

The Research on Liu Sanjie Folk Songs from the Perspective of Ecological Culture of Ge Xu

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ABSTRACT

Guangxi is the “ocean” of song---the Zhuang nationality is a singing one; “Liu Sanjie” is a song fairy and famous in the world, being praised. In many areas of the Zhuang in Guangxi, there is also a traditional singing pageant called “Ge Xu”. Liu Sanjie folk songs, as a kind of social and cultural resources, rely on the ecological environment that promotes its survival and development. Liu Sanjie is the “daughter” of the Ge Xu custom and grows up in the unique ecological culture environment of the Zhuang nationality in Guangxi. The connection between Liu Sanjie folk songs and the background of the Zhuang’s Ge Xu in Guangxi is the core of its active inheritance and innovation.

Keywords: Ecological Culture, Liu Sanjie Folk Songs, Ge Xu

1. INTRODUCTION

As a social and cultural resource, Liu Sanjie’s folk songs rely on the ecological environment which promotes their survival and development. That means the occurrence and development of Liu Sanjie’s folk songs are due to the production and life, customs and ceremonies, song fair and song show, involving multi-level content such as nature, society, culture and performance. The ecological environment is just like the fertile soil that nourishes Liu Sanjie’s songs. It is one of the key factors for avoiding fuzziness, conceptualization and formalization, and realizing her survival and development. Mr. Zhong Jingwen has a strong opinion about Liu Sanjie’s folk songs and its ecological environment --- “Liu Sanjie is the daughter of Ge Xu customs”. It can be seen from this that Liu Sanjie’s folk songs are “thriving” in the unique ecological cultural environment of Guangxi the Zhuang people’s Ge Xu. Guangxi is the “ocean” of song---the Zhuang nationality is a singing one; “Liu Sanjie” is a song fairy and famous in the world, being praised. In many areas of the Zhuang in Guangxi, there is also a traditional singing pageant called “Ge Xu”. Liu Sanjie’s folk songs, as a kind of social and cultural resources, rely on the ecological environment that promotes its survival and development. Liu Sanjie is the “daughter” of the Ge Xu custom and grows up in the unique ecological culture environment of the Zhuang nationality in Guangxi. The connection

between Liu Sanjie’s folk songs and the background of Guangxi the Zhuang’s Ge Xu is the core of its active inheritance and innovation.

2. THREE ASPECTS OF THE INHERITANCE AND INNOVATION OF LIU SANJIE’S FOLK SONGS FROM THE PERSPECTIVE OF ECOLOGICAL CULTURE OF GE XU

2.1. The Perspective of Ecological Environment

Ge Xu is a traditional singing festival held by the Zhuang people at a specific time and place. In Ge Xu, people sing to each other, meet friends by singing songs and show their love by singing songs. Singing songs together is an ancient custom of the Zhuang nationality, with a wide range of people and a long history. So, later generations called this kind of custom Ge Xu. This cultural phenomenon continues to influence and infiltrate the spiritual world of south of the Five Ridges ethnic groups. Especially for the Zhuang people living in Guangxi, they worship Liu Sanjie as the song fairy and the song god, which is closely connected with the Ge Xu culture, thus forming the large-scale folk cultural activities such as the traditional Ge Xu and song festival. Ge Xu is usually held on hillsides and mountains during the slack farming season or during festivals such as Spring Festival and Mid-Autumn Festival. Usually

young men and women sing folk songs mainly, but also throw embroidered balls, touch colourful eggs, light fireworks and hold other recreational activities. Liu Sanjie's culture is related to the survival, reproduction and fate of the nation, and is a culture full of human feelings and humanity.

Ge Xu has been prevalent in the west of Guangxi since ancient times, especially along the Left and Right River and Hongshui river where the Zhuang people live. It is worth paying attention to that, in the legends of Liu Sanjie's songs or fairy sites, most of them are some caves. Such as: Liuzhou Yufeng Mountain, Carp Rock in Guangxi, Qixing Cave in Guilin, Liu Xian Cave near Yulin Water and Moon Rock, Liu San Cave under Ma'an Stone in Rong County, Laojun Cave in Rongshui, Bailong Cave in Yishan and so on. For example, in Jingxi area of the Zhuang nationality region in Guangxi province, the Ge Xu drive was called "out of the cave". The Cunxiao Cave Ge Xu in Tianyang is well known in You River zone. On August 15, the song fair near Liuzhou Yufeng Mountain Carp Rock, is still popular, and since ancient times there has been singing songs: "singing songs in Ge Xu. Singing songs in Ge Xu. It's so happy to take part in Ge Xu and you can enjoy yourselves very much. If you do not believe, you could see Liu Sanjie, singing to sit carp rock." [1] All these show to a great extent that the Ge Xu activities in ancient times were held in or outside specific caves where people used to live. Around Liu Sanjie in the legend of the song rock site, may be the ancient people once gathered singing places. Therefore, there are still many caves for people to look forward to the tourist resort, or for the traditional song polder field. It not only adds legendary color to the vividness of Liu Sanjie's story, but also becomes a historical witness of the long and colorful folk singing life.

With the correct attitude of the Communist Party of China (CPC), revolutionaries or the masses supporting the revolution composed and sang many folk songs praising the Party, the Red Army and propagating revolutionary ideas. They used folk songs in the polders to publicize the revolution and mobilize the masses. Many of the revolutionary folk songs of the great Revolution are still being circulated around the Left and Right Jiang. After liberation, with the development of politics, economy and culture, the singing activities of the Zhuang people also developed in the light of the party's ethnic policy. Not only are there singing parties before and after large mass gatherings, but also on the evening of the polder day or after the screening of films or performances, young men and women often gather to sing antiphonal songs, forming temporary "singing parties". In addition, great changes have taken place in the content of traditional singing parties. In particular, many departments concerned have done a lot of work to guide and transform "Ge Xu". We help old singers to raise their awareness, actively train new singers, organize

folk song competitions and carry out other beneficial literary and sports activities, so that the "Ge Xu" will develop in a healthier direction. After the "Cultural Revolution", "Ge Xu" activities in different places have become active again. From the Party Central Committee to the district Party Committee, all reiterated that "Ge Xu" is one of the Zhuang people's customs. And we should respect the Zhuang people and their customs. Under the guidance of local governments, "Ge Xu" activities have become very lively, adding many new ideas to the traditional content.

2.2. Ge Xu Activities Which Are Reflected by Liu Sanjie's Folk Songs

In all accounts of Liu Sanjie's stories and folklore, the plots and scenes of Liu Sanjie's songs are centered. Among them, Liu Sanjie and a teenager or scholar sang for three days or seven days and fossilized. Liu Sanjie skillfully against three scholars so that the shame of defeat and shipwreck. Some of the suitors were tongued and lamented by Liu Sanjie, who recruited a husband by singing songs. There are Liu Sanjie in the face of the singers' questioning and answer, and so on. At the same time, wherever there is a story of Liu Sanjie spread, there are almost all the relics of Liu Sanjie's songs. Liu Sanjie ballad is the general name of folk songs and folk songs spread in south of the Five Ridges area. Liu Sanjie's ballad is one of the main forms of the Zhuang folk music, which has been cultivated by Liu Sanjie, a "song fairy" and "song saint", and numerous the Zhuang folk singers for a long time. It covers the characteristics of the intelligent, kind-hearted, hard-working and optimistic the Zhuang people. It is an important carrier to display the thousands of years of spiritual and cultural history of the Zhuang nationality, and is the concentrated reflection of the Zhuang people in their long-term life.

The ultimate goal of Liu Sanjie's ballad development is the singing of the whole the Zhuang nationality. The Zhuang people sing songs at home, and they also hold festive gathering activities at specific times and places. Ge Xu of the Zhuang people is divided into two seasons: spring and autumn. Most of the Ge Xu in spring takes place after the Spring Festival. The grandest Ge Xu in spring is on the third day of the third lunar month. And autumn is more in a period of time after the Mid-Autumn Festival, for August 15 or September 9, October 10, etc.. The songs sung at the song fair are mainly about young men and women pursuing beautiful love ideals. Ge Xu usually lasts for one day, but there are two or three days in a row. In addition to the young people, there are also middle-aged and old people and young people. Old people and children mainly "watch the war", appreciate, comment, some old singers participate in the activities, but for young people as advice to modify the lyrics. Ge Xu is a stage for young men and women. Young singers express their feelings directly with their talents, so the

whole Ge Xu is very lively. Zhuang people's Song fair is not only the traditional folk cultural activity of the Zhuang nationality, but also an important embodiment of the poetic way of thinking, which was presented by the Zhuang nationality's songs. Liu Sanjie folk songs vividly reflect the poetic language and life of the Zhuang people, and are the reproduction of the rich national spirit and art of the Zhuang people. The Ge Xu covers a wide range of topics, including history, geography, astronomy, mythology, stories, social life, production and labour as well as love.

In the long history of multi-ethnic cultural development and integration, Guangxi has accumulated strong and excellent national traditional culture. Liu Sanjie ballad is the people of all nationalities in Guangxi in one thousand years singing fair, festivals and occasions such as singing songs of daily life. They are working people collective work of oral poetry, the embodiment of poetic wisdom of the Zhuang's "to the song". There are "folk song" and "mountain song". No matter what the name is, Liu Sanjie's folk songs are all related to the legendary "song fairy Liu Sanjie" or "Liu Sanmei"[2]. Up to now, there is a saying that "the sea of songs in Guangxi today is passed down by the third sister herself". There are temples of Liu Sanjie in many places, and every time a folk song is created, it must be worshipped in front of her statue. As a result, Sanjie Liu was revered as the "song fairy" or "song ancestor" who was full of wisdom and could sing well. In recent years, with the development of history and the progress of society, the characteristics of Liu Sanjie's ballad culture have been continuously developing in the process of inheritance, that is, its connotation has been extended and expanded in the process of development, and its expression forms and language style have been continuously developing. The place of the sources, types and cultural connotation of the song the Zhuang is the national farming rice in southern China, in the long history of farming rice, constitutes the rice culture connotation is rich, the original Liu Sanjie ballad is accompanied by the Zhuang people's labor to produce it is not a pure form of literature and art, it is with music, dance, and work closely together. It is a complex cultural form of the Zhuang nationality with rich connotation and one of the earliest language arts in the history of the Zhuang nationality. Liu Sanjie's ballad culture reflects the image of the Zhuang people, the historical changes of the Zhuang people and their unique life style from different angles. The life imagination reflected in Liu Sanjie's folk songs comes from the singer's deep feelings towards life and from the specific living environment. If you are not familiar with the living environment of the Zhuang people and the long history of Ge Xu life and the far-reaching influence of reality, you cannot understand and believe in the strange and extraordinary beauty of the imagination of this kind of ballad. Those who have seen or experienced the life of

Ge Xu know that there are many beautiful scenes in Ge Xu itself.

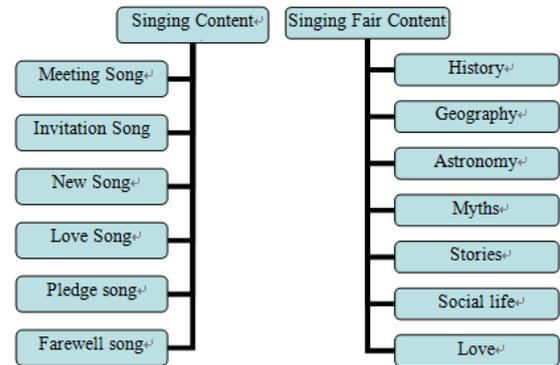


Figure 1 Singing Content and Singing Fair Content

2.3. The Inheritance and Innovation of Liu Sanjie's Folk Songs

Along with the development of human society, the Ge Xu of the Zhuang nationality with a long history presents the transmutation trend of multi-level existence, multi-angle flow and multi-channel inheritance. The current Ge Xu and the spread of the sense of Ge Xu, there is a great difference, Ge Xu is also accompanied by the development of modern society and development. Contemporary society makes a choice on the Ge Xu, the ancient Ge Xu culture adapt to the real life, its existence itself is in practice its application function in the modern society.

The 19th National Congress of the Communist Party of China (CPC) reported on China's development with a new historical orientation---socialism with Chinese characteristics has entered a new era, and pointed out that we should strengthen cultural confidence, deeply explore the fine traditional Chinese culture, display the unique charm of Chinese culture, inherit and innovate in accordance with the requirements of the times. Liu Sanjie's songs are the excellent traditional culture of people of all ethnic groups in Guangxi and the national intangible cultural heritage. The best way to protect and inherit the intangible cultural heritage is to develop in innovation and inherit in development[3]. Guangxi is famous for its folk songs. Liu Sanjie, the "song fairy", has long been known as the cultural name card of Guangxi. However, in recent years, with the progress of science and technology and social changes in China, Liu Sanjie's ballad culture, which was born on the basis of traditional farming civilization, is also facing a huge habitat crisis and transformation challenges[4]. Under the efforts of national legislation, local government and civil society, Liu Sanjie's ballad culture has kept pace with the times in the new era, and constantly innovated and developed in terms of cultural characteristics, cultural functions and cultural carriers. The folk song fair and song festival activities in various places are combined with tourism,

culture and business activities to promote common prosperity. For example, the large-scale cultural activity "Impression Liu Sanjie", a real scene in Guilin, is a new culture developed and evolved on the basis of the "March Three Songs Festival" of the Zhuang nationality. With the rise of Liu Sanjie's cultural customs, scholars' research, thinking and protection of Liu Sanjie's culture also heated up.

With the development of society, the progress of science and technology, some advanced electronic products have been born, such as: DVD player, camcorder, mobile phone, computer, TV and so on. In addition, network communication has been popularized in urban and rural areas, and these high technologies have brought a new turning point to the spread of folk songs. And the inheritance of Liu Sanjie's ballad culture is also advancing with the times. In recent years, in order to adapt to the development of the new era and cater to young people's love of surfing the Internet, Liu Sanjie's ballad culture has been spread to tens of thousands of people through the Internet. People can watch it from all over the country or the world through mobile phones or computers. The emergence of the Internet has solved the shortage of traditional folk songs limited by time and space. Network Ge Xu is the product of the development of the new era, is the performance of Liu Sanjie's ballad culture advancing with the times, it has a positive significance for the inheritance and protection of Liu Sanjie's ballad culture[5]. For a long time, the cultures of the Zhuang and other ethnic groups have integrated and developed through mutual exchanges, and together they have made outstanding contributions to the development and rejuvenation of the Chinese nation. Especially under the background of new era, in under the guidance of the party and state policies, Liu Sanjie ballad culture as a representative of the excellent traditional culture of the Zhuang is advancing with the times, it is in and multi-ethnic culture blend, glow of tenacious vitality, in heritage and development, promote the unity of the nationalities, enhance the national emotion, opened the window of the Guangxi foreign economic development. It has become an effective weapon to publicize and build a harmonious society in the new era, and also a powerful witness to the unity and common prosperity of all Ethnic groups in China from ancient times to the present.

3. CONCLUSION

Nowadays, Liu Sanjie's folk songs are not only popular among the Zhuang people, but also among all ethnic groups in Guangxi and the whole country. Liu Sanjie has become the "song fairy" of all ethnic groups in Guangxi. Local governments (or folk) in Guangxi often hold folk song contests (or mountain songs in the form of Guiliu dialect and the Zhuang Dialect) on festivals. Liu Sanjie's ballad culture is constantly enriched and developed in the exchange of various ethnic cultures, and

its spiritual essence is sublimated, which also reflects the healthy situation of harmonious development of all ethnic groups in Guangxi in the new era. The traditional entertainment function of Liu Sanjie's ballad culture has been basically eliminated, and the new entertainment method is to create a festive atmosphere, inherit national culture and pass on the historical memory of ethnic groups through singing competitions on specific days. In essence, it is a reproduction of "national complex". Around the Spring Festival, in recent years, Guangxi March 3rd Song Festival Game will be held during the festival folk songs. Traditional location is not limited to the traditional singing fair or slope, but can also in busy places (parks and prosperous city square), such as Liuzhou fish peak mountain park and the river park. Folk games are from both folk spontaneous organizations and government. In this way, Liu Sanjie's folk songs have been developing and innovating in the ecological environment of the Zhuang's Ge Xu in Guangxi.

In a word, in the background of the ecological culture of Ge Xu (Song Country) of Guangxi Province, Liu Sanjie's Folk Song is developing quickly on the aspect of the inheritance and innovation.

PROJECT

This paper is the periodic result of the following subject research.

The Scientific Research Project of Guilin University in 2022: *Research on the Inheritance and Promotion of Ge Xu Culture in the Context of the Construction of a World-class Tourism Destination for Guangxi*

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