji* in Beginning of Spring is not emphasized by the “24 solar terms” of the Intangible Cultural Heritage of Humanity, but the idea of epidemic prevention is still worth being pursued and inherited, and it even can be used to create a local “Infectious Disease Prevention Day” to maintain its sustainability.

Key words: scientific and technological innovation; folklore tradition; *Daichunji*; Beginning of Spring; childbearing customs

From “Ethnic Border” to “Traditional Custom”: The Evolution of Meaning of

Water-splashing Festival in Mengjiao Town, Cangyuan County

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The Water-splashing Festival in Mengjiao Town, Cangyuan County, Yunnan Province, presents strict orders in the starting of the festival, the entrance sequence of group activities and the shape of dancing circles. Hierarchy structure of ethnic group which was formed during the Tusi period is the underlying historical cause of the festival orders. In the process of macro social transformation and micro association practice, various ethnic groups in Mengjiao realized the embedment and blending on many layers, which leads the change of ethnic relations from “hierarchical symbiosis” to “equal solidarity”. Meanwhile, the essential meaning of the festival orders no longer indicates the “ethnic border” of political grade, but goes back to “traditional custom” on a culture basis.

Key words: festival order; Water-splashing Festival; ethnic border; traditional custom

Nostalgia and Custom Revolution: The General Discussion on the Issue of Moving the

Capital during the Reign of Taihe in the Northern Wei Dynasty

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During the reign of Taihe (太和) in the Northern Wei Dynasty, Emperor Xiaowen (孝文) conducted a general discussion on the issue of moving the capital, which resulted in the emergence of reformist group, conservative group and centrist group. The conservatives were “nostalgic” and unwilling to move to the South; the centrists were “swaying” and indecisive; the reformists called for “changing customs” and insisted on moving the capital. The discussion was the product of specific historical conditions and the general outbreak of the thought of Sinicization in the Northern Wei Dynasty; although the focus of all groups was on the issue of moving the capital, the essence was the issue of Sinicization of the Xianbei (鲜卑) nationality. Combing and summarizing the gains and losses of this discussion is of great significance to the understanding of the relationship between customs and politics.

Key words: Emperor Xiaowen (孝文); moving the capital; general discussion; schools of thought; evaluation

Rural Temple Organization, Rural Governance Practice and Endogenous Order of Villages

in Mianning in the Qing Dynasty

LONG Sheng

Since the reign of Yongzheng (雍正) in the Qing Dynasty, the construction of temples in Mianning villages in Sichuan Province had been booming, and the rural temple organizations formed around temple building and sacrifice came into being. This organization formed spontaneously by local people played an important role in village management and order maintenance. On the one hand, the rural temple organization hosted temple fairs regularly every year, organized villagers (congregations) to sacrifice in turn, strengthened the internal relationship of the village, and formed a stable village community. On the other hand, in daily life, the rural temple organization was also responsible for mediating internal disputes and forest management, which played a normative role in village behavior. The rural practice of rural temple organization in daily life and in the very moment, promoted the formation and maintenance of the endogenous order in the village.

Key word: rural temple organization; rural governance practice; endogenous order; village community; Mianning

Construction of Urban Lifestyle: Shanghai's Modern Civilization and Its Motivation

XU Ganli

City is a symbol of civilization. If we evaluate the evolution of civilization in cities, urbanization not only refers to the expansion and construction of urban spaces, but also accompanies the civilization of urban residents' lifestyles. As the symbol of modern Chinese cities and the source and core of modern urban life, Shanghai's development process can offer us a hint of people's construction concept of urban lifestyles, that is, modernization, westernization and integration of lifestyles as the standard of modern civilization. This article argues that the civilization of Shanghai's modern lifestyle was influenced by the New Life Movement, the in-flooding of Western material civilization, the Westernized lifestyle brought by mixed living of Chinese and Westerners, and the propaganda and education of the intellectual community. The discussion in this article will help to promote the further civilization of urban life today as well as expand the field of urban studies for folkloristics.

Key words: city; lifestyle; civilization; Shanghai

The Confrontation between “New Etiquette” and Old Customs: The Wrong Cognition of the

Propaganda Strategy of the Movement of Abolishing the Lunar Calendar in the Period of the Republic of China and Its Interpretation

LIU Aihua

In the early years of the Republic of China, the conflation of the solar calendar and the lunar calendar caused confusion and dissatisfaction in the operation of the calendar. After Nanjing Government unified the whole country formally, it devoted itself to reforming the calendar, raising the solar calendar to be the national calendar, forbidding people from using the lunar calendar, and promoting the movement of changing the calendar or abolishing the lunar calendar actively. However, due to the overconfidence in the authority of the government, in the process of the enforcement of the national calendar, there were some major mistakes for the

propaganda strategy, such as over-highlighting the political significance of the movement, using antagonistic thinking to look at the lunar calendar, stigmatizing the lunar calendar, and conducting a moral examination of those who followed the lunar calendar, which separated “new etiquette” from old customs, substituted etiquette for customs, which led to the dualistic opposition between the upper class and the lower class, and even violent conflicts. And due to the lack of awareness to the strong soft control force of traditional customs and the lack of respect for public opinion, there were also continuous differences and divisions within the upper class, and the abolishment movement ultimately failed.

Key words: the Period of the Republic of China; the movement of abolishing the Lunar Calendar; the national calendar; propaganda strategy; traditional customs

How Can Aesthetic Feeling be Free: Pure Judgment of Taste about Folk Songs

HU Xiaohui

Under the influence of Herder as Kant’s student and European romantic thoughts, Chinese modern scholars rediscovered aesthetic quality of folk songs, and had two opposite views on universality and particularity of feelings about folk songs. But they could not find room for compromise on this question because of their overlooking transcendental dimension of aesthetic feeling about folk songs. By reconsidering Kant’s idea of transcendental freedom, we can not only find a way to deal with this difficult question, but also interpret theoretically how pure judgment of taste about folk songs can be free. This kind of individual feeling, which ought to be endorsed by everybody at transcendental dimension, is free aesthetic feeling. Therefore, pure judgment of taste about folk songs is beneficial to training public way of thinking and has great significance for everybody to learn how to use his or her own reason.

Key words: folk songs; judgment of taste; aesthetic feeling; publicity; freedom

Water Conservancy Project and Myth Construction: The Formation and Evolution of the Legend of *Meiliang* in Ningshao Area, Zhejiang Province

GENG Jin

The legend of *Meiliang* is a local myth in Ningshao, Zhejiang Province. During its spreading process, there are multiple spatio-temporal overlaps and fusions, which makes the story itself “rough”. Shaoxing Yumiao *Meiliang*, Tashan Weir *Meimu* and Yuyao Mei’ao Lake *Meimu* constitute the three main lines of the legend of *Meiliang* in Ningshao, and the three main lines are parasitic in three typical water conservancy projects in this area. Before the Southern Song Dynasty, the water conservancy in Ningshao area was based on Jianhu Lake, and the legend of *Meiliang* was prevailing in Jianhu District. After the Southern Song Dynasty, this legend appeared in Tashan weir, the most important water conservancy project in Ningbo County. In the late Southern Song Dynasty, the agricultural development in the pond gradually matured, and the legend was rediscovered and appeared in the lake. Bringing the myth to water conservancy projects is an expression of people’s wishes. The legend of *Meiliang* carried local desire to maintain existing water conservancy projects. Although there are many paradoxes of interpretation in the construction of this ontology of myth, it still does not affect its spread in Ningshao area.

Key words: *Meiliang*; Jianhu; Tashan weir; Mei’ao Lake; myth construction

Scarcity and Acquisition: A Social Metaphor of the Story of the Dragon King’s Marriage

GUO Junhong

In the southeast of Shanxi Province, the story of “the Dragon King’s Marriage” is actually a realistic metaphor about the lack and acquisition of local social life resources. The wife-rainwater exchange between human and the dragon god is a social exchange that comes from satisfying human’s self-interests. The people’s lack of water has prompted them to construct oral narratives and behavioral rituals of getting married with the Dragon King. On the one hand, the legend expresses the people’s fear of the lack of production materials. On

the other hand, it also reflects the people's thought and exploration on how to obtain resources. The social metaphor analysis that brings the legend of Dragon King's Marriage into daily life practice can not only change the previous research tendency of taking the story text as the analysis object, but also be a case supplement of the dynamics research paradigm of the legend.

Key words: legend of Dragon King's Marriage; *qiyu*(祈雨); exchange; marriage relationship

Some Thoughts on the Study of Wushu Anthropology

DAI Guobin

After being detected tentatively by using the methods and theories of anthropological study, "Wushu Anthropology" has been incorporated into the research access to the National Traditional Sports Science. What researchers need to do next in the new era is to define Wushu Anthropology critically, to figure out the methods of fieldwork specifically and to explore ethnography documents carefully. Then, researchers need to concentrate on such core issues as "the cultural origin of Wushu as a matter of the nation", "the root and background of Chinese culture", "the grand cultural mission for humanity". Consequently, the value of anthropology to the awareness of Wushu culture will be revealed, and the standardization, systematization and localization of "Wushu Anthropology" research can be promoted further.

Key words: Wushu Anthropology; fieldwork; ethnography; the awareness of culture

From "Practicing Martial Arts for Living" to "Being Born for Practicing Martial Arts":

An Investigation on the Custom of Honoring Martial Arts in Yuncheng County, Southwest Shandong Province

SONG Xiaojun, LI Li

By using such methods as literature review, on-the-spot observation and interviewing, this paper is a research on three kinds of folk activities, namely, "sheep-fighting", "sending the god of fire" and "military plays", in Yuncheng County, southwest Shandong Province. According to the research, these folk activities all bear in themselves rich elements of martial arts, the reason of which is that honoring martial arts is a deep-rooted folk custom in Yuncheng County. This paper makes a detailed description of martial custom and argues that the martial custom in Yuncheng was first promoted by need of survival, then became a custom after long-term precipitation, and later, it became a continuation of feelings and spiritual appeal of the local people. Based on this, this paper aims to find out the social roles of folk martial arts in this region by studying the elements of martial arts in folk events, to be specific, the local people's subconscious of the culture of martial arts.

Key words: Yuncheng; honoring martial arts; sheep fighting; sending the god of fire; military plays

Self-rule and Rule by Rites: The Plum-blossom Boxing in Modern and Contemporary Rural Society of

Southern Hebei

LI Haiyun

As a kind of male social organization, the Plum-blossom Boxing has been active for a long time and become the supplement of rural geographical and blood relationship in southern Hebei, which was poor in natural resources and experienced a great social turmoil in modern and contemporary times. The Plum-blossom Boxing also worked, as its foundation, for community public welfare in cooperation with temple fair, *Jiao* festival, incense societal organization and so on. The Plum-blossom Boxing was composed of martial arts and beliefs. These two parts had a continuous process of separations and combinations, and they not only were close to the national etiquette discourse, but also adapted themselves to the changes of local society. Through discovering the historical context and current inheritance of the Plum-blossom Boxing, and its role between national politics and local social life, it will be helpful to clarify the internal relationship between self-rule and rule by rites in Chinese rural society, and even to understand the Chinese principles.

Key words: self-rule; rule by rites; villages of Southern Hebei; the Plum-blossom Boxing