

Main Abstracts

From Going to the Folk in Field to Going Along with the Folk on Site: An Ideological Paradigm Shift

ZHANG Juwen

As a discipline, folkloristics has developed on the basis of obtaining text through “fieldwork” (*tianye*). In the past one century or so, “conducting fieldwork” (*zuotianye*) has become a must for folkloristics and other related disciplines like anthropology, ethnology, and sociology. Folkloristics in China, however, has built itself upon the concepts introduced from the West. In the current globalizing age, it is not only necessary, but also respectful to cultural diversity as a premise, to reflect, from the view of ideological paradigm shift, upon the historical background of these concepts, and the methodological paradigm shift in folklore studies. Thus, this article proposes to replace the concepts of “*tianye*” with “*shidi* (site),” and “going to the folk” with “going along with the folk,” in order to provoke further reflection and discourse.

Key words: *tianye*; *shidi*; going to the folk; going along with the folk; discipline paradigm shift

Feeling, Entering One's House and Individual Stories: Reflections on the Ethics of Folkloristics

DIAO Tongju

The heterogeneity of cities at various levels, especially the population, determines that urban folklore research should be different from rural folklore research. Applying the viewpoint of “Folkloristics of feeling life”, which values the empirical descriptions of individuals, to urban research has advantages over rural research. Folklore research can focus on the groups who enter cities from countryside. The mobility of those people not only shows the rationality of the creation and inheritance of urban cultural tradition, but also helps to understand the urban values and the boundaries between urban and rural areas, and it is even helpful to understand the rural area in turn. Studying those people and paying attention to the interview situations can better reflect that folkloristics is a discipline with temperature as well as “the smell of life and the taste of the world”. The temperature is reflected in two aspects: on the one hand, as researchers, we should give the interviewees a full understanding whether they accept our interviews or not; on the other hand, researchers should give them (actually, also us) proactive, necessary and enough attention, and this in itself shows the temperature of folkloristics and its fieldwork.

Key words: feeling; household interview; folkloristics; temperature; field ethics

Personal Life History: A Discussion and Analysis of an Approach for Folklore Research

WANG Jiahua

“Personal life history” is a research method widely used in humanities and social sciences. For folkloristics, everyone is the “folk” of “folklore” as well as the carrier of life culture. As a person in the socialization and social relations, everyone is a “mirror”, from which all aspects of society and life can be reflected. This provides legitimacy and feasibility for the study of life history in folkloristics. From the operational perspective, it is necessary to conduct in-depth interviews, participant observation and multi-aspect understanding of the life history and the “context” of the folk, and present the iconic features of their lives, and then reflect the overall social life culture behind them. In the study of personal life history, we should pay attention to the physical character and ideological feelings of the subjects, study “the lore” through “the folk” and give “the lore” back to “the folk”, so as to avoid some shortcomings and disadvantages brought by the traditional research approach of studying “the folk” through “the lore”.

Key words: personal life history; social relations; multi-directional survey; representative features

The Lineage on the Book, the Living under Gifts: A Micro-analysis Based on the Funeral Gift Book in North China

ZHAO Bingxiang

The formation of ritual association of Chinese lineage depends on the networking mechanism of the kinship and its operation. The gift book (*libu*) is a materializing expression of the ritual association, out of which “the lineage on the book” forms. Its associational principle is the *wufu* (five costumes) system. This kind of ritual and economic

association is connected with and different from lineage genealogy and tomb sacrifice. It constitutes one of the active basic units in social life, while it transcends the daily life and the moral of individuals and families.

Key words: genealogy; ritual association; gift book (*libu*); *wufu* (five costumes); living (*guo fa*)

The Network of Significance and Social Relationship in Litigation Practice:

Longquan Judicial Cases in Late Qing Dynasty and Early Republic of China

DU Zhengzhen

At the end of the Qing Dynasty and the beginning of the Republic of China, a series of lawsuits broke out in the villages in east district, Longquan county, Zhejiang province. The clan members in single surname village competed intensively for mountain lands. The villagers from different social groups in multiple surname communication struggled for the control of common property. The endless litigations troubled the landlords, gentries and poor peasants in towns and villages. These disputes and lawsuits not only presented the social network formed for a long time in this region, but also recorded the impact of the network in the change of the new era. People made and practiced litigation strategies based on their understanding of regime change, the meaning of "Republic of China" and local power relations. Litigation practice not only activated the daily social relationship network, but also adjusted and rebuilt it. In turn, institutions, laws and policies in new regime also influenced the formation of rural social order and interpersonal relations.

Key words: litigation practice; social relationship; the Qing Dynasty and early Republic of China; Longquan judicial archives

Social Relationship and the Formation of Daily Economic Network:

Focusing on the Income and Expenditure Account Books of Hu Tingqing's Family

DONG Qiankun

Economic network is the interpersonal and social network produced by the economic relations in people's daily life. Economic relations are its main content. In real life, the economic network of different groups is often different due to the differences of identity and stratum. Hu tingqing lived in Qimen County of Huizhou in the late Qing Dynasty. He was not only a village teacher, but also a scholar (生员) and a village landlord. Through his family account books of household income and expenditure, we can recover the family's economic network for decades. Through the analysis of its economic network, we can find that it is closely related to its social environment and traditional structure. And the social relationship established by blood plays a different role.

Key words: social relations; economic network; account book; *Huixue* (徽学)

The Intangible Culture in the Perspective of Anthropology of Heritage

PAN Bao

The intangible culture recognized as heritage is a mechanism that the society of modernity effects on culture, and the production of heritage is the specific expression of this mechanism. The intangible culture could become the object of the production of heritage and then integrates the existing cultural pattern of traditional society into the developing process of the society of modernity. In the process of the production of heritage, the original function of production and leisure of the intangible culture changes the relationship and the structure of local community because of the influences of the society of modernity. The intangible culture may turn into the object of heritage leisure, and in this process, it becomes a medium of communication between local community and the outside world. In the perspective of anthropology of heritage, intangible culture is the culture of human beings. Only when the intangible culture returns to the nature of production and leisure, and was re-embedded in people's daily life, can we make it possible to protect and inherit it.

Key words: intangible culture; the production of heritage; the leisure of heritage; anthropology of heritage

The Trend of Warring States Scholars' Participating in Politics and the Interpretation of the

Nature of Creation of *Mu Tianzi Zhuan*: Discussions on the Theory of Historic Official Works and Witchcraft Works

MIAO Jianglei

Mu Tianzi Zhuan (Biography of King Mu, briefly *Mu Zhuan*) has gradually revealed its fictional and creative textual features in the controversies of the academic circles in the past. The content of *Mu Zhuan*,

which is divorced from the Western Zhou Dynasty but conforms to the historical facts of the Warring States Period, cannot be recorded by historians of the Western Zhou Dynasty. The rise of the rational spirit of the Warring States Period and the use of the narrative of *Mu Zhuan* as a “god name” only depend on the location of mythical characters, and we can see that although there were god beliefs in it, it is not works of wizards. Therefore, this book should belong to the writings of scholars in the Warring States Period, whose creation was closely related to the fashion of scholars participating in politics at that time.

Key words: *Mu Tianzi Zhuan*; nature of creation; scholars; participation in politics; name-borrowing fictions

Confirmation for the Lineage of Chu in *Shi Ben* by Excavated Texts of the Warring States Period YUAN Hao

Shi Ben is a genealogical historical book whose main body was compiled in the Warring States Period. The genealogical materials of Chu have a great influence on the compilation of *Shi Ji*. The excavated texts of the Warring States Period such as Qinghua bamboo slips and Anda bamboo slips are helpful for the in-depth study of *Shi Ben*. In *Shi Ben*, that the genealogy of Chu can be traced to Zhuanxu was confirmed. According to the bamboo slips of Chu, Lao Tong had been wrongly named Juan Zhang, who was ranked as one of the Three Ancestors of Chu and his four sons were Zhong, Li, Wu and Hui. The story of Lu Zhong's six sons is an arranged myth, and the essence of this story is to integrate and attach the ancestors of six ethnic groups to Lu Zhong, the purpose of which is to acclaim the imperial system formed by the integration of the family names. Lu Zhong and Zhu Rong are the same person. The father of Ji Lian is Zhu Rong Wu or Zhu Rong Hui. Ji Lian, Yu Xiong and Xue Xiong are the same person too. Totem consciousness of Chu is hidden in the name and details of “Xue Xiong”. In the story of “Xiongqu feng sanzi”, there is a mistake in Xiong Zhi's lineage and Xiong Kang's accession to the throne. The lineage and name of Kang and Kao Lie in *Shi Ben* have also been confirmed by excavated texts.

Key words: *Shi Ben*; emperor lineage; lineage of Chu; Qinghua bamboo slips; Anda bamboo slips

A Textual Research on the “Nye River”

LIU Bingli, WU Junhui, ZHAO Ruicai

In Chinese culture, there has been a concept in the folk since ancient times that “river” and “mountain” are regarded as a “gap zone” between the human world and the world of gods or ghosts. In other words, the ancients long ago formed an idea of separating the human world from the world of gods or ghosts with “river” and “mountain”. Sorting out this concept, we can find that it has roughly gone through these stages: from “Huangquan” to “Nye”, “Minghe” and “Dihe”, and the same line can be traced. It represents the “underground other world” composed of space and time. “Nye” is an important part of it, which has a kind of “continuity” relationship with the existing world and a kind of “separation” relationship with the world of the living, and is an important part of the ancients' view of the nether world, as well as the sublation of the ancient meditation view and Buddhist hell view.

Key words: Nye River; interval zone; nether world view; the law of similarity

Textual Criticism and Explanation of Mountain-chair Forbidding Tablet from the Ming Dynasty on Taishan

ZHOU Ying

Recently, near the Red Gate Palace, a tablet titled Mountain-chair Forbidden Tablet scribed in Jiajing Period of the Ming Dynasty was discovered, which recorded a case caused by dispatching mountain-chair work: when the nobles and dignitaries came to climb Taishan, they not only abusively requisitioned the folk mountain-chairs, but also forced mountain villagers to be chair bearers, which caused harassment and damage to local people. Bao Xiangxian, Governor of Shandong, and Zhang Ren, Deputy Judge of Shandong, gave their respective comments and set up rules, to get rid of the long-standing abuse. However, the phenomenon didn't disappear though forbidden for many times, and kept as a tyranny which much burdened the folks till late Qing Dynasty. The discovery of Mountain-chair Forbidden Tablet provided most valuable historical material for us to get to know the mountain-chair status and lives of chair bearers.

Key words: Taishan; mountain-chair; Bao Xiangxian; Zhang Ren; Forbidding Tablet