

The Development and Characteristic of Er Ren Tai Performance In Hequ, China

By

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Abstract

This research is research in musicology, this study used qualitative research and Ethnomusicology research and field survey research methods. 1) Study the music development history of HeQu Er Ren Tai. 2) Study the musical characteristics of HeQu Er Ren Tai platform. The research data were collected based on field surveys conducted by folk artists, scholars, and professors. According to the study's findings: 1) Shanxi Province's HeQu County is situated at the intersection of Inner Meng Gu, Shanxi, and Shanxi. Chinese people refer to it as the "Golden Rooster and Ming Three Provinces" and as a "sea of folk tunes." Iren Tai Er. It started with the civic society fire, song and dance, folk songs, and other forms of folk local theatrical art. Er Ren Tai is a multiethnic art form that skillfully fuses farming and nomadic cultures. It incorporates traditional literature, music, song and dance, and other cultural forms. Rap music and opera are also added. 2) The musical characteristics of the Er Ren Tai, with a focus on an analysis of these traits from the perspective of music style and in actual performance. Er Ren Tai music can help us pass along a positive legacy and encourage others to appreciate traditional Chinese opera and music.

Introduction

HeQu County, which is in Shanxi Province, is where Shanxi, Shaanxi, and Inner Mongolia all meet. It is called the "Golden JiMing three provinces," and it is also known in China as the "sea of folk songs." Due to the harsh natural conditions here, working people have had a lot of bad luck and disasters. Folk songs are the only way for them to show how sad and depressed they feel inside. Over time, singing mountain music has become their way of life and a way for them to stay alive. (Dong YuZhong, 2002)

The "Er Ren Tai" was first called "play things" because most of its plays are sung in an ugly way, so it got the name "Er Ren Tai." As a form of local theater that grew out of folk art, it started with folk social fires, folk songs and dances, folk songs, and other folk traditions. Back in the late Qing Dynasty, a century ago, it was mostly a local drama that was popular in western Inner Mongolia and parts of Shanxi, Hebei, and Shaanxi. "Go West," a well-known play, has a beautiful song that can be called a "aria." As "Er Ren Tai" grew and changed over time, different styles of art began to emerge. They were split into east and west by the city of Hohhot in Inner Mongolia. Shortly before the People's Republic of China was established, the "Er Ren Tai." The name of the east road, Er Ren Tai, came from the words "jumping, fun." The West Road "Er Ren Tai" used to be called "Mongolian music, fun, and gadgets." (Zhuang YongPing, 2001)

When the "Er Ren Tai" is sung, it brings together the essence of folk music from Mongolia, Shanxi, Shaanxi, Hebei, and Ning. This is an important way to tell the difference between the features of different operas and the soul of each opera. The singing of the "Er Ren Tai" came from the folk songs of northern Shanxi, Shaanxi, western Inner Mongolia, and other places, and it has taken on a lot of the artistic spirit of many regional sisters. She has become a wonderful piece of art in China's local operas because artists and experts have worked on her for centuries and made changes to her. Local folk songs are where "Er Ren Tai" music comes from, and it has grown and changed over time based on local dance, bad movies, and climbing folk songs. There is a single for special songs and a folk song that is made up of more than one song. Most of the structure is made up of two or four sentences, which is elegant and careful, and it lets the lyrics and the characters' thoughts and feelings come through clearly. Many traditional songs and plays are in danger of being lost because old artists have died in recent years. Pay attention to the collection of cultural knowledge about the "Er Ren Tai," and try to come up with new ideas that can help with the research and revitalization of the "Er Ren Tai." (Lu Yong, 2004a)

In short, "Er Ren Tai" is a multi-cultural art form that combines folk literature, music, song, dance, and other cultural forms, as well as elements of ShuoChang music and opera art, and does a good job of blending nomadic culture with farming culture. Er Ren Tai is a type of folk art that was created by Mongolians and Han people in Shanxi, Shaanxi, Mongolia, and Hebei over a long period of time. It is the most important piece of folk art in the country. Since the 1950s, most people who work in folk art and music theory have put in a lot of hard work to make sure that "Er Ren Tai," a treasure of folk art, is passed down, improved, and used in new ways. (Jia DeYi, 2006)

The researcher looked at some preliminary data and found that "Er Ren Tai" can be roughly put into two different styles. The one that is popular west of Hohhot, the capital of Inner Mongolia, is usually called "Western Style," and the one that is popular east of Hohhot is usually called "Eastern Style." Most of the time, traditional plays show how hard life was in the countryside or praise true love. Some of them come from myths or stories from the past.

Over the past few years, "Er Ren Tai" Many of the people who do these performances are getting old or dying, which means that they might lose their status. It is hard to do research and learn more about the art form because it is still popular in rural areas where getting there is hard. So, it needs to be kept safe. Based on what was said above, the researcher wants to study how "Er Ren Tai" has changed over time.

Research Objectives:

1. To investigate the Developments of "Er Ren Tai" Performance in HeQu, China.
2. To analyze the characteristic of "Er Ren Tai" Performance in HeQu, China.

Conceptual Framework

This paper takes HeQu "Er Ren Tai" as the research object. The data of this paper are mainly obtained through four research methods: qualitative, practice, observation and literature. These data can be explained by theories of traditional and Ethnomusicology, as well as historical musicology.

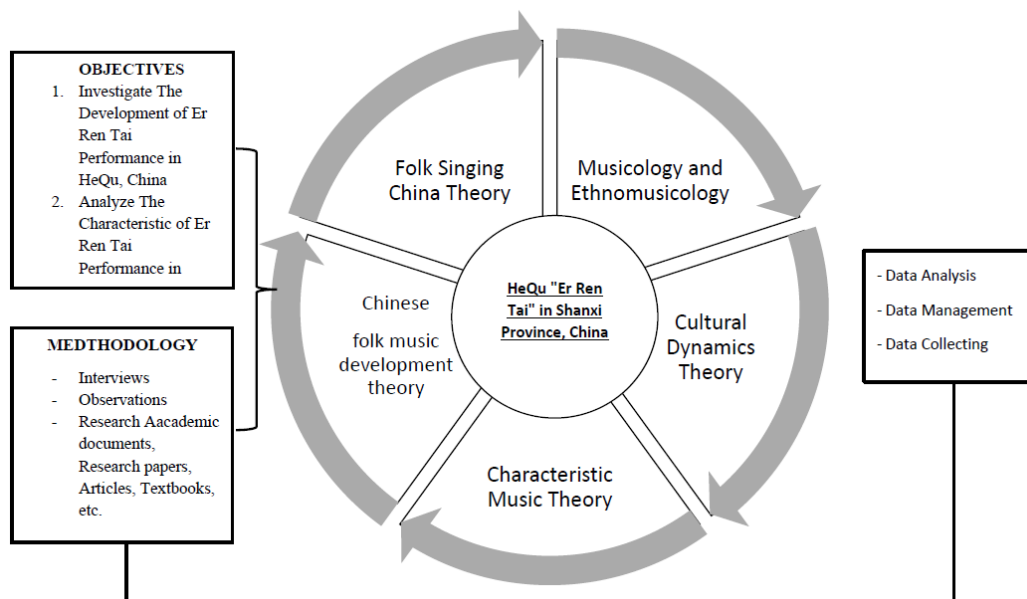


Figure 1: Conceptual Framework

Research Methodology

This study is based on qualitative research, and the author chose to study "Er Ren Tai" in HeQu County, Shanxi Province. Since the "Er Ren Tai" was created in that area, the authors used key informants as their research leads. So, here's what I do.

1. Scope of sites

In this topic, chose to do field work in HeQu County, Shanxi Province, China.



Figure 2. Map of study site (Northwest Shanxi province, China).

Source: by Pengfei Zhang, 2022. <https://www.mdpi.com/2071-1050/14/17/10834/htm>

2. Data collecting

The author will collect data through looking at documents and doing research in the field. For a thorough study, researchers look at books in libraries and cultural centers and use network platforms like CNKI (China National Knowledge Infrastructure) and other network

platforms to analyze the documents. The author plans to do fieldwork at the research site, which is in YuPing county, Guizhou province, China. The researchers will go to the factory to see how HeQu "Er Ren Tai" is made. They will do this through interviews, observations, and audio and video recordings.

3. Data analysis

Using concepts and theories, the author looks at the data to see if it meets the goals and defines the terms. In the first goal, the authors will analyze the production techniques by using quantitative research methods and data from field work. The administrator will go to the HeQu County Cultural Center to do field research and sample through observation. He or she will also talk to my main sources of information, Mr. Xin LiSheng, Mr. Xu YueYing, and Gu XiaoYing, who are the leaders of the group, and Mr. Wu Zhao Peng, who is Mr. Xin Lisheng's heir. From them, we got both their experience and relevant information. In the second goal, the author will use document analysis and the Practice method to look at the ways and methods of playing. In the third goal, the author will use the document analysis method to collect and organize the data. The most important part of data analysis is how music culture spreads and changes, and descriptive analysis will be used in this part.

4. Key Informant

4.1 Mr. Xin LiSheng, he was born in 1938 in HeQu County, XinZhou City, Shanxi Province. He is a representative inheritor of the national intangible cultural heritage. He grew up singing river folk songs and duets. His rough, bold, high voice took him from the river village singing the motherland's great river north and south to the international stage, where he was praised as a higher-than-octave tenor. His life is full of legends and has always stayed true to itself. He is the national intangible cultural heritage river folk songs, duet representative inheritance Xin LiSheng.



Figure 3. *Mr. Xin LiSheng,*
Photo: *Hua Jing, taken in his home in December 2020*

4.2 Ms. Xu YueYing, she is Han and was born on July 12, 1947. She is the national intangible cultural heritage representative project's representative inheritor. Is the river music master "Er Ren Tai," with a clear voice and words, no euphemisms, and a lot of praise from the crowd. Representative plays are "Zou Xi kou", "Wa Ku Cai", "Da Jin Qian", etc.



Figure 4. Mr.Xu YueYing

Photo: Hua Jing take in Central Conservatory of Music in December 2020

Result

1. the Developments of “Er Ren Tai” Performance in HeQu, China.

Er Ren Tai started out as "sitting and singing," where people would get together in their free time and sing local folk songs and minor tunes, as well as do interesting "crosstalk" to express their feelings and have fun. HeQu has always liked to sing, dance, and play popular musical instruments like the flute, three strings, SiHu, MonGo GuZheng, and dulcimer. Everyone in the family can sing a few words or play an instrument. So, the first time "sitting and singing" happened was at home. People from HeQu are friendly and like to have friends over. They stand up while they drink and sing beautiful folk songs. Can't help but dance and beat the bowl with chopsticks. This is an important part of the way people in HeQu live and their culture. On the other hand, because Mongolians and Han people lived together, the Mongolian folk art style slowly spread to the Han people, who slowly accepted it, learned it, and copied it. The Han people sing "Wind and Snow" in a style called "Mongolian music" and "silk string sitting cavity." The lyrics are written in both Mongolian and Chinese, and they are sung together. This is the best example of how Mongolian and Chinese folk art have become one. People often call this way of sitting and singing "Mongolian music," and "SuiYuan general draft contains" social family and children's entertainment methods that are the same as those used by Han people. This is often a type of Mongolian music. Written in Mongolian and played on common instruments like three strings, four Hu, flute, and other group songs. Song where people clap and fall to the beat. The tone is different and interesting. After changing its tone a little, it was easy to use Chinese words, but the song was still called "Mongolian Song." The performances of this type of "sit and sing" will be looked at and analyzed in detail below.

The troupe consists mainly of 24 people, both actors and band, the oldest of whom is 74 and the youngest is 44, with an average age of sixty-two and a half years.

Table 1. *HeQu Er Ren Tai troupe members introduction*

Name	Age	Troupe position	Before the position
Liu Jie	45	Actor, host	Individuality
Jin-lan Xu	56	Actor	WuHai paper mill
Li XiuLian	60	Actor	HeQu County teacher
Ding XiuMei	51	Actor	Hukou County BaLeng Township teacher
Zhang YuZhi	65	Actor	Kindergarten teachers
Yang XiaoLan	66	Actor	Unemployed
Jin XiuLan	62	Actor	HeQu County Art Troupe
He YuLian	64	ErHu	HeQu County teacher
Zhang XiaoQiang	65	DianZiQin	HeQu County teacher
Gu XiaoYing	66	SiHu	Individuality
Shi WenFang	51	Actor	Teacher
Gao YongChang	50	Xiao	Government staff
Wen YuTing	69	YangQin	Excavating-machine operator
Jia ChangWu	61	ErHu	Government researcher
Zhao YuDe	51	SanXian	Post office
Liu Jie	73	Erhu	Red sail factory electrician
Zhang Hu	64	SiHu	Animal husbandry society
Liu Xiaomei	64	Actor、BangZi	Seed company
Zhang GuiMei	64	Percussion Music	Unemployed
Gao MeiFang	73	Actor	Teacher
Zhang Jiang	64	Actor	Fertilizer plant
Dong XiaoQiang	56	Actor	Individuality

Among these members, 5 were unemployed, 13 retirees, 7 teachers and 4 other workers. Although we were engaged in different industries, but now gathered together in later age, the troupe to recruit so many members, because we have a common hobby Er Ren Tai performance, the hobby like a link to connect people together, it not only enrich their later life, also let these marginalized people have "identity", they are no longer doing nothing after retirement, but have enough time, to do what they want to do, this is for them after retirement once again by the society, recognized by the audience.

In HeQu county, the retirees' favorite way to have fun is to watch a performance of Er Ren Tai. This is because it helps the retirees live a happy life, helps them play "heat," lets them "old" and "learn," adds to community activities, and gives the old people a sense of "need" on a spiritual level. It also helps build a socialist civilization, creates cultural wealth for our society, and makes a contribution. Also, these retirees take part in different activities by forming a "sitting team." This gives them a healthy and positive image in society, gets rid of their feelings of being useless and powerless, and lets them use all of their talents. This is why the Er Ren Tai in the HeQu County area has been able to grow for a long time and not lose sight of what's most important.

Since the 1800s, the duo has been getting better at what they do. The first performance was just a simple step on the Er Ren Tai performance, which grew over time until the clown was holding a fan and a stick instead of a moss broom. The duo changed from singing to putting on makeup shows, and Mongolian artist Yun ShuangYang was a big part of that. Slowly, this way of singing is becoming known as "fun." To say that this art project is a "fun player." Only the first stage of the Er Ren Tai's development is from "sitting cavity" to "playing art." With the development of urban and rural economic goods, the folk cultural activities of the Er Ren Tai in the western regions of ShanXi, Shanxi, and Inner Mongolia are no longer just folk

cultural activities. Instead, many folk artists have turned these cultural activities into paid shows so they can support their families. They put together different performance groups, with at least five people and more than ten professional or semi-professional performers, to make money all year long. Selling places are chosen in areas with more money, like ferry crossings, fairs, temple fairs, mule and horse fairs, catch "banquet", "season" to cut smoke, jump granary, chamber of commerce, horse shops, courtyards, halls, etc., and they can be seen everywhere. Some artists became well-known because of their work. MonGo BaTu, cloud double sheep, and people who are known as "plum" Zhao four, "collapse" Zhou, and "blowing" Zhang for their achievements in the performing arts, more Ming, JiZiYu, fan six, high gold bolt, Ban YuLian, from the Er Ren Tai singing, music, dance, singing and performance reform, innovation, added a lot of new narrative and rap content, and helped Er Ren Tai grow in every way.

When the "entertainment player" took the stage, it really became a form of stage performance art. This was a big change in the history of the Er Ren Tai's growth. Er Ren Tai troupe set up a special mining arrangement Er Ren Tai traditional opera approval committee, and a lot of adaptation and innovation. These plays have "money," "exploration," "borrow crown," and "walk west" adapted plays with new images that the audience loved. Er Ren Tai's growth is getting faster and faster. It has not only caught the attention of the central leadership, but it has also invited Liu, high bolt, Zhou home, and Ahang E Bin to join the Chinese people in North Korea. The "small cattle," "west," "play money," and other plays were performed by the Chinese people's volunteer army, the Korean people's army, and the Korean people, and the audience loved them. Er Ren Tai art films were also made by Chinese record companies and film makers in Inner Mongolia. They were based on the plays "Selling the Bowl" and "Go West." Inner Mongolia film studio also filmed Shanxi HeQu county opera with Er Ren Tai singing transplant new opera "Liu HuLan", "small two black marriage", "Wang Gui and li XiangXiang", "Liu QiaoEr complain" and the group of the opera "always harm humanity" plays, in Jin, ShanXi, and Inner Mongolia Ke Zhao league, soil flag tour more than 400, fame, the influence is very big. Fifteen artists, such as Ding XiCai, Liu Quan, Liu YingWei, Zhou ManCang, Zhang E Bin, and so on, were also invited to teach at the Beijing Dance Academy, the Central Conservatory of Music, the Shanghai Conservatory of Music, and other universities and professional groups, where they trained many actors. During this time, the two people made a big step forward, and there were a lot of cultural exchanges between villages and cities. Some artists often travel to provinces, autonomous regions, and counties to share their art. This helps the provinces and cities share culture and art and work together better. Fan Liu, a famous artist from Baotou, has gone to Shanxi, ShanXi, and other places to help both professional and amateur Er Ren Tai actors. A famous artist named Ding XiLai has gone to Shanxi HeQu Er Ren Tai Troupe to teach. All of this shows that Er Ren Tai art went through a new stage of growth after the 1950s. Professional theater groups have been set up in Shanxi, Shaanxi, Inner Mongolia, and other places. In northern China, Er Ren Tai art has become an important new form of art. The Er Ren Tai's efforts to change and pass on their traditions have led to a lot of good things.

2. The characteristic of performing of Qing Yin Performing arts

"Er Ren Tai" is the main part of Er Ren Tai music, which is mostly popular in XinZhou City, Hohhot City, Baotou City BaYan Memorial League, IkeZhao League, and other places. There is nothing else like the Er Ren Tai in terms of how popular it is, how many people play it, and how many people make it.

The "Er Ren Tai" has a lot of different themes, and most of the stories are based on people's real lives. It shows the real lives of people in many different ways and on many

different levels. It shows how helpless and unhappy people are with their real lives and how much they want a better life in the future. The main idea of the Er Ren Tai can be roughly broken down into four parts:

First, songs that show the hard lives of workers and the darkness of the old society, like "Walking West," "Labor Production," and "Social Life," which includes "Work Life" and "Family Life." Then, songs that show the love of children, young men, and women, like "The Three Kingdoms" and "Pearl Curtain," and songs that use historical characters or fairy tales to show songs from real life.

There are many kinds of Er Ren Tai, which can be put into three groups: hard code drama, whip drama, and dock adjustment. Hard Code Drama can sing, read, and do things well. Not only do performers need to have a good voice, but they also need to know how to dance. This type of Er Ren Tai more absorbed opera like love, YangKo, Jin opera performance program, has the characteristics of opera." "XiKou," "Acid," and other songs are good examples of this kind of music. Whip play, which is also called "artillery music," is mostly about dance performances. This type of play "absorbed more of the YangKo singing, singing and in the third person, often sung in the form of five more, four seasons, December, the story plot is simple, with no or few guests and white and drama-styled action." "Fight Money," "Fight Link," "Five Brother Let the Sheep," and other songs are examples of this kind of music. The dock tone, which is also called "Er Ren Tai," is sung by both men and women without much or any chanting or dancing. Most of the lyrics don't have any characters, and "Sea Lotus," "Hope WuMore," and "Picking cotton" are good examples.

Discussion

Reviewing HeQu Er Ren Tai's production in Shanxi, China, makes it clear that its core is a rich traditional play. The fate of traditional music has changed significantly as a result of the shift from a planned economy to a market economy, and HeQu Er Ren Tai's living conditions have become increasingly challenging and difficult. In actuality, HeQu Er Ren Tai was created, spread, and evolved through the fusion of Central Plains agricultural culture and grassland nomadic culture. The fundamental prerequisites for its existence and circulation are a relatively antiquated form of production and economic living style, as well as a geographical and cultural setting that is both geographically and culturally isolated. People's lives have changed dramatically as a result of the growth of the modern economy and the ease of mobility. The popularity of traditional opera and music among the younger generation is likewise waning, and the environment that supports HeQu Er Ren Tai is also deteriorating. The most crucial step in uncovering, preserving, and developing river music duo music is to take in new expressive techniques and modes of expression and infuse them with new life.

In the era of globalization and cross-border culture under today's global capitalism, it is discovered based on musical anthropological notions. Local performing arts have evolved into cultural artifacts that are utilized to forge identities, generate revenue, and illustrate lifestyle changes. Folk performing arts are artistic and political works that strengthen a people's sense of identity. We must comprehend the subtleties of the traditional acts that locals employ as a means of negotiation with various social groupings. Aside from that Southeast Asia's situation in regard to folk music Folk performances have a culture that varies and evolves with time. Six aspects of the many performing arts are covered here, including dancing and dance, subject-specific theatrical presentations, and playing music. The thoughts, values, worldviews,

and ways of life of the locals in China are reflected in these performances, which are also a part of religious rites. Agricultural rituals, festivals, and traditions. Rituals concerning life.

Social and Cultural Development in Chinese Music Anthropology Chinese ethnic music in particular is varied and particular to each tribe. It has been discovered that the social structure is altering. Social interaction changes in culture, both tangible and intangible. Positive and bad social and cultural transformation are both conceivable. While the previous one has ended or been destroyed, something new has occurred or grown. It's obvious how new and evolving things, such musical inventions and musical instrument skills, have changed. The availability of musical instruments, possibilities for performing, and elements influencing the dynamics of music. Er Ren Tai, or ways, refers to a quickly expanding population. Urbanization Quick and convenient transit and communication economy based on capitalism, etc. Tragic events, artistic creations, and folk music all seem to be evolving at the same moment. particularly Numerous folk music subgenres steadily lost popularity over time, some of which were even abolished. The findings of this study are remarkably consistent with music anthropology, and both fields can contribute to conservation. spreading the folk music legacy is still very common.

Important topics, such as cultural integration, acculturation, and assimilation, are based on the idea of cultural dynamics. (A MaLa PongSaPiQi, 1997) When populations are not extremely low and there are enough people living on the surface of the globe to support expansion, it is not an issue. The interaction of ethnic groups, which have both compatible and incompatible traits, is a necessary component of the growth of civilizations and ethnicities.

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