

Order Construction: The Art Characteristics and Cultural Roots of Folk Lantern in Chaohu Area

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Abstract: Lantern is a popular folk activity in the area around Chaohu Lake, which has many kinds, wide distribution and great influence. From the overall macro perspective and the horizontal comparative research method, this paper explores the relationship and laws between the explicit personality characteristics and the connotative common nature of the lantern color around Chaohu Lake, and constructs the order characteristics running through the visual art, activity procedure and cultural origin of the lantern color. Based on the rural space, the ring nest lantern indirectly constructs the social space order across the border in the traditional festivals with their own characteristics. It virtually realizes the order and standardization of the local and rural real life, and objectively reflects the remarkable characteristics and excellent quality of the regional culture around Chaohu Lake, which is conducive to the protection of the folk intangible cultural heritage around Chaohu Lake Inheritance has positive significance.

Keywords: Order construction; The area around Chaohu Lake; Folk lanterns; Features; Cultural roots

1. Introduction

The area around Chaohu Lake is one of the cradles of Chinese civilization, which has gradually formed rich regional culture and unique folk customs in the long historical development. Lantern art is a popular folk activity in the area around Chaohu Lake, such as Feidongyang Snake Lantern, Xiage Zhanghua Snake Lantern, Dougang Banlong Lantern, Bazhen Shrimp Lantern, Wuwei Fish Lantern, Xiejiayuan Lane Colorful Red Lantern, Feixi Dry Boat Lantern, Sanhe River Beng Dance, Hanshan Folk Colored Bar, etc. It is characterized by a wide variety, wide distribution and great influence.

At present, the research on folk lanterns around Chaohu Lake has three characteristics. Firstly, the research goal focuses on individual cases. In the process of studying individual cases of lanterns, it is easy to explore distinctive, prominent and typical personality and characteristics, but it is also easy to ignore the overall and universal common characteristics of folk lanterns around Chaohu Lake. Secondly, a single narrow research perspective. The folk lantern around Chaohu Lake is a traditional handicraft that includes the skills of making bamboo strips, color binding, pasting, calligraphy and painting. The lantern activity is a folk activity that integrates ritual, singing and dancing, musical instrument accompaniment and other forms, involving different disciplines such as human beings, folk customs, dance, art, design, etc. More requirements are put forward for the research perspective of folk lanterns around Chaohu Lake. Thirdly, the depth of regional cultural ties. Folk lantern is one of the manifestations of regional folk activities and the carrier of regional culture. The study of folk lantern can not be separated from its growing soil. The folk lanterns around Chaohu Lake have a close relationship with the culture around Chaohu Lake, which has gradually bred extremely regional characteristics in the long historical period. Studying the relationship between the folk lanterns around Chaohu Lake and the cultural roots has a positive meaning for protecting, inheriting and developing the folk intangible cultural heritage around Chaohu Lake.

2. Methodology

2.1 From artistic characteristics to visual order

The area around Chaohu Lake is centered around Chaohu Lake, which is 800 miles away from Huaihe River in the north and Yangtze River in the south. In the traditional agricultural society under

the natural economy, fishing and farming have become the main forms of production in the area around Chaohu Lake. The traditional ideology of "relying on the mountain to eat the mountain and relying on the water to eat the water" has bred a strong fishing and farming culture in the area around Chaohu Lake, created a totem worship and cultural belief with fish and water characteristics, and led to the form and regular theme of "living by water" in the folk lanterns around Chaohu Lake . Table 1 is the flow Summary of Lights Around Chaohu Lake.

Table 1: Summary of Lights Around Chaohu Lake

Theme	Name	Details	Intangible Cultural Heritage Level
Aquatic Animal		Xiegang Village, Wuwei County Folk Activities	
	Dougang Dragon Lantern	Dashao Village, Feidong County Folk Activities	Provincial Level
	Feidong Snake Lamp	Zhanghua Village, Chaohu City	City Level
	Zhang Hua Snake Lamp	Traditional Dance	City Level
	Wuwei Fish Lamp	Wuwei County, Wucheng Town	National Level
	Bazhen Shrimp Lamp	Traditional Dance	City Level
	Sanhe Clam Dance	Dam Town, Chaohu City Traditional Dance	City Level
		Sanhe Town, Feixi County Traditional Dance	
Fishing and Farming Life		Hongmiao Town, Wuwei County Folk Activities	
	Xiejiayuan Colorful Light	Feixi County	City Level/
	Feixi DryBoat Lantern	Folk Activities	Provincial Level
	Hanshan Folk Colorful	Hanshan County Traditional Art	

2.2 From living props to activity order

In general, lanterns are often used for lighting, entertainment and setting off the night atmosphere during traditional festivals. The folk lanterns around Chaohu Lake often run through ceremonies and performances as props. With colored lanterns as props and human body movements as carriers, in the whirling and changing movements, they always show the space of ups and downs to form their unique dance language [1]. From the perspective of props, they subdivide the process of lantern activities, and through the presentation of props in lantern folk activities, It plays an important role in exploring the law and connotation of the lantern activities around Chaohu Lake. Traditional life always reflects such simple and honest aesthetic, values and moral values [2].

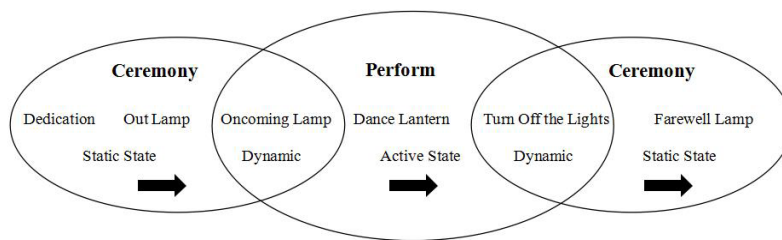


Figure 1 : Flow of Lantern Activities around Chaohu Lake

From the perspective of the overall process, the lantern activity is composed of three stages: the beginning ceremony, the performance process and the ending ceremony. The activity can be subdivided into such links as inviting gods, giving out lights, welcoming lights, dancing lights, closing lights, and giving away gods. The three stages of the lantern around Chaohu Lake have their own independence and mutual integration, and the boundaries of their activity stages are fuzzy and dynamic. The lighting welcoming and closing links in the performance stage are ritual performance activities, which can also be called performative ritual activities. They are important nodes connecting the previous and subsequent ritual activities, and also folk activities with strong regional

characteristics in the lantern around Chaohu Lake . Flow of Lantern Activities around Chaohu Lake in Figure 1.

The beginning and ending ceremonies of the lantern activities around Chaohu Lake are internal activities organized by blood related clans. Generally, the ritual activities of offering sacrifices to gods, worshipping ancestors, praying for blessings and returning vows are carried out in ancestral temples or squares near water sources through lantern props, which are strictly stylized. The lantern ceremony is not only the consensus and symbolic expression of folk beliefs by the rural people around Chaohu Lake, but also the recognition and construction of the rural space order that ordinary villagers rely on for survival. The performance stage is a folk custom agreement for generations in the Chaohu Lake area, full of firm regional cultural beliefs and local characteristics. The performance stage is the integration of live lantern display and dynamic performance. Ordering is the most significant feature of the performance stage, which reflects the wonderful visual presentation, intimate villagers' participation, enthusiastic dance performance and the creation of a happy atmosphere.

Through the role of the lantern props in the ceremony and performance stages, it reflects the stylization, orderliness and orderliness of the lantern activities around Chaohu Lake. The lantern ceremony and performance stage around Chaohu Lake is a folk activity led by the clan and completed jointly by the villagers. The organization of blood related clans is a powerful guarantee for the smooth process of the lantern activity, strengthening the stylized characteristics of the lantern ceremony around Chaohu Lake. The orderly participation of local villagers promotes the form of lantern activities, and enriches the content and folk connotation of lantern performances around Chaohu Lake. The spontaneous participation and tacit cooperation of clan organizations and villagers to express the common belief and spiritual pursuit of rural groups is a universal recognition of the lantern folk cultural activities around Chaohu Lake.

3. Results and discussion

3.1 The solid thinking of taking Chaohu Lake as home

The lantern around Chaohu Lake is a folk custom activity organized and dominated by consanguineous clans. Its theme, scope of activity and aesthetic implication are all embodied in the ideological characteristics of taking "home" as the center. The folk activities organized by the ancestors of the Xie family who migrated to Wuwei County during the war in the late Yuan and early Ming Dynasties are still inherited and carried forward by the Xie family. The Feidong Ocean Snake Lantern, inherited by Dashao Village to commemorate and thank Bai python for saving the ancestors of Shao surname, and the Bazhen Shrimp Lantern, which originated from Weijiaba to commemorate the gradual formation of the flood, all indicate that the folk lantern around Chaohu Lake is a family centered folk activity formed in the long history, which is closely related to the historical origin of settling down and guarding the earth around Chaohu Lake and the cultural characteristics of perseverance and diligence.

The role of lanterns in folk life is not only the decorations and aesthetic objects of festivals, but also a kind of widespread existence and unlimited life care [2]. The ceremony of worshiping gods and ancestors in folk lantern activities is a cultural belief and spiritual sustenance formed in the long-term production and labor practice. The combination of worshiping gods and ancestors is an important feature of the lantern ceremony around Chaohu Lake. Through the worship and memorial of gods and ancestors, the lantern ceremony conveys the combination of the stable group consciousness of the countryside and the prosperous family will of blood relatives, carries the wishes and blessings for a better life, and reflects the solid thought of taking the "nest" as the home in the culture around Chaohu Lake..

3.2 An inclusive culture centered on the lake

The area around Chaohu Lake is located in the Yangtze Huaihe River watershed in central Anhui Province and the north-south transportation hub. It is the convergence and blending place of the Central Plains southward and Wu Chu east-west exchanges. The 800 mile Great Lake has nourished the Chaohu Lake area with fertile water and grass, and has become a place for immigrants to settle down due to wars and natural disasters in history. A large number of people from outside the region have also brought different cultures, where they are constantly exchanging, colliding and merging. As the most active carrier of cultural transmission, immigrants bring their original customs, beliefs and cultures to

the migration place and integrate them with the culture of the residence place [3-4]. In the process of integration with the local culture, a fresh and inclusive culture around Chaohu Lake, centered on the lake, has been bred.

On the basis of traditional folk culture, the lantern around Chaohu Lake is a folk activity with strong regional characteristics gradually formed by absorbing and drawing on the artistic form of the lantern in the Central Plains and the lantern in the Qinhuai River in the south of the Yangtze River, integrating traditional etiquette and customs, entertainment culture and local simple aesthetics. On the basis of drawing lessons from the traditional dragon lantern system, Dougang board dragon lantern and foreign snake lantern are integrated with regional beliefs and customs such as sacrifice, ancestor worship and prayer, forming the activity characteristics of simplifying dance performance and emphasizing the ritual process. "Taking water as the soul" not only reflects the distinctive fishing and farming culture in the area around Chaohu Lake, but also carries the spirit of development and inclusiveness of the Great Lake. The inclusive cultural characteristic of "taking the lake as the heart" around Chaohu Lake is the embodiment of folk lantern activities and the common emotion and aesthetic implication gradually formed in the long history.

3.3 From clan order to local order

The lantern activity around Chaohu Lake is a folk organization form based on the consanguinity of the fishing and farming culture. It is a folk custom activity led by the same surname and clan. The primary ceremony is to worship gods and ancestors. The solemn ceremony, the complete process and the strong atmosphere have influenced the cultivation function, deeply affected the establishment of clan behaviors and moral norms, formed blood related clans, and imperceptibly shaped the traditional virtues of respect for proprieties and education, respect for elders and filial piety, and order of elders and young. These excellent genes of traditional culture have played an important role in shaping the cohesion and centripetal force of clan blood relatives, Gradually build a lasting and stable clan order.

The folk lantern activities around Chaohu Lake have the characteristics of the whole people under the culture of fishing and farming, and are jointly composed of clan organizations and villagers. The clan organization is the basis for the establishment of the lantern ceremony, and the villagers' active participation is the guarantee for the enrichment of the lantern activities. The two are integrated and promoted, and complement each other. The national character of the lantern activities around Chaohu Lake is also characterized by openness and inclusiveness. In essence, it is the integration of blood related groups and rural life. It is the performance of extending the clan order based on blood relatives to the rural society, and plays an important role in building a lasting, stable, united and harmonious rural local order.

4. Conclusion

Use the non institutional norms established by convention to promote people to form a "conscious order" [5]. As an intangible cultural heritage, the folk lanterns around Chaohu Lake have clear and unified common characteristics in appearance, activity process and internal meaning, which are closely related to regional cultural characteristics and thoughts and feelings. Order is not only the commonness of lantern art presentation, ritual procedures and activity rules, but also the common cognitive and psychological needs from clans, villages to society in the area around Chaohu Lake. In the ritual performances with different characteristics of traditional festivals, the Huanchao lantern based on rural space indirectly constructs the social space order that crosses the border, virtually realizes the order and standardization of rural and village real life, and objectively reflects the significant characteristics and good quality of the regional culture around Chaohu Lake.

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