

Study on the Connotation, Characteristics and Living Inheritance of Wu-Yue Sports Culture

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Keywords: Wuyue, sports culture, dynamic inheritance

Abstract: China's rapid modernization has brought about a series of political, economic, cultural and production mode changes, which have posed new challenges to the development of traditional sports culture. Many traditional Chinese cultures have been subjected to the innovation of social patterns, and have gradually faded or even disappeared in the long river of history. The protection and survival of traditional sports culture has become a matter of great concern to society and academia. Wu-Yue sports culture is profound and far-reaching, with a deep cultural heritage of Jiangnan, as a cultural heritage with great charm and vitality. Through the documentary method and spatial geography method, the development history, development characteristics and inheritance path of Wu-Yue sports culture are studied in depth. The study shows that the spatial and temporal sequence of Wu-Yue sports culture has created a wide range of cultural connotations. The study shows that the spatial and temporal sequence of Wu-Yue sports culture creates a wealth of cultural connotations. Ethnic locality, dynamic flow, and cultural inheritance form the evolutionary characteristics of Wu-Yue sports culture. Education and inheritance, branding, urban-rural connection and media operation have further optimized the path of living inheritance.

1. Preface

China's rich cultural heritage, spanning centuries, is deeply ingrained in the present and will continue to thrive in the future. The vitality of Chinese culture is essential to the identity of the nation and the strength of its people. It is crucial to maintain and nourish cultural traditions for the benefit of current and future generations. The importance of culture as the soul of a country and its people cannot be underestimated. The article also underscores the significance of culture in shaping the destiny of a country and its people. The interpretation of cultural self-confidence from a high perspective is integral to a thriving and robust cultural system, as well as to the foundation of the Chinese nation's great rejuvenation. Throughout its extensive history, China has developed numerous exceptional traditional cultures with distinct regional characteristics, and the Wu-Yue culture is a prime example of such distinctiveness. The Wuyue region is situated on the coast. Its flourishing economy and peaceful, socially stable civilization have fostered a diverse sports culture unique to the region. Throughout its history, dynastic changes and population migrations have contributed to Wuyue's absorption of traditional Chinese cultural elements, resulting in a distinct regional identity infused with the "essence, energy, and spirit" of both its own culture and China's

broader historical and cultural heritage. It is essential to preserve the legacy of Wuyue's sports culture as a key part of its historical and cultural heritage. However, the significant social changes, western cultural invasion, shifts in modern production and lifestyle, and a renewed concept of cultural consumption have resulted in the disruption of the Wu-Yue sports culture's inheritance chain, leaving it in a weakened state. It is imperative to revitalize the cultural relics collected in museums, heritage displayed on vast lands, and words written in ancient books. "Live" represents the advancement, refinement, and evolution of the concept of "living". It is a sophisticated and elevated concept of cultural heritage, embodying the quintessence of inheriting life.

China's research on the living heritage of traditional culture began relatively late. Ni Yike et al. (2006) were the pioneering scholars who applied the concept of living heritage to national sports culture, which they regarded as a "living humanistic heritage".[2] . Wang Xiaofang et al. (2021) delved into the essence of the living heritage of national sports culture and posited that "observing people, observing objects, and observing life" constitutes its core idea.[3] . Wang Xiaofang et al. and Chen Wei et al. also conducted further research in this area. In 2021, the authors explored the pathway for living inheritance of the national sports culture of Qinghai, concentrating on cultural ability, cultural products, and cultural system.[4]. Cui Jiabao et al. (2019) suggested that accomplishing a living inheritance of sports culture demands collaborative efforts from the government, society, and market.[5] . Wang Zhijie's (2020) analysis of the Wu-Yue folk sports program emphasizes the program's objective to create a harmonious relationship with society.[6] . Peng Yanfang (2015) advocates for the advancement and preservation of dragon boats in Zhejiang through cultural promotion, tournament organization, and encouragement of cultural identity among the public.[7] . In summary, further exploration is necessary for the research on the living heritage of traditional sports culture in Chinese academia, particularly regarding the living heritage of Wu-Yue sports culture. While some scholars approach the living heritage as a concept or idea from a theoretical standpoint, others explore it as a way or means from a practical perspective. Obviously, scholars have differing opinions on cultural preservation, but it is widely agreed that culture is a living entity that should not be preserved in a static manner. Instead, it should be integrated into the daily lives of the people of its place of origin to properly transmit its cultural significance. This will help to promote cultural productivity and ensure continued growth and innovation.

Therefore, in order to make a breakthrough in the traditional sports culture inheritance, this study applies the concept of cultural resurrection and utilizes archival materials. The development lineage of Wu-Yue sports culture is thoroughly examined, and its evolutionary characteristics are summarized. Additionally, a concrete blueprint is presented for the sustainable inheritance of Wu-Yue sports culture, fostering insightful discussions and reflections. The aim is to advance the inheritance and evolution of Wu-Yue sports culture in this new historical era, bolster the impact of China's sports culture, and offer robust backing for sports promotion, the building of a formidable sports nation, and a healthy China.

2. Historical evolution and development of Wu-Yue Sports Culture

2.1 Spatial Formation and Origin Characterization of Wu-Yue Sports Culture

Culture represents a significant emblem of the soft power of a country. The intangible cultural heritage of sports, referred to as "intangible cultural heritage of sports" hereafter, is a vital portrayal of national sentiment and unique spirit. It serves as a "living" testament to the sustained legacy of Chinese civilization, as well as a "living humanistic heritage" linked to the history of the nation's economy, society, and folklore. It is an essential aspect of the nation's history and constitutes an active, dynamic and evolving component of Chinese culture. It is a "living humanistic heritage",[8] closely tied to the social history, economic life, and folklore of the nation, and represents traditional

sports culture. The present study delves into the data on national and provincial sports NRLs found in Shanghai, Jiangsu, Zhejiang, and Anhui provinces and cities, and examines the culture of Wuyue sports NRLs as a primary source, step by step. The information was obtained from the Intangible Cultural Heritage of China (ICH) website and the provincial ICH websites of three provinces and cities located in the Yangtze River Delta (YRD) region. The data collection falls under the category of “Traditional Sports, Amusement and Acrobatics”, and the source address is the project protection unit. The latitude/longitude coordinates were determined through the use of Baidu's map for the sports ICH protection units. Excluding sports-related attributes, duplicate projects were consolidated into the highest level entity. Considering that the examination of the dynasty's origin and time could not be verified, it will not be analyzed here. A total of 196 national and provincial sports NRLs were sorted out.

Using history as a framework to examine the origins of sports culture in Wuyue, we find that traditional sports emerged in the Xia, Shang, and Zhou periods. These activities were predominantly concentrated in the northern portion of the Wu-Yue region. Considering that the Xia, Shang, and Zhou were instrumental in laying the foundation for China's feudal society and the promotion of civilization, it is no surprise that sports culture prospered during this time. As civilization progressed and mankind developed alongside the integration of nationalities, the Han Dynasty saw the birth of 24 new sports. The development of sports culture in Wu-Yue was stimulated by advancements in society. During the Two Jin Dynasty to Sui and Tang Dynasty, traditional sports in the region continued to develop and evolve. As time passed, the sports culture experienced significant changes and during this period, 17 sports emerged, as depicted in the figure. During the transition from the Spring and Autumn Period to the Qin and Han dynasties, sports culture advanced as political power shifted. In particular, the Wu-Yue sports programs demonstrated a diverse range of activities with a total of 132 events, including boxing, equipment-based competitions, and water sports. This period was characterized by a myriad of options and a well-developed program, reflecting a flourishing cultural era.

2.2 The embryonic Xia, Shang and Zhou Wu-Yue sports culture

In 2070 BC, the establishment of the Xia Dynasty, the first slave system in China, opened a new chapter in human civilization.^{[9](p28)} The Xia Dynasty established the first known system of slavery in China, signaling a significant turning point in human development. As productivity increased, the production of military weapons expanded from stone to bronze, leading to the extensive use of archery, bronze swords, knives, and other tools in warfare and training. According to the evidence, the Wu-Yue region is one of the earliest regions to use bronze weapons^{[10](p2-6)}, reflecting the importance of instruments in the military martial arts at that time, especially the practice of archery. In the period where professional educational institutions emerged, “Mencius - Teng Wengong” recorded that “set up for the library sequence of the school in order to teach, the library of the foster is also, the school of the teaching is also, the sequence of the archery is also”^[11], which can be said to be an important element of early school physical education. Unarmed combat skills originating from prehistoric human life and production practices were further improved in this period, and with the improvement of human civilization, a number of health maintenance methods with obvious fitness characteristics gradually appeared.^[9] As recorded in *The Century of Emperors*, Yao ordered Yu to be the head of the Sikong, and then to record the water treatment.....Therefore, it was rumored that Yu was sick and paralyzed, and his feet did not pass through the water, which is why he is still known as Yubu.^[12] The meaning of this is that Dayu was in the Changnian River. The meaning is that Dayu suffered from diseases due to the humid environment in the south during his long years of water control, and Dayu invented a unique fitness method, i.e., “Yubu”. In the later

part of the Western Zhou Dynasty, Jian Dance appeared, which was extremely fitness-oriented, and was also one of the most popular Wu-Yue sports.^{[9](p52-54)} In the late Western Zhou Dynasty, the Jian dance appeared, with strong fitness properties, which was also the prototype of Wu-Yue sports. This period marked the inception of the Wu-Yue civilization and the emergence of the Wu-Yue sports culture.

2.3 The Early Scale of Spring and Autumn to Qin and Han Wu-Yue Sports Culture

During this period, long-lasting wars persisted as multiple countries collided with one another. Countries united and interacted through both productive and cultural means, leading to the birth of diverse sports cultures. This had a profound impact on the foundational development of Wu-Yue sports. On the basis of archery, the crossbow was developed. According to the “Wu Yue Spring and Autumn Annals - Gou Trek Conspiracy Outside”, Fan Li recommended to Gou Jie the effective shooting technique of Chu Chen Yin, which involves positioning the left foot longitudinally and the right foot horizontally while supporting the skills of the right hand with the left hand if a child is being held. “The right hand sends, the left hand does not know, this is the way to hold the crossbow”.^[13] The training by Chen Yin, “All can use the bow and crossbow of the clever and nothing is not God”. In the late Qin and Han Dynasties, with the development of iron instruments, archery at the theoretical level got further development—the “Book of Han - Arts and Letters Zhi” records of archery, including the “General Li Archery”, “Wei's Archery” and so on 8. Wei's Archery Method) and other 8 kinds of 69 articles as many as^{[9](p105-106)}. Swordsmanship was greatly developed during the Spring and Autumn and Warring States Periods, and it was an advanced weapon at that time, showing a strong “sword worship” mentality.^[14] Wu Yue Chun Qiu - Helu Lu Nei Chuan records: “Dry generals for the sword, picking five mountains of iron essence ... Yang said dry generals, Yin said Mo Wei”.^[13] The story of King Goujian of Yue and The Sword Master Yue Female are pithy expositions of the theory of swordsmanship. The Han Dynasty had very sophisticated swords, and sword fights show the depth of martial arts attainments. In the Eastern Han Dynasty, professional swordsmen^{[10](p65-69)} also appeared! In the Eastern Han Dynasty, professional swordsmen also appeared, and it is written in the book “Lun Heng” that “the sword makes the family, and the fight will be won, and the city of Qu is obtained, and the study of the Yue woman is also”.^[15] The “Lun Heng” states that the sword makes the family win the battle, and the Yue woman learns it.

During the Spring and Autumn period, the river network of Wuyue was dense. Despite the ground area being relatively small, a distinct type of boxing called boat boxing emerged, combining the regional characteristics of both the north and south. This unique form of boxing has been recognized as an intangible cultural heritage and is included in various lists of boat boxing styles, totaling up to 12 kinds. Boxers during the Qin and Han periods widely emphasized this form of intangible cultural heritage. Wenzhou South Boxing, Pei County Wushu originated in this period. Spring and Autumn period of the water war also promote the development of dragon boat racing, swimming, No Water and Tide Children and other projects, “the Yue Di Chuan” records; “the race, from the Yue Wang Goujian, today's dragon boat is also”.^[16] Goujian trained in water warfare “Xi Liu” troops, and in “Huainanzi - repair training” it is recorded that the Wu people ran into Ying. Shen Baoxu ran to Qin for help, along the way “to the deep streams, swimming in the river”.^[17] During this period, water sports were gradually popularized, and in the late Han Dynasty, dragon boat races were held in a variety of forms as recorded in “Huainan Zi - Benjing Xun”, “dragon boat vulture head, floating and blowing for entertainment”, indicating that with the stabilization of the political situation, dragon boat races were held in a variety of forms.^[17] . This indicates that recreational sports with entertainment functions were gradually developed in the private sector.

During this period, Cuju also gradually became prevalent in the Wu-Yue region. “Huiji Canon Records” recorded that “the three kingdoms confront each other, the year of military revolution, the soldiers to bow and horse as a matter of business, the family to cuju as a school”, popular among upper-class rulers.^[18] Besides, it was also widely popularized among the people and became a fashionable sport. In addition, the origin of leisure sports such as spline and tug-of-war in this period shows that Wu-Yue folk sports initially flourished.^[19] The origin of leisure sports such as spline and tug-of-war in this period indicates the initial flourishing of folk sports in Wu-Yue.

2.4 Stabilized Wu-Yue Sports Culture from the Two Jin Dynasties to the Sui and Tang Dynasties

During this period, the northern region experienced a split while the southern region prospered^[20] due to the absence of military vehicle usage and limited work outside of service, resulting in a simple living and improved economy for the local populace. The “Song Book” documents this phenomenon in both regions. The integration of various ethnicities and cultural exchange, coupled with the development of Wu-Yue sports culture, has brought about significant progress, with the economy continuing to grow. It is important to maintain a simple and effective service, as well as prosperity for all, without relying on individuals working outside. The exchange of archery technology between various ethnic groups has spurred the development of archery activities during the North and South Dynasties, as well as the Two Jin Dynasties. Throughout these periods, archery has remained a vital military skill. Proficiency in shooting and courage became increasingly prevalent during this time. In the Tang Dynasty, the martial arts system established nine talent standards for selection and assessment, with archery being the fifth item on the list.^[21] The popularity of archery also remained high among the common folk during this time. During the Northern and Southern Dynasties, advancements in manufacturing processes gradually led to the replacement of swords with knives. However, improvements in swordsmanship led to the popularity of sword dances, which became an object of poetic inspiration. The Tang Dynasty saw a flourishing of the sword dance, as described in the Ming Tang Shun's “Wu Zhi”, which records the selection of hundreds of army warriors taught to dance with the sword.^[22] A considerable amount of praise for sword and sword dance can be found in Tang poetry, indicating a strong trend among literati and scholars. This development marks the transformation of the sword from a tool for martial purposes to a literary subject. During the North and South Dynasties, Taizhou's Eighteen Luohan were born, originating from martial arts with religious characteristics, and became a piece of provincial intangible cultural heritage. Taijiquan and the Big Dipper Boxing followed suit, originating in the Tang Dynasty period. The “Old Five Dynasties History - Ch'ien Ch'ien Chuan” provides records on these martial arts practices. “Ch'ien Ch'ien, a resident of Hangzhou and Lin'an, exhibited less fear in boxing and preferred solving disputes like a chivalrous man to hold no grudges.”^[23] This signifies the high level of proficiency in unarmed martial arts during that era.

Swimming was seen in the Two Jin Dynasty and the North and South Dynasties as a representative form of water activity, as well as an essential military and production skill among the general population. According to “Chen Shu-Zhou Wenyu Biography”, Zhou Wenyu, a resident of Xinan Shouchang County (now located in Zhejiang Province), was known for his ability to swim several miles across the water repeatedly.^[24-25] This showcases a high level of long-distance swimming talent. The “Jing Chu Chronicle” documents the increasingly frequent dragon boat racing activities in this period, stating “according to the fifth of May racing...”.^[26] During both the Sui and Tang dynasties, dragon boat racing was highly regarded as a sport during the Dragon Boat Festival on the fifth day of the fifth month. Additionally, Liu Chongyuan's “Jinhua Zi Miscellany” from the Fifth Dynasty describes the festival as involving boat and barge arranging, and colorful

ship knotting. According to a book that describes the Dragon Boat Festival in Hangzhou,^[27] the traditional folk sports activities were more popular in the southern regions of the Yangtze River during that time. The book also mentions the Pavilion and Lake Xuan ornaments, which were prominent features of the Duanwu Festival in Hangzhou. [27] Causal connections can be drawn from this informative text regarding cultural practices and customs observed in the area during that era.

2.5 Active and Mature Song, Yuan, Ming and Qing Wu-Yue Sports Culture

The unification of the multi-ethnic state and the territorial expansion of China facilitated the evolution of Chinese civilization during the Song, Yuan, Ming, and Qing dynasties^[28]. The establishment of the capital city of Lin'an (present-day Hangzhou, Zhejiang Province) occurred during the Southern Song Dynasty. The establishment of the capital city spurred the additional progress and advancement of sports in the Wu-Yue region, while the social, political, economic growth and cultural flourishing fostered conducive environments for the progression of indigenous sports activities. During the Song Dynasty, the Southern Song Dynasty Lin'an (now Hangzhou, Zhejiang Province) witnessed the emergence of professional folk archery organizations, including the “shooting water crossbow shooting” and “shooting bow treading crossbow society”. According to the “Mengliang Records,” these organizations required people to be skilled in martial arts, as well as skillful in shooting and releasing.^{[10](p2-6)} The “Mulan Autumn Hunt” became a permanent system during the Ming and Qing Dynasties, with Chengde being recognized as an important hunting destination. This system greatly contributed to the development of archery as a sport.^[28] However, as gunpowder was invented, archery gradually withdrew from military use. Boxing development particularly thrived during the Song and Yuan periods, resulting in unique family styles such as the intangible cultural heritage of Yuejia boxing, Chajia boxing, and Changzhou Nanquan. According to records from “Metropolitan City Jisheng - Tile House of all Kung Fu”, Lin'an City frequently staged performances of martial arts such as boxing, barbaric card dance, and sword dance during this period. Skilled individuals were also present.^{[9](p238-239)} In the Ming and Qing Dynasties, the prevalence of martial arts systems and studies led to the flourishing of martial arts and the emergence of martial arts sects. Martial arts performances such as stick fighting, crossbow practice, and weight lifting were also widespread.^{[10](p62-64)} Ningbo Prefectural Records' biography of Zhang Songxi states that “the art of boxing encompasses two aspects of courage: external and internal.” It is believed that the internal aspect originated during the Ming Dynasty.^[29] The origins of Ming Dynasty Neijiaquan are traced back to the inner family. Other martial arts, like Hangzhou Eagle Claw Kung Fu, Bagua Taijiquan, Chi Jiaquan, and Wing Chun, also began in this period. This era saw the rise of martial arts masters like Huang Zongxi (Yuyao, Zhejiang Province) and Gan Fengchi (Nanjing, Jiangsu Province). Folk martial arts developed their own characteristics during this time.^{[9](328-334)} The folk martial arts had already formed its own distinct features. Water-related activities have flourished in China. An important cultural event known as “Meng Liang record tide”, which refers to the tradition of swimming with the tides, has been documented. Additionally, there is a popular saying, “good Surabaya, even the tide of the game,”^[30] which reflects the skill of local swimmers. As a result of this cultural significance, many professional swimmers have emerged, contributing to the advancement of swimming technology. Today, the Jiangsu and Zhejiang regions boast the highest concentration of swimming talent in the country.

Dragon boat races in different ways around the Song and Yuan Dynasties were grand festivals for the masses. In Yuan's Zhang Xian's “Dragon Boat Festival Lyrics” it was written that: “Oujiaqiao under the water such as, the East Boat won the West Boat standard, which is singing green evening mountain green, ten thousand tales of gold a day pin.”^[31] Those lyrics mean that a day of dragon

boat racing even costs tens of thousands of tales of gold. The exaggerated approach shows that the dragon boat race is unprecedentedly pomp. During the Ming and Qing dynasties, the dragon boat festival was prevalent in various regions among the people. In the “Qing Jia Records - Rowing the Dragon Boat,” Gu Lu recorded the dragon boat situation around Suzhou. It was noted that the Suzhou Dragon Boat had the most impressive victory, with millions of dollars invested in the event. The race was held at Yefang Bang, the Bridge of Deliberation, and the head of the building, creating a captivating spectacle on the water. Small dragon boats rowed quickly like they were flying, while big dragon boats rowed chaotically and were colored red and purple.^[32] Additionally, during this period, there were various recreational sports, such as dragon and lion dances, tune hanging, and guandan cattle. These activities contributed to social stability and promoted the ideological progress of people who were liberated from the war, gradually leading to a change in their spiritual way of life.

Since the birth of human civilization, Wu-Yue sports culture has developed for thousands of years. This culture serves as a striking business card for Wu-Yue and embodies distinctive regional features and a humanistic spirit. Many sports activities are closely integrated with festivals and have consequently become traditional sports of various ethnic groups. These sports' development was synchronized with the evolution of the parent culture. The overview of Wu-Yue sports culture highlights the Chinese nation's determination to continuously self-improve and the “genetic heritage” of Wu-Yue history. It emphasizes the importance of remembering history and inheriting culture. The Wu-Yue sports culture is widespread and has a longstanding history. However, given the diminishing research and excavation of traditional sports culture, it is crucial to search for its roots. In a time when the study and exploration of traditional sports culture are waning, it is crucial to search for its roots, preserve its essence, and ardently fulfill the new mission to inherit Wu-Yue's sports culture.

3. Theoretical Connotation of Live Inheritance of Wu-Yue Sports Culture

3.1 Distinctive national and regional characteristics

The Wuyue region is situated in the subtropical monsoon zone near the coast, characterized by a mild climate and fertile land, with particular emphasis on the Taihu Lake basin and the Ningshao Plain. There is rich precipitation due to the Yangtze River, Qiantang River, and other large rivers flowing through the area, including the Yangtze River and Taihu Lake. West Lake, the Grand Canal, other lakes, harbors, and reservoirs are scattered across hills, plains, and rivers, lacing the area with waterways characteristic of the “water town”^[6,28] regional culture. The region's Wu-Yueh culture showcases stylistic regional features. Abundant water resources in the Wu-Yue region fostered ancient water sports such as dragon boat racing and boat boxing, as well as military maneuvers such as swimming and water fetching. As stated in “Liezi - said Fu,” Confucius proclaimed “Wu's good no one can take it”^[33], highlighting their exceptional submerged swimming abilities and skills in retrieving underwater objects. During the late Spring and Autumn period, the nations of Wu and Yue waged war for the increase of their territories and resources, resulting in multiple years of conflict. Military competition promotes the further development of sports such as archery and sword fighting, resulting in the Wu-Yue sports culture with a military influence. Taking advantage of their geographical position, the two countries formed water armies and recruited talented individuals from around the world. The Yue females taught sword fighting and the Chen Yin instructed archery, thus forming a national rivalry with unique regional features that reflected the nation's traditional social formations. Therefore, the distinctive national and regional characteristics are the most notable features of this sports culture.

3.2 Dynamic fluidity of changing times

Due to historical circumstances and the passage of time, martial arts customs have become a trend in Wu Yue's sports culture during the Spring and Autumn period, a time marked by prolonged warfare between the two countries. "Han Shu – Geography" introduced Wu Yue in that: "Wu, Yue's king are good courage, so its people are good to use the sword, light death easy to hair".^[19] After the Jin Yongjia period, there was a migration of populations between the northern and southern regions, resulting in a collision of various ethnic cultures and increased exposure to foreign cultures within the Wu-Yue culture. This led to social progress and improved civilization, which ultimately changed the Wu-Yue folk style. It became apparent that the people were sensitive to literature and had a soft and intelligent nature and abandoned the use of force. "The landscape is clear and good, the atmosphere is simple and luxuriant, men are engaged in plowing and mulberrying, and women are diligent in sericulture and weaving". The intercommunication and integration of nationalities have promoted the transformation of Wu-Yue's sports culture from advocating martial arts to advocating culture.^[28] Since the Southern Song Dynasty, Wu-Yue served as the national political center, wherein sports culture absorbed influences from northern culture. Based on new and unique developments, Wu-Yue developed its own sports culture that was defined by the characteristics of sects and clans. This was exemplified through the transformation of sports from military-focused activities to recreational pastimes. The Wu-Yue sports culture has continuously adapted to historical changes, from political turmoil to national unity, and from cultural independence to national integration. It has achieved this through moderate innovation, fusion, and evolution, incorporating memories of previous generations and gradually developing unique characteristics of the times. The culture is inherited and passed down from generation to generation in a constantly evolving manner.

3.3 Long-established Cultural Inheritance

The sports culture in Wu-Yue has been shaped over 5,000 years of historical development, resulting in a stable system of rules that has been formed through years of precipitation. Throughout the ages, The Wu-Yue sports culture has been characterized by its features of openness, tolerance, innovation, and continuity.^[34] These traditional aspects continue to shape and foster the Wu-Yue sports culture, representing a new chapter in the Chinese spirit and the traditional culture of the Chinese nation. As the proverb goes, "One side of the water and soil nurtures one side of the people, and one side of the people creates one side of the culture". Throughout the centuries, sports ideas and theories have been passed down and reproduced silently in Wu-Yue, now forming an integral part of the region's traditional sports culture. This culture continues to thrive, enriching the daily lives of society's members. Furthermore, the impressive sports culture embodies the wisdom derived from the long-standing practices of production and daily life, showcasing the indomitable spirit of the Wu-Yue populace, who embrace nature, conquer it, and embody the tenets of self-reliance, as well as an open-mindedness towards martial arts and culture. The text lacks context and does not require improvement as it already adheres to the given principles. It reflects the inherited attributes of Wu-Yue sports culture and its potential influence on future generations. This cultural expression has been consistently passed down as a stable form of tradition.

4. Practical Path for the Live Inheritance of Wu-Yue Sports Culture

4.1 Cultivate the talent system and realize the integration and innovation of education and inheritance.

People are the primary force and vehicle of the dynamic preservation of sports culture, with the

student group assuming a pivotal role in this meaningful mission. Firstly, in order to establish a lasting campus educational program, it is necessary to refine the Wuyue sports program by retaining its essential components while removing any extraneous or unneeded elements. After adapting and improving upon the program, it can be integrated with formal school curricula to extend students' individual skills through traditional sports and the formation of sports clubs. Additionally, traditional sports can be highlighted through activities such as the Traditional Sports Sunshine Sports Meeting and the creation of a festival sports performance team. In a practical manner, students should be allowed to personally experience and engage with inherited sports culture. This enhances their awareness of cultural heritage and cultivates the importance of inheritance. To accomplish this, performance teams and similar initiatives should be utilized to let students perceive and physically engage with the inheritance of sports culture, thereby developing interest in traditional sports. This approach maintains a strong national characteristic while also adding contemporary vitality. For instance, the dragon boat can be enhanced as a “land-based dragon boat” to prevent potential water-related accidents while still maintaining the competitive qualities of the sport. Secondly, establish a local comprehensive traditional sports education inheritance system that covers all school levels, including multiple age groups, and define teaching goals that emphasize initial understanding, interest cultivation, and skill development based on the learning needs of each school level. Teaching objectives such as initial understanding, interest cultivation, skill cultivation, and talent development will be determined according to the specific learning conditions of each school level, and customized syllabi, teaching materials, and methods will be designed for students of various backgrounds. Specialized and limited courses are established based on students' interests to progressively enhance their proficiency in conventional sports.

4.2 Build the brand of Wuyue and realize the win-win situation of social value and economic value

The cultural heritage of Wuyue boasts of a long-standing history, rich connotations, and distinct features that serve as the foundation for the flourishing brand. In order to support multiple aspects of branding, human, material, and financial resources are essential.

Firstly, it is crucial to establish cooperation between the government and enterprises, along with government-private interoperability. Government departments should take the lead in this effort, utilizing various means such as purchase incentives and policy inclination. Enterprises, civil organizations, and elites should collaborate actively through folk activities, regularly organizing socialized traditional sports competitions and establishing diverse forms of competition groups to encourage and guide individuals to experience the traditional way of life, promote the Wuyue culture brand, enhance national cultural identity, and mobilize participation in the living heritage of traditional sports and culture. Additionally, there is a focus on uniting the market and integrating the tourism industry. The current trend in tourism development is centered around the principles of returning to nature, integrating culture, and focusing on participation. To achieve this, moderate commercial development should guide the establishment of traditional sports and cultural theme tourism lines. Additionally, entertainment and ornamental sports programs could be selected to perform during festivals. For visitors to observe or take part in, the latent traditional sports and cultural values are converted into tangible tourism projects or products, fostering the growth of tourism in the Wu-Yue region by promoting its traditional sports and culture. This optimizes resource sharing among regional industries and facilitates mutual economic development. Further, implementing the linkage between culture on stage and the economy in opera also helps establish a regional cultural brand and foster the growth of national traditional sports, achieving a mutually beneficial outcome for both social and economic values.

4.3 Tapping fitness attributes and driving urban-rural linkage effects

Cultural and rural revitalization are practical realities that go beyond mere slogans. The government's development strategy has prompted the need to reinforce the organic combination of sports culture and rural sports in order to enhance the localization of sports venues' construction in the villages and towns of the Wu-Yue region. Wu-Yue sports culture is diverse and rich, embodying the customs and way of life of the people. Its strong mass appeal is reflected in its emphasis on recreation and entertainment, making it a popular form of physical activity. As such, the design of urban and rural stadiums should take into account the unique needs and preferences of the local community. To fulfill the demand for traditional sports activities, plan and construct stadiums that meet the actual needs of local communities. These facilities should enable traditional sports functions such as recreation, entertainment, physical fitness, and socialization, to enhance the leisure activities of the population, promote the construction of new rural culture in the Wuyue area, and gradually improve the level of civilization in urban and rural areas.

4.4 Supporting Multiple Facilitation to Promote New Media Diffusion

The digital technology system and the mass media environment are constantly changing, forming a new media environment supported by information technology. New media has its own characteristics in the form of communication and the path of communication, which is a revolution to the traditional media. In recent years, short video platforms such as WeChat Channels, Shake, Beep, Weibo and so on have been widely used with a good audience base, and the inheritance and dissemination of the traditional sports culture of Wu-Yue can be reproduced and re-created by utilizing these apps. First, ensure high dissemination efficiency to facilitate a convenient and quick understanding of Wu-Yue's sports culture. Second, enhance the viewability and interest of audience groups by transforming Wu-Yue's sports culture into videos, audios, and pictures, thereby granting the traditional culture an enjoyable new form under the influence of new media dissemination. Thirdly, high-quality documentaries are incorporated into Wu-Yue sports culture, allowing the audience to appreciate the cultural experiences without any subjective evaluations. The utilization of new media and innovative conceptualization of Wu-Yue traditional sports culture produces high-level works that attract the audience to deepen their understanding and leave a lasting impression on their hearts.

5. Discussion

Wuyue sports culture traces its roots back to the birth of human civilization and has experienced the baptism of civilization for five thousand years. Its unique cultural symbols and elements are excellent representatives of the traditional Chinese culture, and it has formed the Wuyue sports discourse system in the new era, which is full of "essence, vitality and spirit". Besides, it has elaborated on the profound and comprehensive cultural heritage of China's ancient sports. It is irreplaceable in the process of promoting the long history of China. Living inheritance is the new direction and orientation for the future development of China's traditional sports culture, and the living inheritance of Wu-Yue sports culture should be trend-oriented and be carried out through innovation under the guidance of the inheritance concept, inheritance means and inheritance method. The main executor and organizer of the living inheritance of traditional sports culture is the core element of inheritance. Government guarantees, social support, project adaptation and innovation, and science and technology all contribute to the process via the main body of inheritance, promoting creative transformation and innovative development of traditional sports culture. In short, the revitalization of Wu-Yue sports culture should be examined from various perspectives, including

social, economic, cultural, and national viewpoints, to align with current national policies. Cultural inheritance must stay at the forefront by depicting the authentic and illustrative image of Chinese traditional culture. The construction of China's spiritual civilization and cultural influence should be progressed through a thorough exploration of this road.

Acknowledgements

Zhejiang Provincial Department of Education general research project “Cultural confidence under the background of Wuyue sports culture living inheritance path research”(Y202250580); Zhejiang Provincial Department of Culture and Tourism scientific research and creative projects “Cultural tourism under the background of the Research on Living Inheritance and Innovative Development of Sports Intangible Cultural Heritage Resources in Yangtze River Delta Region”(2022KYY043).

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