

INTERNATIONAL JOURNAL OF LAW
MANAGEMENT & HUMANITIES

[ISSN 2581-5369]

Volume 4 | Issue 5

2021

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Inheritance and Protection of Ordos Folk Songs

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ABSTRACT

Ordos folk songs have a long history, long tradition, many kinds, various forms, rich content and profound connotation. They have always become their own family among the whole Mongolian nation and even human music culture gardens! Since social development, folk songs, like other intangible cultural heritages, are facing the difficulties of loss and preservation, and are in urgent need of protection. Organize folk song classes to teach skills, cultivate a new generation of folk singers, let more people pay attention to Ordos folk songs, recognize Ordos folk songs, understand Ordos folk songs, and better inherit and develop Ordos folk songs to the outside world.

Keywords: *Ordos folk songs, inheritance, protection, characteristics*

I. INTRODUCTION

Folk songs are the folk songs of the people! Ordos is the "Sea of Songs". This is well known, people can speak here can sing, here not drunk song intoxicating, the wedding here three days, three nights and nights, never repeat a song, the song here is as vast, much as a cow. According to incomplete statistics, there are about 1,500 Ordos folk songs. After more than 40 years of reform and opening up, Ordos's cultural and art cause has achieved great development and prosperity. In particular, the excavation and arrangement of Ordos folk songs have indeed achieved satisfactory achievements. In 2008, it was listed in the National List of Representative Intangible Cultural Heritage Projects.

II. ORDOS FOLK SONG ORIGIN

Ordos folk songs have a long history, long tradition, many kinds, various forms, rich content and profound connotation. They have always been their own among the whole Mongolian nation and even human music culture gardens! According to textual research, Ordos folk songs have always been both long and short, and almost all originated from the music culture of the ancient nomadic northern Xiongnu. The lyrics and the top two sentences in the Ordos long tone

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are a paragraph and a musical structure, which are the same as the Xiongnu pastoral songs! The world believed that the present Hungarians were of ancient Huns. Ordos folk songs are inextricably linked with ancient Xiongnu folk songs. Many Ordos folk songs can be sung either in long tone or in short tone style. Ordos area has not only long-tone and short-tone folk songs, but also folk songs such as ancient song, quasi-Gelmonhan tune, and Darat Shiluge Road (poetry), which constitute the cultural phenomenon of Ordos Sea of Songs. Ordos long tune folk songs are basically the same as those in other Mongolian areas. Less lyrics and long, euphemistic and melodious. However, Ordos long tune melody jump, small, more sound, less trebrato, ups and downs, and mostly tragic songs. This is caused by historical precipitation and landform. Ordos short-tone folk songs have a lively rhythm, warm mood, short structure, neat syntax, various forms, rich content, all-inclusive, thousands of customs, and they are mostly lyrical folk songs. Ordos short-tone folk songs were produced on horseback.

Folk songs themselves can directly reflect the local social history and local customs. From the inheritance and development state of folk songs, they can also directly see the cultural consciousness of later generations. In Ordos, the vast majority of herdsmen have instruments such as four hu, three strings, flute, dulcimer, horse qin and Mongolian qin. Whether it is gathering, grazing, Nadam pageant, wedding banquet, there will be melodious songs echoing in the ears at any time, infiltrating into every corner of people's life.

III. PROTECTION AND DEVELOPMENT OF ORDOS FOLK SONGS

The soft tones of Mongolian folk songs are deeply loved by everyone and are widely spread throughout Inner Mongolia. Only by going out of Mongolian folk songs can they obtain a high degree of scientific understanding and interpretation. However, the protection and development of Mongolian folk songs, must first must be rooted in the Mongolian people of traditional music culture context fertile soil, maintain folk characteristics, in the correct treatment of the relationship between protection, inheritance, development and innovation, on the basis of the pursuit of "nationality" and pay attention to "diversification", strive to adapt to the requirements of The Times, keep pace with The Times, realize the transformation of traditional to modernization, folk songs will have fresh vitality. With the change of history and the constantly changing ideology of people in various historical periods, national music has also changed and developed, and has always played a very important role. It not only reflects the spiritual outlook of people in different historical periods, but also records the daily life and cultural background of people in different historical periods in a special way of music. History has developed folk songs, and folk songs have recorded history. It is a magnificent musical epic, an art form that

reflects the cultural value and cultural characteristics of the nation itself.

The inheritance of folk songs is imminent, first, the older generation of artists have died or died, and the folk culture is worrying, second, the young generation is not many people familiar with local folk songs, so our task is important, we are obliged to spread the original folk songs to everyone of our nation, truly achieve the participation of the whole society. Then, the essence of our national culture will also be permanently inherited and developed. In order to better inherit and protect the precious intangible cultural heritage, Ordos folk songs generally have fixed words, songs and songs. The opening class of the folk song creation and song learning class is to let more people understand, learn to sing and sing Ordos folk songs well. Since social development, folk songs, like other intangible cultural heritages, are facing the difficulties of loss and preservation, and are in urgent need of protection. Organize folk song classes to teach skills, cultivate a new generation of folk singers, let more people pay attention to Ordos folk songs, recognize Ordos folk songs, understand Ordos folk songs, and better inherit and develop Ordos folk songs to the outside world.

It is known for its strong rhythm and clarity, cheerful and lively mood, distinct music image and beautiful tunes. Ordos short-tone folk songs have a short structure, neat syntax, regular rhythm, simple lyrics, but not rigid, often impromptu singing, and strong flexibility. Its unique national style and rich local colors are deeply loved by people. Ordos short-tune folk songs, a national intangible cultural heritage project. In our singing and sea dance country, any Mongolian people will sing our folk songs, which Mongolian people grew up listening to our folk songs. This emotion, like the sun, the moon, the stars that will accompany us every day, remains unchanged forever. So daily, so poetic, so long. We praise nature and all beautiful things. This is the Ordos short-tone folk song, which is the Mongolian feelings, which is the extensive and profound in the Ordos culture. Update, say goodbye to welcome the New Year, the only thing is that we are still singing our folk songs, we are still sticking to our culture.

IV. EXPLANATION OF ORDOS SHORT-TONE FOLK SONGS

(1) Characteristics of Ordos short-tone folk songs

Very distinctive and unique local characteristics, regional characteristics and artistic characteristics, distinctive music image, concentrated, prominent, rich in personality. The Ordos short-tune folk songs are completely different from the long tune. The "short-tune" folk songs have a short and exquisite structure, neat syntax, clear and powerful rhythm, cheerful and lively mood, distinct music image and beautiful and beautiful melody. Short tone is generally two lines, there are two or four sentence rhyme, the beat is more fixed. The lyrics are

simple, but not rigid, and the widespread use of overlapping words in rhyme.

(2) Classification of Ordos short-tone folk songs

1. manga tone

It is the product of the combination of Ordos Mongolian short-tone folk songs and Chinese words! Thus it can be seen that the quasi-German tone is the direct product of the cultural exchange and Mongolian and Han integration. To call it "Mongolian tone" is very accurate and very scientific.

2. Hangzhou Banner ancient Ru song

It is a kind of folk song form only spread in the Yellow pastoral area along Hangjin River and its adjacent Liangwai pastoral area. Ancient Ru songs are very different from the folk songs elsewhere in Ordos. In the article "About Ordos Ancient Ru Song", Ordos ancient Ru song is preliminary and shallow in three aspects. First: it is a folk song style with natural resonance, natural harmony and singing without accompaniment. Second: it is not a general long tune, nor an ordinary folk song. Third: it is a living fossil of classical folk music of Mongolian, and a living specimen of Mongolian folk court music. There are other flag areas in Ordos without ancient Ru songs.

3. "Hilluegeau" (Poetry)

It is a form of folk song that has been circulating in pastoral areas such as Zhandanzhao, Chaidan and Suhaitou. Shilugdao has striking similarities with the ancient Ru song in many aspects, but the difference is that Shilugdao is sung with accompaniment. In addition to the Dalat Banner, the former, middle and posterior three Urat regions, which were once part of Ordos. It shows that it has a long history, and its drainage basin is extensive. It cannot therefore be placed in that branch.

V. TAKE THE ORDOS TRADITIONAL WEDDING BANQUET FOLK SONGS FOR EXAMPLE

In the long years of change, Ordos folk songs originated from the Mongolian life in Ordos. Based on life reality, serving life has become the brand of life customs, recite the history of the country, advocate religious etiquette, lyrical hometown, respect the ancestors and festive events. In addition to the above songs, there are also the Genghis Khan memorial song —— "Heavenly Song", the Buddhist mantra —— "Maniean Ode" and so on, but none of them do not belong to the category of folk songs, so they are not here.

Ordos folk songs, mainly planted in pastoral songs, love songs, wine songs, hometown songs, family songs. Among them, pastoral songs and love songs occupy the majority and the main position. Pastoral songs, here refers not to long folk songs, but to classic songs that praise horses. Moreover, Ordos folk songs mostly start with singing steeds, which seems to confirm the claim that Ordos short-tone folk songs were born on horseback.

Ordos folk songs can be divided into many categories, such as Wushen Banner folk songs, folk songs of Etok Banner, Hangjin Banner folk songs, Dalat Banner folk songs, Junger Banner folk songs and Ijinholo Banner folk songs. However, folk songs are a kind of artistic resource or cultural heritage. Therefore, the spread or spread of folk songs is unbounded! It's infinite! It's invisible! One pass ten, ten pass one hundred, the lyrics have increased and decrease, the music has changed, which is a very normal and inevitable thing.

(1) Development and evolution of Ordos traditional wedding banquet folk songs

In the long years of change, Ordos folk songs originated from the Mongolian life in Ordos. Based on life reality, serving life has become the brand of life customs, recite the history of the country, advocate religious etiquette, lyrical hometown, respect the ancestors and festive events. Marriage is an inevitable product of the generation and development of a clan society or a tribal system. As the saying goes: "male big should marry, female big when marry". Marriage appears to the locals as a major event for the family and a lifelong event for boys and girls. Therefore, since ancient times, we have attached great importance to marriage affairs, preparing for a year or months, several generations are busy.

Among them, the singing etiquette of Ordos folk songs makes it clear when, what banquet, and which people sing what kind of songs. Banquet is inseparable from music, so say "no music there is no party, no lyric there is no lively". There are strict rules at the banquet, starting with traditional songs, singing the complete song, successfully complete the folk custom etiquette, singing the end song to show a blessing. Avoid singing suffering, orphan songs, it is strictly prohibited to sing at random.

Nowadays, under the harsh influence of the changes of times, traditional life, with the traditional folk customs increasingly away from people's sight, Mongolian weddings are no longer according to the rules, wedding song singing has no rules, most of them are forgotten, several songs cycle sung and sing, to deal with the wedding phenomenon is common.

(2) Variety and singing customs of traditional wedding banquets in Ordos

In the wedding ceremony, singing folk songs has become the core factor of the ceremony,

passing not only the sound symbol, but also the wedding ceremony as a folk culture mode, repeatedly in the practice of life, forming a fixed routine, wedding music performance mode. If it is a family dinner, all family members must toast the highest-ranking elders in the family. After the toast, the family banquet ceremony entered a climax of singing folk songs for the elderly, such as singing the kindness of their parents. So when singing the Ordos wedding banquet song at the wedding banquet, it can be divided into toast songs, send close songs, show show songs and so on.

1. Example 1: A toast song

This song is also called "Wine Song". The singers presented the song for three glasses to the elders of the wedding center where the chairman of the banquet was seated. This indicates the time when the wedding officially began. Zun long has tasted the drinking toast people, toast people take over the drink to sing "wine song". Then, from the wedding center personally dedicated tobacco, alcohol and tea to the singers, "sing 70 songs in a row, not repeating a song", said that Ordos folk songs such as the sea, immeasurable, this process is called "wedding centralism". It is the whole process of the wedding is unified, planned, step by step, the singer to "political song, praise, high Jimmy beam", hymn, training song and so on, singing in an orderly manner.

2. Example 2: Send song

In order to send her daughter to the sunrise, the villagers are always very busy. After completing the etiquette, the parents decided to send the relatives, send the wardrobe clothes, bride price, and held a ceremony of recruiting blessings and sending the relatives. The number of relatives is generally according to the multiple of the relatives, the gift taken away is basically the same as the gifts.

In the wedding custom, the father sends his daughter to get married, the mother does not send her daughter, but stays at home to help for her daughter. Three days later, she visited her daughter around her. The bride's horse stopped on the left white felt, wish the horse, stood beside Sulide, the woman's mother and female elders, with a plate of milk, put the white notes in the girl's hand, "Hulan! Hurui! Hurui!" Sprinkle with fresh milk and pray.

From the wedding center, relatives according to the schedule, clockwise around the door, welcome the team according to the original road, to the hometown custom to sing the song "Zan Dan Huren" to the groom's home.

Column: Zanandan Huren

3. Example 3: swing sheep back son song

Sheep back is the Mongolian sacrifice, grand gatherings, entertainment or wedding banquet to entertain distinguished guests since ancient times, is known as the most noble food.

According to the Secret History of Mongolia, Genghis Khan used a whole sheep to offer a day or hold a wedding.

Mongols sacrifice the day, Genghis Khan memorial, ancestors sacrifice, Aobao sacrifice and banquet and other important activities, hospitality guests, to present delicious food "sheep back".

Put the back of the sheep in the horizontal sheep type into the generous wooden plate made of elm or willow. When placed, the left and right front legs are divided, remove the radius to put down, take out the ankle bone, put the front leg back internal pressure. Above the recommended bone, back south. Place the six pieces of pastries on the recommended bone side by side, on the left, transverse the disc inward and head to the right. In some places, the vertebrae are inserted into the two legs below the sacrum. The flame on the head was worn on the moon on the forehead. This also represents the sun and the moon.

In the song of "High Sand Dunes Xilin", we will be neatly placed show to the wedding center, honor, VIP, in-laws, present it, please taste. After singing the song, offer the blessing. Due to the trend of The Times or customs and habits, the song has now evolved into a wine song at the end of the welcome and banquet, which has spread around Mongolia.

VI. CONCLUSION

In many fields of Mongol in the world today, Ordos culture is indispensable, and folk songs are an important part. Ordos folk song learning poetry on the clever conception, exquisite shape, rich vocabulary, full of passion, enduring, scale development, strong vitality, is also worth echoing forever. Listen to the tune of Ordos folk songs, full of rhythm. On September 16, 2018, on the occasion of General Secretary Xi Jinping's reply to the first anniversary of Sunit Right Banner, representatives of Inner Mongolia young literary talents and members of Otok Banner came to Ulan Wusu Gacha, Albas Sumu, Otok Banner to bring wonderful artistic performances to the grassroots people. At the same time, Ordos Culture and Guangzhou Bureau also sent excellent creative forces to Otok Banner to collect customs and create. As the protection unit of Ordos short-tune folk songs, Ordos Mass Art Museum has been actively responding to the relevant protection policies formulated by the state, carrying out various forms of protection, inheritance and rescue work, and forming a good sense of protection and inheritance within a

certain scope. We actively studied and formulated the Protection Plan for the 13th Five-Year Plan of Ordos short-tone Folk Songs, and established the working idea of comprehensive protection and inheritance of Ordos short-tone folk songs. A leading group of Ordos Intangible Cultural Heritage Protection Project has been set up to carry out a comprehensive and in-depth investigation of Ordos short-tone folk songs. Ordos folk songs are divided into various types. In wedding venues and entertainment venues, there are fixed customs for what songs to sing, which can not be mixed together. Therefore, we should keep our sacred duty in mind and keep the Ordos folk songs retained by our ancestors with accurate rhythm, complete content and regular rules. Through collection, recording, classification, cataloging, etc. The content, art form and cultural expression form of Ordos short-tone folk songs are protected in a comprehensive, systematic and perfect way. As future generations, we must inherit and develop the virtues of these folk songs, and take good care of this precious heritage. On this basis, in order to better promote and publicize Ordos short tone folk songs, and further improve the protection, inheritance, utilization and development consciousness of Ordos short tone folk songs!
