

An Investigation of the Inheritance Mode of *Munaujaiwa**

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Munaujaiwa is an oral epic of Jingpo people in China. It is the precious cultural heritage left by the ancestors of Jingpo nationality and an important part of the traditional culture of China. However, there are just a few research achievements on *Munaujaiwa*, especially its inheritance mode. After research, this investigation finds that *Munaujaiwa*'s inheritance and spread should be closely related to the market business, thus bring local people some benefits and stimulate their enthusiasm to publicize *Munaujaiwa*. The support from government and personnel is also critical for *Munaujaiwa*' inheritance, because people need funds and techniques to maintain the platform applied to popularize *Munaujaiwa*.

Keywords: *Munaujaiwa*, investigation, inheritance mode

1 Introduction

1.1 Research Background

Combining myth, legend and poetry, the epic of *Munaujaiwa* is a living history of Jingpo ethnic group in Yunnan Province, China. It is also a literary masterpiece of the poetry genre that has been read and inherited from generation to generation. In November 2019, the List of Protected Units for Representative Projects of the State-level Non-material Cultural Heritage was issued, and Dehong Cultural Center was granted the status of protected unit for *Munaujaiwa*. In the form of beautiful fairy tales, *Munaujaiwa* records the development and evolution of Jingpo people from ancient times to modern times. It can be roughly divided into seven parts: the formation of heaven and earth, the subjugate of heaven and earth, the breeding of human beings, Ningguanduwa treat heaven and earth, the era of flood, the marriage of Ningguanduwa and the dragon woman and the vivid description of Jingpo people's life.

For a long time, as an intangible cultural heritage, *Munaujaiwa* is facing the risk of regression or even loss due to its unique language, limited dissemination area and long-term lack of complete and accurate written records. We should pay attention to the traditional culture of the minority region, combine it with modern new media, Internet, cultural creation and other technologies, think about the new forms of its inheritance and innovate the new path of its transmission, which will play a good role in the benign development of the research object and the innovative inheritance of intangible cultural heritage. This investigation tries to find out some effective approaches to help inherit *Munaujaiwa* successfully.

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1.2 Recent Versions and Study of *Munaujaiwa*

There are five versions of *Munaujaiwa*, but they only vary slightly depending on where they are spread and by whom they are sung. In March 1982, Yunnan Nationality Publishing House published a relatively complete version of *Munaujaiwa* with over ten thousand lines, sung by Gongtuigan (also known as Shawanfu), a famous Jaiwa (sorcerer) of Jingpo ethnic group, and arranged by Li Xiangqian, an inspector of the State Government and a famous scholar of the Jingpo ethnic group. Later, Li Xiangqian, together with Shi Rui, a member of the 10th CPPCC National Committee and professor of Jingpo ethnic group at Yunnan Minzu University, and Chen Hong, a poet of Jingpo ethnic group, translated it into mandarin Chinese and published it by Dehong Ethnic Publishing House.

After consulting relevant literature and journal database, we find that the genesis research of Jingpo people is very few compared with other ethnic groups in China, especially *Munaujaiwa*, with only one book and 8 papers remaining. In 2008, Xiao Jiacheng's *A Study of Munaujaiwa—The Comprehensive Cultural Form of the Creation Epic of Jingpo Nationality* was published, which is the only scholarly treatise on *Munaujaiwa*. This treatise is mainly based on the creation myths as the research object, from the aspect of content and structure of the mythological stories, it explores the historical origin and its development process. The book is very precious because it provides the most original and natural materials scholars need to study Jingpo people's language and culture. The first Chinese version of *Munaujaiwa* published in 1992 is also translated by Xiao Jiacheng, who spent more than thirty years translating it. There are only four scholarly papers that are directly related to *Munaujaiwa*. They are about the relationship between Jingpo epic and myth, *Munaujaiwa*'s role in education and inheritance, the dialectical concept of harmony and unity contained in *Munaujaiwa* promotes the construction of ecological civilization in ethnic areas and the relationship between *Munaujaiwa* and Munau Chante.

1.3 Research Significance

As an intangible cultural heritage, the inheritance and protection of *Munaujaiwa* has always been a topic of concern and discussion among scholars. At present, when the social structure is undergoing drastic changes, the inheritance of *Munaujaiwa* in Jingpo ethnic group is facing a serious challenge: how to make good use of its rich cultural resources? How to deal with the current development situation of “no successor and narrow spread”? How to do a good job in inheriting and promoting *Munaujaiwa* under the background of ecological environment changes? There is still a long way to go before the inheritance of *Munaujaiwa* changes from “requirement” to “consciousness”.

Immersed in the sacred atmosphere of *Munaujaiwa*, Jingpo compatriots can feel the difficulties of their ancestors in starting their own business, express their nostalgia for their ancestors and gods, understand the history of their own race, and listen to the voice of the ancient history. This investigation can not only make people appease the soul in the devout chanting of Jaiwa, but also increase the feelings of friendship and mutual help between people, enhance their national pride and cohesion.

2 Research Methodology

2.1 Literature Consulting Method

The existing researches of *Munaujaiwa* are very limited, but its inheritance mode has a certain universality. This investigation can refer to the literature materials of the inheritance methods of oral literature works of other

ethnic minorities, thus finding out the rules and an effective reference to investigate the inheritance methods of *Munaujaiwa*.

2.2 On-the-spot Observing Method

On-the-spot Observing Method Belongs to the category of anthropology, we would apply it in the process of research of the Jingpo oral epic *Munaujaiwa*, observe the situation of *Munaujaiwa* in the actual inheritance and promotion in an overall study. Based on the different populations in Jingpo in-depth interviews, We would understand the local culture and the native people's feedback of *Munaujaiwa* to get firsthand material, thus carry out systematic research on the inheritance of *Munaujaiwa*.

2.3 Questionnaire Investigating Method

The investigation would design some uniformly designed questionnaires to understand the situation or seek opinions from the selected survey objects, for example, some foreign tourists and domestic tourists, teachers and students, Han people and Jingpo people. By asking written questions, the investigation can collect data related to the condition and possibility of *Munaujaiwa* inheritance.

3 Findings

3.1 The Inheritance Status of *Munaujaiwa* in the Context of Market Economy

The traditional culture of Jingpo people is experiencing unprecedented changes in these days, which are manifested in all levels of Jingpo society. Firstly, economic development has brought about the change of Jingpo traditional values, which include many aspects, such as outlook on life, cultural outlook, aesthetic outlook, ethical and moral outlook, scientific cognition and so on. In the grand pattern of economic development, Jingpo people, like other ethnic groups, make great progress and share the benefits brought by economic development. The economic base determines the superstructure, and the changes in material level will surely lead to the changes in spiritual level. The social structure of Jingpo people is also undergoing significant changes, which will impact on people's ideas and values. In the process of economic promotion and urbanization development and in the wave of market economy, the traditional concept of Jingpo people has become fragmented and coagulated.

3.2 The Boosting Effect of Tourism Market on the Propagation of *Munaujaiwa*

With the increasing awareness of intangible cultural heritage protection and inheritance, the tourism market also spontaneously pays attention to the market potential of the "intangible cultural heritage & tourism" model, which has a large market scale. At the same time, the combination of traditional crafts and modern creation reflects the passion of traditional culture, intangible research and the development of local economy and culture. Based on the investigation, we find out it is necessary to offer some cultural material of *Munaujaiwa* to the local tourism, help them to obtain some economic benefits, inherit and develop excellent traditional culture of Jingpo people. The protection and inheritance of *Munaujaiwa* has a very strong necessity.

3.3 Potential Risks and Countermeasures

At present, the Internet is widely used and spread very fast, and many new generations are not willing to read traditionally paper books. They are addicted to online games and fragmented reading is obviously more popular than traditional reading in print. *Munaujaiwa* is a historical and cultural masterpiece recorded in Jingpo language, and the history and culture it carries on is at risk of being lost in such an environment. Facing such serious

condition, we would conform to the trend of the Internet, and publicize *Munaujaiwa* and the culture it involves on the Internet to network platforms and even some mainstream media. Let more people learn and understand relevant national cultural knowledge while entertaining, create new thoughts in inheritance, innovate new techniques in development, and better realize cultural transmission and inheritance.

3.4 The Challenge from the Competitors in the Same Industry

In the information age, great changes have taken place in the way people read. Establishing websites to promote *Munaujaiwa* and expand its audience is an effective method to accelerate the inheritance. At present, there are not many websites or enterprises with “intangible cultural heritage” as investment projects, but this does not mean that there is no competition around us. From a general perspective, other industries, such as agricultural and sideline products, commodity wholesale, tourism and so on, all have mature and well-functioning information exchange platforms and enterprises. If necessary, they may transform to the intangible Cultural Heritage project at any time and become our strong competitors. Compared with us, they have rich market experience, relatively more mature and perfect technology, huge enterprise scale and relatively high social influence.

4 Discussion

4.1 Cooperation with the Tourism Industry

Cooperation with the tourism industry is a direct and effective way to promote *Munaujaiwa*. Combining the intangible cultural heritage project *Munaujaiwa* with local tourism to form the “intangible cultural heritage & tourism” mode. Making it the local “cultural landmark” in the form of special performances and historical exhibitions. Designing and developing related cultural and creative products such as audio postcards and folding fans, so as to create a special experience of “Possible Intangible Cultural Heritage” for tourists.

4.2 The Use of Internet Platform

On the Internet platform, we can make relevant cultural products and do a good job of docking with production companies. The cost should be controlled at about 70% of the price, with the slogan of “quality first, creativity first”, we should provide tourists with an overall and pleasant experience. The national products will be sold and promoted in the form of Internet live broadcasting, and posters and advertisements will be used offline to promote the products, and local elements with history and ethnic belief and culture will be integrated. The product can also be put into local scenic spots for further publicity.

4.3 The Support from the Local Government

Based on the previous investigation, we found that on-the-spot observing on *Munaujaiwa*, cooperating with local tourism departments and building Internet platforms are three effective ways to spread *Munaujaiwa*. These methods require a certain amount of found and the support of relevant personnel. Therefore, we need to contact local governments, social organizations and experts to obtain appropriate talent support and construction funds.

5 Conclusion

The inheritance of *Munaujaiwa* is of great significance to the preservation of Jingpo culture. In the economic society, the inheritance of minority culture cannot be separated from the boost of the market. After

investigation, we found that, first of all, we can publicize the text, picture, video and audio information related to *Munaujaiwa* on the Internet, and obtain certain economic benefits through the clicks of the audience, so as to further improve the living standards of the local Jingpo people. Secondly, after learning about the history and culture of Jingpo nationality through the Internet, tourists will be attracted, thus forming the local tourism culture system and obtaining economic benefits. Thirdly, through investigation and research, researchers can translate *Munaujaiwa* into Mandarin Chinese or even English so that other nations can understand its characteristic culture. This investigation is expected to produce social and cultural benefits and pass down the history and culture of Dehong Jingpo nationality behind *Munaujaiwa*.

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