The Artistic Expression of Manchu's Shaman Culture in the Fishing and Hunting Activities of Chakan Lake

การแสดงออกทางศิลปะในวัฒนธรรมชามาน ของชาวแมนจูผ่านกิจกรรมการประมงล่าสัตว์ในทะเลสาบฉากาน

เวยน่า สวี่[1]
Weina Xu
Email: 64810013@go.buu.ac.th
รสา สุนทรายุทธ[2]
Rasa Suntrayuth
บุญชู บุญลิขิตศิริ[3]
Bunchoo Bunlikhitsiri
Received: *September 1, 2024*
Revised: *November 29, 2024*
Accepted: *December 3, 2024*

---

[1] นักศึกษาหลักสูตรปรัชญาดุษฎีบัณฑิต สาขาวิชาทัศนศิลป์ ศิลปะการออกแบบ และการจัดการวัฒนธรรม คณะศิลปกรรมศาสตร์ มหาวิทยาลัยบูรพา
Student, Doctor of Philosophy Program in Visual Arts, Art of Design and Cultural Management, Faculty of Fine and Applied Arts, Burapha University

[2] ผู้ช่วยศาสตราจารย์ ดร. สาขาวิชาทัศนศิลป์ ศิลปะการออกแบบ และการจัดการวัฒนธรรม คณะศิลปกรรมศาสตร์ มหาวิทยาลัยบูรพา
Assist. Prof., Ph.D., Department of Visual Arts, Art of Design and Cultural Management, Faculty of Fine and Applied Arts, Burapha University

[3] ผู้ช่วยศาสตราจารย์ ดร. สาขาวิชาทัศนศิลป์ ศิลปะการออกแบบ และการจัดการวัฒนธรรม คณะศิลปกรรมศาสตร์ มหาวิทยาลัยบูรพา
Assist. Prof., Ph.D., Department of Visual Arts, Art of Design and Cultural Management, Faculty of Fine and Applied Arts, Burapha University

บทคัดย่อ

วัฒนธรรมชามานเป็นวัฒนธรรมทางศาสนาในยุคดึกดำบรรพ์ที่มีหมอผีเป็นศูนย์กลางของวัฒนธรรม โดยหมอผีจะทำหน้าที่สื่อสารกับเทพเจ้า จัดพิธีเซ่นไหว้ และพิธีกรรมต่าง ๆ สะท้อนถึงแนวคิดความเชื่อเรื่องวิญญาณที่สถิตอยู่ในทุกสรรพสิ่ง วัฒนธรรมชามานได้แพร่หลายอย่างกว้างขวางในหมู่ชนพื้นเมืองในเอเชีย ยุโรปเหนือ และภูมิภาคอื่น ๆ งานวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาการแสดงออกทางวัฒนธรรมและศิลปะในวัฒนธรรมชามานของชาวแมนจูผ่านกิจกรรมการประมงล่าสัตว์ในทะเลสาบฉากาน ศึกษาความหมายเชิงสัญลักษณ์ การสืบทอดวัฒนธรรม และการบูรณาการในประเพณีการประมงและล่าสัตว์ และนำเสนอมุมมองใหม่สำหรับการอนุรักษ์วัฒนธรรมกลุ่มชาติพันธุ์และการสร้างสรรค์ศิลปะ โดยใช้วิธีการวิจัยที่ใช้ได้แก่ การทบทวนวรรณกรรม การสำรวจภาคสนาม การวิเคราะห์ผลงานศิลปะ และการศึกษากรณีศึกษา เพื่อแสดงให้เห็นถึงนวัตกรรมและการสืบทอดวัฒนธรรมชามานในสังคมสมัยใหม่ จากการวิจัยพบว่า วัฒนธรรมชามานในกิจกรรมการประมงล่าสัตว์ของทะเลสาบฉากานสะท้อนให้เห็นถึงการเคารพและการบูชาธรรมชาติของชาวแมนจูผ่านศิลปะรูปแบบต่าง ๆ เช่น การเต้นรำ ดนตรี และภาพวาด ศิลปะเหล่านี้ไม่เพียงแต่มีคุณค่าทางสุนทรียศาสตร์ที่โดดเด่น แต่ยังแสดงถึงความสัมพันธ์อันลึกซึ้งระหว่างชาวแมนจูกับเทพเจ้าแห่งธรรมชาติ ในสังคมปัจจุบัน ศิลปะเหล่านี้ยังคงได้รับการสืบทอดและสร้างสรรค์ใหม่ ทำให้วัฒนธรรมท้องถิ่นยังคงมีชีวิตชีวา กล่าวคือ รูปแบบศิลปะของวัฒนธรรมชามานได้ฟื้นคืนชีพขึ้นมาใหม่ในสังคมปัจจุบันโดยผ่านการประยุกต์ใช้ศิลปะสมัยใหม่ ซึ่งไม่เพียงแต่รักษาองค์ประกอบหลักของวัฒนธรรมดั้งเดิม แต่ยังส่งเสริมความหลากหลายทางวัฒนธรรมด้วย จึงกลายเป็นช่องทางสำคัญในการทำความเข้าใจและรักษามรดกทางวัฒนธรรม

คำสำคัญ: การประมงและล่าสัตว์ของทะเลสาบฉากาน วัฒนธรรมชามาน การแสดงออกทางศิลปะ แมนจู

Abstract

Shamanic culture is a kind of primitive religious culture, centered on shamans, through which shamans communicate with gods and hold sacrificial ceremonies and other activities, reflecting the animistic concept. It is widely spread among indigenous tribes in many regions such as Asia and northern Europe. This research aims to study the cultural and artistic

expressions of Manchu shaman culture through hunting-fishing activities in Chakan Lake, to study the symbolic meaning, cultural inheritance and integration in fishing and hunting traditions, and to propose new perspectives for ethnic cultural conservation and artistic creation. The research methods used include literature review, field survey, artwork analysis, and case study to demonstrate the innovation and inheritance of shaman culture in modern society. The research found that the shamanic culture in the fishing and hunting activities of Chakan Lake is reflected through artistic forms such as dance, music, and painting, showcasing the Manchu people's reverence and worship of nature. These art forms not only possess unique aesthetic value but also demonstrate the deep connection between the Manchu people and natural deities. In modern society, these art forms have been passed down and innovated, continuing to enrich local cultural traditions. In other words, the artistic forms of shamanic culture, through modern artistic approaches, have gained new vitality in contemporary times. These forms preserve the core elements of traditional culture while promoting cultural diversity, becoming an essential channel for understanding and preserving cultural heritage.
Keywords: Chakan Lake fishing and hunting, Shaman culture, Artistic expression, Manchu

Introduction

Located in Songyuan City, Jilin Province, China, Chakan Lake is not only a vital natural resource in northeast China, but also a shining cultural treasure. Chakan Lake is famous for its unique natural scenery, rich fishing and hunting resources and profound shamanic culture.

Fishing and hunting activities here have a long history, dating back to the Liao and Jin dynasties, exuding an ancient and mysterious atmosphere. As an important fishing and hunting event every year, the winter hunt can be called a shocking visual feast. The scene is spectacular, and the fishing

techniques inherited for thousands of years, such as the horse winch, the net under the ice, etc., contain a rich and profound folk culture connotation. In the fishing and hunting activities of Chakan Lake, shaman culture plays an important role, which vividly shows the Manchu people's reverence and worship for nature, and has been passed down from generation to generation through various forms of art.

The word "Shaman" is derived from the Tungusic word for "agitated, restless, and mad person." In the local area, "Shaman" mainly refers to those special figures who can communicate gods and humans. They are regarded as having extraordinary abilities, being able to shuttle freely between the spiritual world and the real world, being responsible for conveying the will of God and many other important matters, having both wisdom and the ability to mobilize mysterious forces, and being the key maintainers of the tribal spiritual world. In the north of China, shamanic culture is widely distributed, Manchu, Mongolian, Oroqen and many other ethnic groups are deeply influenced by it, and this culture is reflected in their daily life, sacrifice and other activities.

Shamanism is a religious or spiritual cultural system based on shamanistic beliefs. In this system, worship is the core element, and people have reverence for the gods of nature and ancestors. From the cultural point of view, it covers the belief concept, myth and legend, ethics and moral concept and other rich content; From the level of activities, sacrificial ceremonies, spiritual healing and other activities are the external manifestations of shamanic culture. These activities are used to communicate with gods, pray for good luck, exorcise evil spirits, etc., which fully reflects people's reverence for supernatural forces and yearning for a better life.

Shaman hunting and fishing activities in Chakan Lake are of great research value. In the field of shamanic culture research, many scholars emphasize that shamanic culture is the core component of northern

national spirit and culture. In his study of shamanism, Mircea Eliade states that shamans are a medium of communication between man and the gods, and that their rituals are deeply symbolic. The sacrificial ceremonies in the shamanic activities of fishing and hunting in Chakan Lake, such as offering sacrifices to the lake and waking up the net, echo this theory. Shamans wear traditional costumes in the activities and enter a special mental state through dancing, drumming, etc., which is the embodiment of shamans' role as communicators.

Moreover, the study found that the symbols and patterns in shamanic rituals in the Chakan Lake area have certain similarities with the broader shamanic cultural circle, such as the symbol of respect for natural elements (such as the sun, moon, water, etc.), but also have unique forms of expression due to the characteristics of local fishing and hunting life. Related genetic studies also found that the inheritance of shamanic culture in local ethnic groups may be related to specific family inheritance patterns, which are continued and displayed in shamanic fishing and hunting activities.

From a historical point of view, many scholars comb the history of fishing and hunting through the study of local historical materials and archaeological discoveries. In the historical research of Northeast China, there are data showing that the survival mode and social organization of early fishing and hunting ethnic groups are closely related to the distribution of fishing and hunting resources. The changes of shaman hunting and fishing activities in Chakan Lake reflect this historical development. In ancient times, the event may have focused more on direct prayer for the harvest of fishing and hunting, and the ceremony was relatively simple and plain.

With the communication and integration with the surrounding ethnic groups, such as the influence of the Khitan and female Zhen cultures in the Liao and Jin dynasties, more complex elements were incorporated into the

ceremony, such as the hierarchical concept and norms in the sacrificial ceremony. In modern times, despite the impact of modern civilization, the core part of the combination of fishing and hunting and shamanic belief is still retained, which has become an important case to study the cultural resilience in the historical development of the region.

Compared with the historical research of other fishing and hunting areas, it is found that the historical development path of Chakan Lake area is unique because of the integration of shamanic culture, which provides a new perspective for understanding the local historical evolution under ethnic integration and cultural exchange. From the perspective of folklore, the sacrificial ceremonies and fishing ceremonies involved in the activities are unique folk samples, which are of great significance for enriching folk research materials. In addition, its unique way of combining fishing and hunting with shamanic culture is relatively rare in the world and has a strong regional cultural representation.

Objective

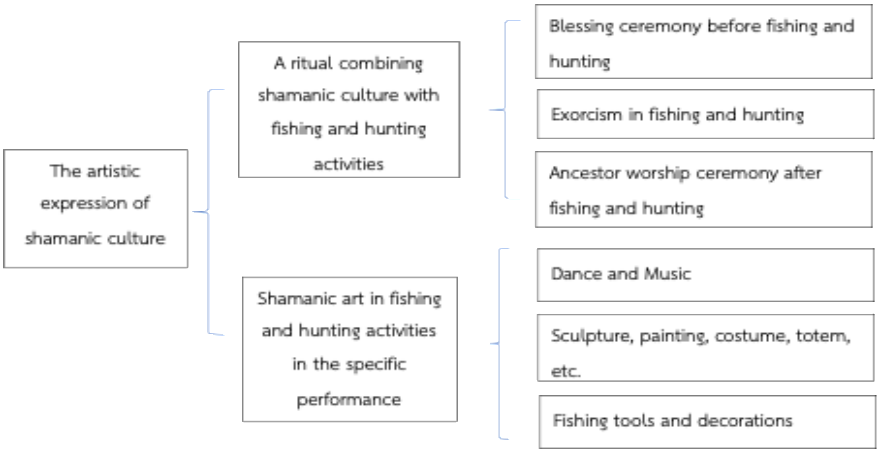
1. To discusses the impact of natural factors on the life, economy and cultural expression of Manchu people, highlighting the key position of natural environment in Manchu culture and shamanic belief.

2. To explore the deep historical roots and intertwined relationship between traditional fishing and hunting activities and shaman culture, and to analyze how they together form an important part of Manchu culture.

3. To comprehensively discuss the artistic expression of shaman culture in Chakan Lake fishing and hunting activities, focusing on its inheritance and innovation path between tradition and modernity.

4. To analyse the situation of modern artists using innovative methods to promote the spread of shamanic culture, and to explore the application of shamanic culture in contemporary art creation and its impact on the development of local cultural industry.

Conceptual Framework



ภาพที่ 1 กรอบแนวคิดการวิจัย

Figure 1. Conceptual Framework

Method

This paper provides a detailed description of the background and history of fishing and hunting activities in Chakan Lake, exploring how they have been integrated into the daily life, traditional customs, and religious rituals of the Manchu people, ultimately becoming an important symbol of Manchu cultural identity. In Manchu culture, fishing and hunting activities serve as a core element, symbolizing the harmonious coexistence of humans and nature.

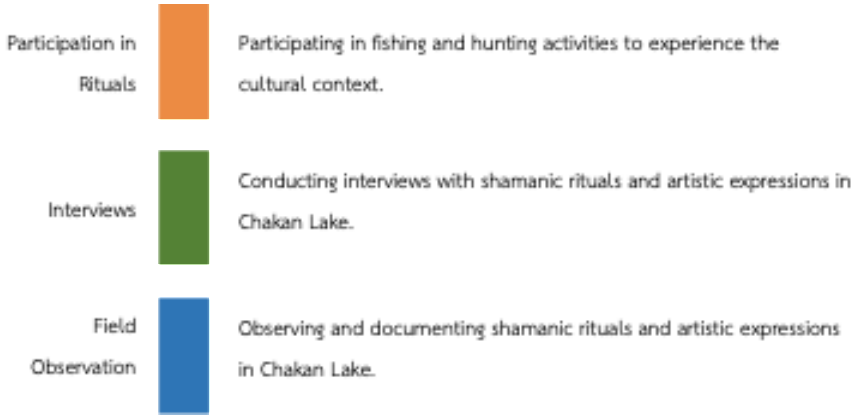
By studying the geographical environment and climatic conditions of Chakan Lake, this paper delves into the core ideas of shamanic culture, revealing its deep connection with the natural environment. It systematically analyzes the representation and unique functions of art forms such as dance, music, and painting in shamanic rituals. These art forms, as important symbols of communication between humans, nature, and deities, demonstrate the Manchu culture's reverence for nature and supernatural forces and hold profound significance for the inheritance and development of cultural beliefs.

The study also examines how various artistic forms, symbols, and rituals of shamanic culture reflect the relationship between humans and nature, while further exploring the continuation and development of these cultural practices in modern society. Through these discussions, the paper provides new perspectives and approaches for understanding and preserving the shamanic culture of Chakan Lake.

The study of the artistic expression of shamanic culture in the fishing and hunting activities of Chakan Lake can employ the following research methods:

1. Literature Review: By reviewing and analyzing historical documents, research papers, and artistic works related to the fishing and hunting activities of Chakan Lake and shamanic culture, the historical background, development process, and artistic expressions of shamanic culture in this region can be outlined.

2. Field Research: Conduct field research in the Chakan Lake region, participating in and observing shamanic rituals and artistic expressions within fishing and hunting activities to collect firsthand data. Research locations include the Chakan Lake fishing and hunting area, surrounding Manchu villages, and local museums such as the Chakan Lake Cultural Museum. In-depth interviews with local shamans, cultural inheritors, organizers of fishing and hunting activities, and residents will provide a comprehensive understanding of the specific applications and symbolic meanings of shamanic culture in these activities. These interviews, combined with the analysis of historical documents and museum exhibits, will offer a multidimensional perspective on shamanic culture and fishing and hunting traditions.



ภาพที่ 2 โครงสร้างการวิจัยภาคสนาม

Figure 2. Field research structure

3. Art analysis: Systematically analyze the collected art works and image data related to shaman culture, explore their symbolic symbols, artistic techniques and cultural connotations, and analyze their symbolic significance in fishing and hunting activities.

4. Case Study Research: Select representative shamanic rituals or artistic expressions as case studies for in-depth analysis, revealing their unique value and significance in the fishing and hunting activities of Chakan Lake. Based on this image showcasing the face masks of the Mountain God and River God, the case study approach can be further expanded into an in-depth analysis of the artistic representation of important deities in shamanic rituals. These face masks embody the core concept of nature worship in shamanic culture, with the Mountain God and River God symbolizing reverence and faith toward mountains and waterways, respectively. Through the detailed depiction and artistic expression of these deities, the close connection between humans and nature, as well as between humans and spirits, in shamanic rituals can be explored. The shamanic rituals during the fishing and hunting activities at Chakan Lake

not only preserve cultural traditions through these artistic forms but also endow the rituals with unique religious and social functions, highlighting the Manchu people's reverence for and dependence on natural forces.



ภาพที่ 3 หน้ากากเทพแห่งขุนเขาและเทพแห่งแม่น้ำในวัฒนธรรมชามาน

Figure 3. The face masks of the Mountain God and River God in Shamanic Culture

Synthetic Research Results

1. Background and History of Fishing and Hunting Activities in Chakan Lake

1.1 Geography and Ecological Environment of Chakan Lake

Chakan Lake, located in the Songhua River Basin in Northeast China, is one of the largest freshwater lakes in the region, covering an area of 420 square kilometers. The lake's clear waters and complex underwater terrain are home to various fish species, such as carp, silver carp, and crucian carp. These abundant aquatic resources provide a solid foundation for fishing and hunting activities. The climate in the Chakan Lake area is cold, with winter temperatures often dropping below -20 degrees Celsius, causing the lake surface to freeze up to one meter thick, creating unique conditions for ice fishing. This ancient fishing method is still practiced today and is an

important winter activity for the locals. Ice fishing is not only a means of livelihood but also a reflection of traditional culture, with an annual fishing festival celebrating this custom each winter. Fishermen use traditional tools and techniques, such as ice chisels, nets, and ropes, to catch fish, demonstrating teamwork and resilience. Ice fishing has economic value and profound cultural significance, attracting many tourists and photographers. It has become a highlight of the Chakan Lake area, injecting new vitality into local tourism and cultural heritage preservation.

1.2 Historical Origins of Fishing and Hunting Activities

The fishing and hunting activities in the Chakan Lake area have a long history, dating back to the Jurchen period, the ancestors of the Manchu people. As the predecessors of the Manchu, the Jurchen people relied on fishing and hunting as their main livelihood, gradually forming a unique fishing and hunting cultural tradition. In traditional Manchu society, fishing and hunting were not only crucial means of subsistence but also embodied a philosophy of harmonious coexistence with nature. This philosophy emphasized interaction and balance between humans and nature, permeating all aspects of daily life. (Zhou, 2009)

Many customs and rituals in fishing and hunting activities are closely related to Shaman culture, reflecting the Manchu people's reverence and worship of the deities of nature. Before hunting and fishing, Shamans would perform sacrificial ceremonies to pray for the protection of natural deities, ensuring the smoothness and abundance of the activities. (Liu, 2007) These rituals were not only religious activities but also cultural and artistic expressions. Through dance, music, and symbolic objects, they demonstrated the Manchu people's awe and dependence on natural forces. Therefore, fishing and hunting activities were not merely economic activities but also an important part of Manchu culture and spiritual life, reflecting a profound connection between humans and nature.

2. The Relationship Between Fishing and Hunting and Shaman Culture

Traditional fishing and hunting activities and shaman culture have deep historical roots and are intertwined, together forming an important part of Manchu culture. In the Chakan Lake area, traditional fishing and hunting are not only an economic production method but also an important carrier of cultural heritage. (Zhang, 2015) Shaman culture is continued and passed down through these activities, while fishing and hunting gain added significance and ritualistic elements through the participation of shaman practices.

In fishing and hunting activities, shamans engage in complex and mysterious rituals to communicate with natural elements such as lakes, forests, and animals, seeking their support and protection. These rituals typically include prayer, dance, music, and offerings. Prayer is the most direct way for shamans to express respect and requests to the deities, conveying people's wishes and hopes through the chanting of ancient incantations and hymns. (Tao & Wang, 2013) Dance is an indispensable form of artistic expression in shaman culture, where shamans mimic the movements of animals and changes in nature to demonstrate their understanding and reverence for natural laws. Music, especially drumming and throat singing, plays a crucial role in creating a mystical atmosphere during rituals. The sounds of drums and throat singing are believed to have mystical powers, capable of awakening and summoning the attention of the deities.

Shamanic tools and costumes are also important elements of these rituals. Tools such as drums, bells, and masks, often decorated with symbols representing natural forces and deities, hold significant symbolic meaning and artistic value. Shaman costumes, usually made from animal skins and feathers, symbolize their close connection with nature. (Li, 2005)

Shamanic rituals and traditional knowledge contribute to sustainable natural resource utilization, thereby promoting ecological

conservation. Through these colorful rituals and artistic expressions, shaman culture in fishing and hunting activities not only serves the purpose of blessing and protection but also profoundly conveys the Manchu people's reverence and dependence on nature. (Wang, 2008) This cultural philosophy and artistic form not only add a sacred and solemn atmosphere to fishing and hunting activities but also provide an important spiritual pillar for the inheritance and development of Manchu culture. In modern society, shaman culture still holds significant cultural value and artistic appeal, continuing to influence and enrich the lives of the Manchu people.

3. Artistic Expression of Shaman Culture in the Fishing and Hunting Activities of Chakan Lake

3.1 The Integration of Shaman Rituals and Fishing and Hunting Activities

1) Blessing Rituals Before Fishing and Hunting

In the Chakan Lake area, grand blessing rituals are typically held before the start of fishing and hunting activities. The Shaman, as the host of the ceremony, prays for the protection of the lake god and natural deities through singing, dancing, and drumming, ensuring the smooth execution of the fishing and hunting activities. These rituals not only hold religious significance but also are rich in artistic color.

2) Exorcism Rituals During Fishing and Hunting

During the fishing and hunting process, the Shaman also performs exorcism rituals to drive away potential evil spirits and ominous entities, protecting the safety of the fishermen and hunters. These rituals are often accompanied by complex dances and incantations, showcasing the mysterious and rich artistic expressions of Shaman culture.

3) Ancestral Worship Rituals After Fishing and Hunting

After the fishing and hunting activities are completed, the Manchu people usually hold ancestral worship rituals to thank their ancestors for their protection and pray for a bountiful harvest in the coming year.

Through various artistic expressions, the Shaman vividly conveys reverence and gratitude towards their ancestors during the ceremony.

3.2 Specific Expressions of Shaman Art in Fishing and Hunting Activities

1) Shaman Dance

Shaman dance can be regarded as a dazzling artistic pearl in Chakan Lake fishing and hunting activities. When shaman dances, the movements that imitate animals are delicate and vivid, as if incarnated as the spirit of nature. They soar like eagles, arms outstretched, waving up and down in a show of power and freedom; Imitating the jump of deer, the pace is light and full of rhythm, interpreting the vitality of life.

In the blessing ceremony before fishing and hunting, shamanic dance is the language for people to express their wishes to the gods. The twist of the dancer's posture and the amplitude of the jump carry the fishermen's desire for a good harvest. Every movement is like a conversation with the gods, asking for blessing. And in the celebrations after fishing and hunting, it becomes an anthem of joy. The dancers express their gratitude to the gift of nature with cheerful steps and stretching gestures, which is an artistic presentation of the harmonious coexistence of life and nature. This kind of dance is not only a simple physical movement, it is deeply rooted in religious beliefs, but also the Manchu people's understanding and love of nature through the unique medium of the body, into a highly infectious art form, so that every viewer can feel the power and emotion contained in it.

2) Shaman Music

Shamanic music, like a mysterious river, runs through the fishing and hunting activities of Chakan Lake, nourishing the spiritual world of Manchu people. Among them, drum music and oral singing are two important components.

The drum, as an instrument as important as the heart in shamanic rituals, has extraordinary significance. Its drumhead material and production process are extremely sophisticated, and each knock can emit a deep and powerful sound, as if it were a call from ancient times. In fishing and hunting activities, the sound of drums is like a baton, guiding the rhythm of the shaman dance. When the shaman begins to dance, the drums are slow and fast, and the rhythm is varied. Slow, such as a steady heartbeat, to create a solemn and solemn atmosphere, let people feel the divine arrival; When hurried, like galloping horse hooves, full of power, adding tension and warm breath to the dance.

Oral singing is another shining pearl in shamanic music. Shamans imitate the sounds of nature through their unique vocal techniques. They can imitate the whistling of the wind, which goes from low to high, and from high to low again, like a cold wind passing through a valley; Can imitate the crisp bird song, graceful and melodious, as if the birds are singing around. These sounds are not simple imitation, but the artistic expression of Manchu people's reverence for nature. Every note is like a painting of nature, so that people can feel the greatness and mystery of nature in listening and immerse themselves in this artistic music world.

3) Shaman Painting and Carving

Shaman painting and carving are like a mysterious treasure house of art, shining unique light in Chakan Lake fishing and hunting activities. They are mainly used to decorate shaman's rituals and ceremonial places, and every stroke and cut contains a profound meaning.

In common images, the sun is often depicted as a radiant disc, its golden lines extending outward like fire, representing the source of light, warmth, and life; The moon has a soft curve, sometimes the full moon is rounded, symbolizing peace and tranquility, and sometimes the crescent moon is curved, implying the changes of life; Scattered in the picture, the stars are like eyes in the sky, watching everything in the world,

representing the mysterious guidance. Animal patterns are lifelike, such as the fierce tiger, the cunning of the fox, the agility of the snake, these animals are endowed with the attributes of gods, is a symbol of the power of nature. (Zhao, 2012)

In the Chakan Lake fishing and hunting activities, shaman's tools such as drums, bells, masks, etc. have become the carriers of these arts. The pattern drawn on the drum surface seems to come alive with the vibration of the drum; The small patterns carved on the bells, which twinkle with a mysterious luster when they shake; The exaggerated expression and exquisite decoration on the mask, but also the image of the gods. Through the combination of colors, the use of lines and the shaping of shapes, these paintings and carvings transform the abstract forces of nature and the images of gods into visible and touchable art forms, enhancing the mystery and sacred sense of shamanic ceremony, making people feel as if they are in a fantasy world full of mysterious art during the process of participating in the ceremony.

4) Fishing and Hunting Tools and Decorations

The tools used by the Manchu people in fishing and hunting activities are not only practical objects, but more like a piece of exquisite art, carrying the essence of shamanic culture, showing the unique aesthetic concept of the Manchu people and their adherence to cultural inheritance.

Take fishing nets for example, their weaving process is extremely complex and fine. The thickness and density of the network cable are carefully considered, which is not only related to the efficiency of fishing, but also a kind of artistic display. The edges or joints of the net are often decorated with some special symbols or patterns, which may be wavy patterns symbolizing the god of water. The lines are smooth and natural, just like flowing water waves. It may also be the meaning of the harvest of fish grain, the shape of the fish is different, some eager to try,

some leisurely, as if in the net also has its own life. These decorations give the net a unique glow in the sunlight, and when the net is cast into the water, it looks like an unrolled picture.

The same is true of the harpoon, the material selection and polishing process of the harpoon body are very particular, and the smooth surface reflects the cold luster. Harpoons are often engraved with some mysterious symbols or simple animal patterns, these carvings not only increase the beauty of the harpoon, but also give it a special meaning. For example, engraved with the eagle pattern, symbolizing the eagle-like keen catching ability; Engraved with a lightning symbol, it means that the harpoon has a powerful force like lightning. These decorations make the harpoon not only practical, but also an artistic carrier of shamanic culture, reflecting the Manchu people's pursuit of beauty and power, as well as their persistence in the inheritance of shamanic culture in daily life.

4. Modern Inheritance and Innovation of Chakan Lake Shaman Culture

4.1 Shaman Culture in Modern Society

Chakan Lake's shaman culture faces challenges in preservation and transmission in modern society. Economic development and social changes have weakened the younger generation's identification with traditional culture, leading them to prefer modern lifestyles. Traditional fishing, hunting, and ritual activities have gradually decreased or even disappeared, reducing the space for cultural transmission. The impact of foreign cultures and modern media has marginalized local culture, making shamanic rituals and customs seem outdated. However, as an important part of Manchu culture, the artistic value and cultural significance of shaman culture cannot be ignored.

Governments and cultural organizations at various levels are actively protecting and transmitting shaman culture through measures such as intangible cultural heritage protection, educational promotion, and the development of tourism and cultural industries. These efforts aim to

revitalize shaman culture in modern society, allowing it to continue to play its unique artistic and cultural roles.

4.2 Measures for the Protection of Shaman Culture

To protect and pass on the Shaman culture of Chakan Lake, the government and various sectors of society have taken a series of measures:

1) Cultural Heritage Protection

The Chakan Lake winter fishing custom was included in the national intangible cultural Heritage list in 2008, and shamanic culture was reflected as part of the Chakan Lake winter fishing "sacrifice lake and wake the net" ceremony. In order to protect and pass on this cultural heritage, the government has set up a special agency since 2008 to study, inherit and promote shamanic culture. These institutions organize and preserve historical records, conduct academic research, and explore the deeper meanings of shaman culture. By establishing museums and cultural centers, they display artifacts, documents, and artworks, providing the public with a platform to understand and experience this culture.

The government also trains and supports cultural inheritors, setting up training classes and seminars, and encourages their participation in cultural activities and performances to enhance their sense of responsibility and pride. These protective measures have promoted local economic and social development, making shaman culture an important cultural symbol of the Chakan Lake area.

2) Education and Promotion

Through school education and community activities, knowledge and values of Shaman culture are imparted to the younger generation. Regular events such as Shaman Culture Festivals and Shaman Music Concerts are held to enhance public understanding and recognition of Shaman culture. In terms of promotion, the government and protection agencies use various channels to expand the influence of Shaman culture.

For instance, they leverage modern media and internet platforms to produce and disseminate documentaries, short videos, and articles about Shaman culture, attracting more young people to engage in its protection and transmission. By organizing and participating in domestic and international cultural exchange activities, Shaman culture is introduced to a broader audience, increasing its international visibility and influence.

3) Tourism and Cultural Industry

Utilizing Chakan Lake's natural resources and shaman culture to develop the cultural tourism industry promotes local economic and cultural development. The government has built shaman culture theme parks and museums, showcasing shamanic artifacts, costumes, paintings, and more, and holding exhibitions and lectures to enhance public awareness of shaman culture. By developing shaman culture experiential tours, cultural festivals, and other projects, they attract tourists, boost local employment and economic income, and provide financial support for the preservation of shaman culture. These measures have promoted the development of Chakan Lake's tourism industry, driven the revival and dissemination of shaman culture, and made Chakan Lake a captivating cultural tourism destination.

4.3 Artistic Innovation in Shaman Culture

Preserving traditional shaman culture while incorporating artistic innovation is a crucial way to pass on shaman culture in modern times. Artists infuse elements of shaman culture into various art forms such as painting, sculpture, music, and dance through modern artistic techniques, bringing new vitality to shaman culture. (Chen, 2011)

In the field of painting, artists draw inspiration from the totems, symbols, and spirit images in Shaman culture, creating unique visual art through modern painting techniques and styles. These works not only preserve the traditional essence of Shaman culture but also express new artistic concepts and cultural connotations through innovative use of color and composition. In modern art exhibitions, pieces filled with

Shaman elements often become focal points, attracting the audience's attention. Some painters reinterpret the mystery and symbolism of Shaman totems through bold color contrasts and abstract compositions, such as the fishing and hunting murals in the Chakan Lake Fishing and Hunting Culture Museum (Figure 4). In some modern art exhibitions, works filled with Shaman elements frequently become highlights, drawing the viewers' gaze. These pieces not only have a strong visual impact but also provoke profound reflections on Shaman culture on a spiritual level.



ภาพที่ 4 ภาพจิตรกรรมฝาผนังบางส่วนในพิพิธภัณฑ์วัฒนธรรมการประมงล่าสัตว์ในทะเลสาบฉากาน

Figure 4. Partial View of Fishing and Hunting Mural in Chakan Lake Fishing and Hunting Culture Museum

Sculpture art showcases the mystery and charm of Shaman culture through the recreation of Shaman ritual objects, animal forms, and natural landscapes. Artists use a variety of materials such as stone, wood, and metal to create vivid Shaman statues and installation art, giving these traditional elements a modern aesthetic expression. (Huang, 2009) These sculptures are not just art pieces but also cultural symbols, enriching the connotations of public art spaces. For example, in the Chakan Lake Park, wood carvings with Shaman cultural totems frequently appear (Figure 5). These Shaman statues combine traditional religious symbols with the texture of modern materials, creating a unique visual experience. These sculptures are not just art pieces but also cultural symbols, enhancing the public's awareness and understanding of Shaman culture.



ภาพที่ 5 ไม้แกะสลักรูปชามาน

Figure 5. Shaman Wood Carving Statue

In the realm of music and dance, as the bells of Miaoyin Temple ring, the lamas, clad in purple robes and wearing "cock hats," holding ritual bells and "pomba" (holy water vessels), begin to play "Jingtang" music. They file out in single file, circling the altar three times. The religious "Cham Dance" and "Lake Sacrifice" ceremonies take place simultaneously, with 44 performers dressed in colorful Cham costumes, wearing masks of deer, oxen, eagles, devils, and skulls, and equipped with ritual objects such as knives, forks, swords, whips, and hammers. They perform a vigorous dance to demonstrate the world of the gods, showing reverence and exorcising demons. At this time, the fishermen wait about 50 meters away, while the drum band, composed of gongs, cymbals, and trumpets, takes position on the left side of the main venue (Figure 6).



ภาพที่ 6 วงดนตรีกลองมโหระทึกซึ่งประกอบด้วยฆ้อง ฉาบ และแตร

Figure 6. Drum Band Composed of Gongs, Cymbals, and Trumpets

When the host announces the start of the "Awakening the Net and Lake Sacrifice Ceremony," the drum band plays, the lamas chant, and the head fisherman, dressed in a Mongolian robe and wearing a shoulder cape hat, steps forward. Nine Mongolian girls holding Hada and milk wine and two young Mongolian men carrying milk buckets enter the "Awakening the Net" venue to encourage the fishermen. The lamas sprinkle holy water from the "Pomba Vessels" into the air while shaking ritual bells, chanting scriptures to worship the Sky Father, Earth Mother, and Lake God. As the "Awakening the Net" hymn concludes, the vast silver lake comes alive. The head fisherman shouts, "Bring the wine, drink to invigorate!" The fishermen drink the fragrant milk wine in one gulp, and the Mongolian girls serve milk curds and fried rice from wooden trays. The fishermen enjoy the pre-fishing festivities. At this moment, the head fisherman loudly orders, "Fire the celebration cannons, set off to awaken the net!" The lamas of Miaoyin Temple chant again, drums and firecrackers resound, and the Cham Dance (Figure 7) follows in procession. (Zhou, 2009, p.88)

Audience members can appreciate modern music and dance infused with Shaman elements, performances that not only have strong artistic appeal but also convey profound cultural heritage.



ภาพที่ 7 ระบำ Cham Dance
Figure 7. Cham Dance

In February 2010, a series of eight events were held, including the Chakan Lake Cup "Look at Qianguo, Feel the Great Changes" essay contest, the Chakan Lake Cup "Sing Qianguo, Passionate Flying" original song contest, the "Fish Leaping on the Ice Lake" tourism activity day, the "Ice Lake Fish Flower" China-Korea International Photography Exhibition, the Chakan Lake Bighead Carp Geographic Indication Product Protection Review Meeting, and the signing ceremony for the twinning of Chakan Lake and Tibet's Pegu Lake as sister lakes.

Through these artistic innovations, shaman culture is not only preserved and passed on but also rejuvenated in modern society. The creations of artists not only enrich the forms of cultural and artistic expression but also breathe new life into shaman culture, allowing this ancient cultural tradition to continue and develop in contemporary society.

Conclusion

The shaman culture in Chakan Lake's fishing and hunting activities is an important part of Manchu culture, with deep historical roots and rich artistic forms. In modern society, protecting and preserving Chakan Lake's shaman culture is not only a respect for history but also a commitment to the future. Through protective measures and artistic innovation, shaman culture can be revitalized, continuing to play its unique cultural role. The philosophy of harmony with nature embedded in shaman culture permeates the lives of the Manchu people. However, modernization and external cultural influences pose challenges. To address these challenges, protection and research must be strengthened, and efforts should be made to promote transmission and innovation, as well as enhance public awareness of shaman culture. Artists can use modern techniques to incorporate shaman elements into painting, sculpture, music, and dance, revitalizing the unique charm of shaman culture.

Research results reveal the unique charm of shaman culture in artistic expression and its importance in modern society. These findings

can be used in the following ways: Local governments and cultural institutions can formulate protection policies and transmission plans to ensure the continuity of shaman cultural heritage. Artists can draw inspiration from the research, incorporating shaman culture elements into modern art, holding exhibitions and performances to raise public awareness. Academic institutions can develop related courses and teaching materials to promote in-depth learning and research on shaman culture. The tourism industry can use research results to develop tourism products and activities with shaman culture characteristics, promoting economic development.

To further promote the protection and development of shaman culture, future work can focus on the following areas: continuing field investigations to uncover more historical materials and art forms, enriching research results; encouraging interdisciplinary cooperation among anthropology, history, and arts to comprehensively understand shaman culture; strengthening international and domestic cultural exchanges to promote shaman culture through seminars and cultural festivals; using modern technology to establish digital museums and online platforms for convenient display of shaman culture.

Through these efforts, the artistic expressions of Shaman culture in Chakan Lake's fishing and hunting activities can not only be better preserved and innovated in modern society but also gain broader influence and recognition worldwide.

In the study of the artistic expression of shamanic culture in the fishing and hunting activities of Chakan Lake, we made new discoveries.

In terms of music, the drum rhythms in shamanic rituals are complex and varied, featuring slow and steady beats symbolizing solemn communication with deities, as well as rapid rhythms conveying the tense atmosphere of divine descent. This aligns with the existing literature's view of the expressive functions of shamanic musical rhythms, further supporting this theory.

Regarding dance expression, the dancers exhibit large, dynamic movements, often involving high jumps and spins. Their body language is closely related to fishing and hunting activities, such as imitating net casting and fish catching. This expands the understanding of the origins of shamanic dance movements in the literature, further highlighting their deep connection to local life.

In terms of costume patterns, we discovered new geometric combinations whose meanings have not yet been mentioned in the existing literature. This offers new insights and contributes to exploring the unique evolution of shamanic culture in the region.

Overall, this study has provided a deeper and more comprehensive understanding of the artistic expression of shamanic culture in the fishing and hunting activities of Chakan Lake.

Discussion

The discussion of research results focuses on the following key areas:

1. Core Role of Shamanic Culture: The research reveals the central role of shamanic culture in the fishing and hunting activities of Chakan Lake, with its artistic expressions playing a crucial role in symbolizing the harmonious coexistence between humans and nature.

2. Symbolic Meaning of Artistic Expression: Shamanic dance, music, clothing, and other artistic forms not only reflect religious beliefs but also highlight the uniqueness of the fishing and hunting culture, conveying shamanic teachings.

3. Shamanic culture and activities play an important role and influence in cultural preservation, cultural and environmental sustainability:

In terms of cultural protection, shamanic culture in dance, music, painting and sculpture and other rich forms, bearing the Manchu and other ethnic ancient memory and values, the protection of shamanic culture is to protect the national cultural diversity of the treasure. Its

unique artistic expression and inheritance provides a fossil-like basis for future generations to study ancient national culture.

For the sustainable development of culture, shamanic cultural activities are the source of cultural inheritance and innovation. It inspires local people's sense of identity and pride in their own culture and promotes the continuation of culture across generations. At the same time, its mysterious color and artistic charm attract foreign attention, inject vitality into the development of cultural industry, such as the development of related cultural tourism products, to achieve the re-creation of cultural value.

In terms of environmental sustainability, shamanic culture contains a reverence for nature. Shamanic rituals emphasize the harmonious coexistence between man and nature, such as the blessing ceremony before fishing and hunting, so that people respect the laws of nature and avoid excessive demands. This concept has influenced the local development concept and guided people to pay attention to protection when developing and utilizing natural resources to achieve sustainable development of the environment.

Research Recommendation

Based on the study of the artistic expression of shamanic culture in the fishing and hunting activities of Chakan Lake, the following recommendations are proposed:

1. Protection and inheritance

It is of great significance to make special cultural protection policy for shamanic culture. For shamanic artistic expression, it is necessary to record and preserve it in multiple dimensions. Taking dance as an example, 3D motion capture technology should be used to record the dance steps and gestures completely, with detailed text descriptions, and

record the cultural implications behind them. In terms of music, in addition to recording the melody, it is also necessary to deeply analyze the instrument making process and playing skills to form a systematic music archive. Carving should be recorded from the pattern, material, carving techniques and other all-round.

In terms of inheritance, it is closely combined with school education to set up interest classes or associations, so that the young generation can personally participate in the creation of shamanic art. At the same time, establish a community heritage center, invite old artists to teach regularly, and form a family, school, and community heritage network. This not only preserves shamanic culture, but also provides lessons for other indigenous cultural heritages, underscoring the importance of systematic documentation and multiple pathways to inheritance.

2. Cultural tourism development

To develop shaman cultural tourism project, we should dig deep into its connotation. When combining fishing and hunting activities, visitors can be designed to participate in a participatory experience, such as allowing tourists to participate in small fishing and hunting after the shaman blessing ceremony and feel the connection between ancient fishing and hunting culture and shamanic ceremony. To build a cultural tourism brand, we should pay attention to the depth of regional characteristics.

From a broader perspective, this is similar to other indigenous cultural tourism developments, but shamanic culture has its own unique religious and artistic elements. It can be jointly developed with neighboring regions to form cultural tourism routes, promote exchanges and mutual learning between different cultures, promote the coordinated development of regional cultural tourism, and enhance the overall attractiveness and competitiveness.

3. Integration of artistic innovation and modernity

Local artists and designers can expand their thinking when blending shamanic culture with modern art. In modern architectural design, the geometric aesthetic elements of shamanic carving patterns are integrated to make the building both modern and cultural. In the field of fashion design, shaman clothing color and pattern as inspiration, design a series of clothing, through the international fashion show display, so that shaman culture to the world.

This integration can inspire innovative applications of other indigenous cultures in modern art, breaking through the gap between tradition and modernity. It emphasizes the dynamic development of culture, that is, the creative transformation of traditional culture in the modern context, and the promotion of cultural value and the expansion of the scope of dissemination through cross-field integration.

4. Education and publicity

To introduce shaman culture and art content into local education, we should pay attention to diversified teaching methods. In addition to classroom lectures, students can be organized to visit shamanic ceremonies or art exhibitions to allow them to experience firsthand. Special teaching materials are compiled to combine shamanic culture with knowledge of history, geography and other disciplines to form a comprehensive knowledge system.

When using modern media and digital platforms, virtual reality (VR) experiences can be developed to make users feel like they are in a shamanic ceremony. Make documentaries, short videos, etc., and spread them widely on social media. This is in line with the global trend towards the protection and promotion of indigenous culture, through education and information, to enhance the public's sense of identity and pride in indigenous culture, and to promote the protection and development of cultural diversity.

References

Chen, L. (2011). *Inheritance and Innovation of Shaman Dance*. Beijing: Beijing Dance Academy Press.

Huang, J. (2009). *Manchu Totems and Shaman Symbols*. Beijing: Nationalities Publishing House.

Li, D. (2005). *Research on Manchu Shaman Culture*. Beijing: Nationalities Publishing House.

Liu, P. (2007). *Manchu fishing and hunting culture and shaman rituals*. Jilin: Jilin Literature and History Publishing House.

Tao, R., & Wang, Z. (2013). Thoughts on exploring and utilizing the shamanic art of northern ethnic groups. *Modern Communication*, (12), 70-70

Wang, J. (2013). *The inheritance and changes of shamanic music*. Shanghai: Shanghai Conservatory of Music Press.

Wang, M. (2008). *Shamanism and Traditional Culture*. Liaoning: Liaoning People's Publishing House.

Zhang, H. (2015). *Research on the Protection of Chakan Lake Fishing and Hunting Cultural Heritage*. Jilin: Jilin People's Publishing House.

Zhao, H. (2012). *Artistic Expression of Shaman Culture in Northeast Asia*. Heilongjiang: Heilongjiang Education Press.

Zhou, X. (2009). A preliminary study on the "Chakan Lake Winter Fishing Ceremony" in Qian Gorlos Mongol Autonomous County, Jilin Province. *Inner Mongolia Art*, (01), 87-89.