

Research on the Theme and Design Characteristics of the Thousand-horn Lantern

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Keywords: Thousand-horn Lantern, Subject and Cultural Connotation, Artistry and Innovation of Non-material Cultural Heritage

Abstract: The Thousand-horn Lantern in Dongguan is a national intangible cultural heritage. It is a beautiful and Practical Traditional handicraft. This paper mainly discusses its lighting theme and cultural connotation, artistry, inheritance and innovation. The author hopes to provide ideas for inheriting and innovating its traditional skills by discussing its theme, cultural connotation and technological value.

1. Introduction

Dongguan's intangible cultural heritage "Thousand-horn Lantern" belongs to a kind of lantern. It is a unique folk paper-binding handicraft in Dongguan City, Guangdong Province. The shape of Thousand-horn lantern looks like a Song Dynasty Style Octagonal Palace Lamp with 1000 corners and 1000 lamps. The lamp body is composed of many different three-dimensional triangles and quadrangles. It combines calligraphy and painting, paper-cut (carving), embroidery and other excellent folk crafts. The whole lamp is divided into five parts: lamp top, lamp body, lamp post, lamp belt and lamp tail. "Thousand-horn Lantern" is 3.5 meters wide and 4.5 meters high. It has a huge volume, exquisite workmanship and excellent shape. In 2006, it was selected as China's national intangible cultural heritage.

Dongguan intangible cultural heritage "Thousand-horn Lantern" is a folk craftsmanship with strong artistic and aesthetic quality, hanging in Zhao's ancestral hall in Dongguan, Guangdong Province, for the purpose of adding men to the family's lighting ceremony (usually around the 15th day of the first month), holding a lantern party, reflecting the tradition of Han culture.

2. Theme and cultural connotation of "Thousand-horn Lantern"

On the structure of the "Thousand-horn Lantern" lamp of intangible cultural heritage, the top part of the lamp is a colorful dragon skeleton made of iron wire and a circular big treasure top. There are eight colorful dragons in three-dimensional take-off state on the eight corners of the lamp top, and three light belts hang from each corner of the octagon. The lamp belt is divided into eight patterns from top to bottom, each of which has pictures of landscape, flowers, figures, cranes, flowers and birds on both sides. The shape of the lamp belt is similar to the Buddhist hanging fan. The whole pattern contains the meaning of Chinese traditional Confucianism, Buddhism and Taoism culture.

There are many decorative patterns on the lamp body, which can be divided into two categories. One is the traditional Abstract pattern, such as the equilateral triangle of the three-dimensional structure of the buoyancy and convexity on the lamp body, and the paper-cut on the quadrilateral structure is the traditional Chinese auspicious pattern, such as the copper coin pattern, decals, lotus pattern, scroll pattern and so on. The stickers on the lanterns use traditional Chinese prayer patterns to attract wealth and treasure, and have more than one year in succession; the other is realistic landscapes, flowers and birds, figures and so on. Under the concrete and Abstract themes, it can be divided into elegant and popular themes, such as "flowers blossom rich", "pine bamboo plum", "plum orchid bamboo chrysanthemum", "Heavenly Official Blessing", "luck and longevity", "crane longevity extension", "early birth of noble children" and other patterns, from aristocratic interest to literati feelings, from civilian life to mythological stories, to place people's expectations for a better

life.

The cultural connotation of Thousand-horn Lantern comes from the spirit of filial piety in Confucian culture. This is mainly reflected in the light belt. The lamp belt is the main decoration of the Thousand-horn Lantern. There are 24 lamp belts, 12 headlamp belts and 12 small lamp belts on the thousand-corner lamp. The length of each lamp band is the same, about 3 meters. Large lamp bandwidth is about 30 centimeters, small lamp bandwidth is about 20 centimeters. Legend has it that the 24 light belts were embroidered by Zhao Yunu in the Song Dynasty. Zhao Yunu was the daughter of Emperor Gaozong, the sister of Emperor Xiaozong and the aunt of Emperor Guangzong. The lamp belt embroidered the story of the ancient twenty-four filial piety. These stories are based on the biography of filial piety edited by Liu Xiang, a Confucianist of the Western Han Dynasty. The main content of the story is to promote the traditional Confucianism - filial piety culture. Filial piety is the foundation of all virtues. These show their profound historical and cultural connotations.

3. The art of the theme of "Thousand-horn Lantern"

American thinker Emerson said that "culture opens up the perception of beauty". Dongguan intangible cultural heritage "Thousand-horn Lantern" was listed in the national intangible cultural heritage protection list in 2006. Its cultural connotation is the embodiment of its aesthetic value. The theme also reflects distinct local cultural characteristics, such as the name of Thousand-horn Lantern, which comes from Dongguan's local dialect. In Dongguan dialect, "Jiao" and "Ge" homonyms, "Deng" and "Ding" homonyms. In the past, the Thousand-horn Lantern was always placed in the ancestral hall of Zhao family. As long as someone in Zhao family had children, they would take out the lamp and light it. Adding a person to add a lamp, and the pronunciation of "adding a" and "adding a horn" is the same. Its meaning is to take the harmony of thousands of flowers and trees, thousands of horns and roots, which means "hundreds of children and thousands of descendants" to carry on from generation to generation.

The decorative pattern has a beautiful and auspicious symbolic meaning, which is an important factor of artistic value. For example, auspicious patterns such as longevity, wealth, butterfly, elegant and pure lotus, and "Renewal of All Things" show the artist's keen life perception and romantic artistic imagination, and how to transform the beauty of life into artistic beauty in themes. The relationship between art and life is very full. Show their artistic feelings. Many classical patterns have been formed on the theme of lighting, and these patterns have become the heritage of artists from generation to generation. The so-called "technology can reach the Tao, art can reach the god", technology in the creation shows a certain humanistic feeling, reflects the basic law of artistic creation, in order to get rid of the technical level and reach the Tao and art level. Forming a relatively fixed schema is an important symbol of the maturity of an art. These patterns embody the deep artistic sentiment and high artistic creativity of craftsmen, and are recognized as "meaningful forms" by time. These decorative elements have certain schematic regularity: first, beautiful shape. "Thousand-horn Lantern" is symmetrical in its overall shape, which is solemn and magnificent. The organization of decorative modelling elements is composed of straight lines and curves, the combination of square and circle, the triangular line on the lamp body and the curve of the crown dragon, the circular big treasure top and the quadrilateral modelling, which are in harmony and unification. The drawing pattern in the quadrilateral modelling forms a two-party continuous decorative pattern, the organization of the pattern, delicate and orderly, and the Abstract, simple and elegant beauty of the paper-cut pattern, such as the lamp. The image of the top dragon is full of momentum, vivid and charming. Second, the beauty of color. The color of the lamp is mainly warm Chinese red. The upper lamp head and the lower part are decorated with yellow. The lamp ribbon is rosy red and orange. These elements are well integrated into the overall color of a lamp, which makes the lamp glorious and luxurious. Chinese red originates from the Chinese people's devout worship of the sun god. It is the Chinese people's auspicious cultural totem. It represents festive and auspicious red. It is the main tone of people's life and the most classic Chinese element. It condenses warmth, harvest, festivity and warmth. Third, moral beauty. The decoration on the "Thousand-horn Lantern" has the dual attributes of matching form and meaning, implying the value

orientation of seeking fortune, auspiciousness, auspiciousness and goodness. It also reflects the inheritance and identification of clan blood culture. It is a kind of biochemical expression of the combination of folk-art form and life.

The process of making "Thousand-horn Lantern" is not only a process of process but also an artistic creation process. Especially the "paper-binding edge" of the lamp body, wrapping iron wire with yarn paper, rubbing iron wire with wood board, holding iron wire in the left hand, holding paper edge in the right hand, rotating iron wire in the left hand, wrapping iron wire in the right hand with paper edge, pasting some paste inside the paper edge, wrapping iron wire tightly. The second step is to draw up the skeleton of polygonal cubes and to make triangles, quadrangles and trapezoidal cubes with rubbed wire. The third step: tie up the lamp skeleton, tie up the lamp skeleton, to do a good calculation of size, tie up the skills of modeling, etc., all need careful consideration. Step 4: Paste the decal paper. Paste the carved decal paper on the skeleton with paste to achieve smooth and tight effect. Step 5: Decorate the palace lights. Lace-up, roll-up, paper-cut patterns, colored paper, stickers, hanging spikes, tassels, embroidery balls, etc. Step 6: Smart integration of modern photoelectric technology to replace the original single candlelight. The decorative shape, color and craft of "Thousand-horn Lantern" show the unique charm of the unity of practicality, aesthetics and auspicious implication of decorative art.

4. Inheritance and innovation of the theme of "Thousand-horn Lantern"

Thousand-horn lantern is not only an ancient intangible cultural heritage, but also can show its charm in different times. Thousand-horn lantern has a large volume and strong aesthetic value. It can be used in modern design of this traditional art, refine its unique graphic pattern, change the size of the lamp body, highlight its artistic and aesthetic value, and make the Thousand-horn lantern in intangible cultural heritage. On the basis of inheriting the excellent achievements of predecessors, keeping pace with the times and innovating constantly, we can maintain long and vigorous vitality and vitality.

As far as the lighting theme of "Thousand-horn Lantern" is concerned, on the basis of inheriting its excellent traditions of culture, education, life and interest, and in the background of technological progress, renewal of ideas, rich social life and diversified aesthetic needs, the lighting elements of "Thousand-horn Lantern" are designed in a diversified way, which is constantly created in the aspects of modern ideology and contemporary aesthetic taste. New and Creative.

The inheritance and innovation in the context of the new era can be carried out from the following aspects: First, to develop its practical value, so that the elements of the "Thousand-horn Lantern" of the minority are designed into the popular art of grounding gas, so as to be understood and recognized by more citizens. For example, to refine its pattern and pattern and apply it to practical creative design works, it can be designed as household desk lamp, Pendant lamp, floor lamp, outdoor landscape lamp, people-oriented in shape and humanistic care in decoration, and consider the possibility of industrial production transformation of product results; the second is to deal with the relationship between technology and materials, and the base of handicraft products in different periods. This is in harmony with the way of life. These materials come from natural materials around us. They can also be combined with new environmental protection decorative materials and modern science and technology. They can be used for outdoor landscape layout by using part of the shape of a kilo-angle lamp. Thirdly, "technology carries Tao" means that handicraft contains philosophical factors, Tao and implement simultaneously, which combines metaphysical theory with metaphysical practical operation. The design of creative works should be "people-oriented" and embody the humanistic spirit. Fourthly, the unity of content and form, function and decoration in creation should be emphasized so as to avoid formalism or focus only on function. Fifth, set up research institutes to provide financial support; the government allocated special education research funds to integrate with university teaching, to train successors and improve the skill level of practitioners, and to study the technological value and development ways of the Thousand-horn Lantern, to classify, collate, record and file the collected data, to produce the technology into a course, which can be displayed and disseminated. Sixth, the application of

kilo-angle lamp in modern landscape environment design. In order to integrate the Thousand-horn Lantern into modern life and develop its technology, we should keep pace with the times and integrate it into modern life. For example, we can make thousands of corner lamps into small-scale lighting, introduce urban construction (such as street landscape construction), cultural construction such as thousands of corner lights technology into campus, combine teaching with university courses, train high-quality talents serving regional economy, and also introduce thousands of corner lights into family decoration. The integration of thousand-angle lamp and home can make thousands-angle lamp enter ordinary people's homes, increase the market purchasing power of thousand-angle lamp, and let more and more Dongguan people study thousand-angle lamp. At the same time, it can become a new trend of home decoration with Dongguan characteristics. Seventh, develop into tourist souvenirs. Combining the shape of the Thousand-horn Lantern with the modern design concept, it is designed to be various small-scale handicraft tourist souvenirs for industrial production and entering the mass consumer market. For example, three-dimensional Thousand-horn Lantern greeting cards, handbags, jewelry, clothing, scarf printing, packaging, etc., which not only protect the Thousand-horn Lantern process, improve the level of public aesthetic appreciation, but also open a new market opportunity. Thirdly, art education should be given to young people who are willing to inherit the technology of Thousand-horn Lantern, and their innovative ability and sustainable development consciousness should be vigorously cultivated.

5. Conclusion

The thousand-horn lantern in Dongguan is a kind of intangible cultural heritage. It comes from the works of the common people. It has complex patterns and rich colors, reflecting religious beliefs and national culture. As a living culture, it needs people to inherit in the vertical history and horizontal life fragments. We should protect and carry forward this important cultural heritage, integrate excellent cultural carriers into life, into the folk, into the community, and arouse people's memories of ancient skills. We should develop the artistic value of Thousand-horn Lantern into Dongguan's regional cultural characteristics and contribute to the establishment of Dongguan's urban cultural brand.

Acknowledgement

This paper is a higher education teaching reform project in Guangdong Province in 2018. This paper belongs to document No. 180 of Guangdong Higher Education Letter [2018] issued by Guangdong Education Department. This paper is the research result of the project "Research on how to integrate the skill of "Thousand-horn Lantern" into the teaching practice of visual communication".

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