Discussion on the History and Genres of Traditional Wushu

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Abstract. Based on the study of traditional martial arts techniques of different schools, the article discusses the basic situation of traditional Wushu, traditional martial arts, techniques and history, genres and so on. It is believed that the study of traditional martial arts techniques of different schools must understand the relationship between Confucianism and mind, Taoism and skills, Buddhism and physical strength, military and tactical, etc., so as to clarify the relationship between the development of traditional martial arts skills and abilities of different schools, so that Chinese martial arts can continue to develop and maintain the characteristics of Chinese traditional culture.

Introduction

Although many scholars have made relevant researches on the factors of traditional martial arts fighting ability in different schools of traditional culture, they have not put thousands of years of traditional martial arts skills behind the cultural theory of systematic studies and analysis. Therefore, this paper intends to further study the traditional martial arts fighting ability of different schools on the basis of relevant scholars’ researches on traditional martial arts fighting ability of different schools.

This paper discusses the main role and function of martial arts in the development of martial arts ability. In order to understand the "bridge" built between Confucianism and mind, Taoism and skills, Buddhism and physical strength, strategists and tactics, and the relationship between different students and the development of traditional martial arts' fighting ability, provide theoretical reference for the future development of Chinese martial arts, including competitive martial arts, so as to ensure that Chinese martial arts will maintain Chinese tradition under the erosion of western strong culture and the impact of western sports Cultural characteristics and charm promote its healthy and orderly development under the nourishment of traditional Chinese culture.

Basic Situation of Traditional Wushu of Different Schools

The Correspondence between Confucianism, Buddhism, Taoism, Soldiers and the Mind, Skills, Physical Strength and Tactics of Traditional Practitioners

The comparison between the traditional martial arts and the western sports, the elements of the traditional martial arts and the basic ideas of Confucianism, Buddhism, Taoism and soldiers and their influence on the traditional martial arts.

Confucianism to Middle Ren's Body, Mind (Heart)

The five cardinal virtues and the connotation of Wushu Morality, Shendu and the theory of practicing martial arts, the maintenance of the order of respect for superiors and teachers, the difference between love and the formation of portal consciousness, the faithful loyalty of the benevolent and the other ideas on the technical attack violence, etc. "The Confucian doctrine of the mean is to cultivate oneself."
Taoism to Enlightenment and Cultivation, than to Technical Ability or Skills

Inaction and martial arts practice, indisputable and closed development of sectarian skills, Taoist nature and bionic martial arts, influence of Taoist reverse thinking on traditional martial arts skills, internal alchemy and guiding health care, formation and development of Taoism and internal boxing, etc. "Taoists do nothing to practice."

Buddhism to Zen Martial Arts, than to Physical Ability or Body

Abstaining from wisdom and practicing martial arts, from "practicing Zen and practicing martial arts" to "putting Zen in martial arts" and then to "combining Zen and martial arts," asceticism and asceticism: the principles of practice of both Buddhism and martial arts, meditation and stake skills, the ultimate pursuit of physical ability by various skills of Shaolin, and the idealized pursuit of martial arts practitioners' fighting ability, etc. "The essence of Buddhism is directed at the heart and spirit."

Military Strategist in Ancient China to the Magic of the Tao, than to the War Energy or Martial Arts

The martial arts "art" and the treacherous "art," martial arts soldier’s tactical research, "the soldier’s treachery, to win with wisdom." The "art" in martial arts has the meaning of "method." It can be seen that the origin of the word "Wushu" is inseparable from the skillful and intelligent methods of martial arts.

The Elements of the Ability of Traditional Martial Arts

There is a potential influence relationship between the elements of traditional martial arts fighting ability and the four schools of traditional culture: Confucianism, Buddhism, Taoism and strategists. With the core theories and value functions of Confucianism, Buddhism, Taoism and strategists as the intermediary, Confucianism and mind, Buddhism and physical ability, Taoism and skills, strategists and war energy are interrelated.

Traditional Martial Arts, Technical Strikes and History

Martial Arts and Technical Strikes

What is Wushu? Mr. Yu Boqian, an old martial artist, once said: "Wushu is the way to hit people, but we can't hit people casually, let alone good people. Wushu is the way to deal with the enemy in the competition for survival. Wushu is also called fighting, which means fighting skills. In hand to hand combat with the enemy, life and death are in front of us. Whoever has high technology can win. This is martial arts." It can be seen that the core of martial arts is fighting. The so-called skill, refers to the ability and method; attack refers to attack, chop and fight; attack is the means and strategy, the technique is the technology of fighting between people. It includes two forms of confrontation, bare hands and instruments. Here, we focus on the bare-handed fight. Hand-to-hand technical skills near lying hands, far available feet, close to the fall and take, all parts of the human body can become a weapon to attack each other, summarized as "seven fists:" head, hand, elbow, shoulder, foot, knee, crotch. The method of technical attack is divided into kicking, hitting, wrestling, taking, relying, bumping, falling and so on. Kick is the leg strike method; strike is the method of attack and defense; collision is the strike method of hitting the other side with one's own weight and cleverly hitting the other side to make it lose its balance; fall is the skill of two people holding each other to make the other side fall to the ground; take is the method of grasping tendons and taking pulse, anti-contusion joints, and point to point capture; fall is the ability of attacking the other side with a reasonable fall to the ground.

The History of Traditional Martial Arts Techniques

According to the book of boxing, "the technique of fighting in our country originated in the Warring States period, flourished in the Tang and Song Dynasties, and flourished in the Ming
and Qing Dynasties." In fact, since the beginning of human beings, for their own survival, there has been a process of fighting between man and beast, between man and man. People have summed up the techniques of each victory, and after a long time of accumulation, there has been martial arts. It can be said that martial arts fighting is created and developed by the working people in the long-term practice. With the development of human beings and the enhancement of brain thinking ability, fighting technology has been developed from rudiments to perfection and applied in military struggle. Since the Xia Dynasty, China has trained its soldiers in unarmed combat and weapon use in the army. In the spring and Autumn Period, slavery was transformed into feudalism. Social changes brought about military, political, economic, cultural, educational and sports development, and comprehensive development of combat technology. Folk martial arts were more popular. After Qin unified the six kingdoms, he collected weapons from all over the world Yang cast twelve bronze men. They are only allowed to train in the army. It is forbidden to practice martial arts among the people. However, some soldiers still practice martial arts after they get rid of their armor and return to the fields. As there is no weapon, it promotes the development of unarmed combat. After the Three Kingdoms, unarmed combat techniques such as "corner fight" and "hand fight" have been enriched into the military training, and routine drills have appeared In the Ming and Qing Dynasties, martial arts had a new development and formed various schools. Each school integrated practical attack and defense techniques into its own routines, and a large number of attack and defense techniques were preserved through various routines. At the same time, the routines provided skilled "scattered moves" for technology.

During the period of the Republic of China, Wushu was named "National Art," and it also flourished for a while. From the central government to the local government, a "National Art Museum" was established, and many confrontational competitions were held. In 1928, the first national art examination was held in Nanjing, and in the same year, the "National Art Entertainment Conference" was held in Hangzhou, the second national art examination was held in 1933, and the Fifth National Games were all contested. Among the people, there was also Jingwu Sports Association and Tanglangquan Club, which have promoted the development of martial arts. After liberation, the fighting and fighting movement was once affected, but it is still widely retained in the folk. After the reform and opening up, martial arts have been booming again. Martial arts have not only grown into wrestling, boxing, judo, Sanda and other competitions, but also become a compulsory course for the armed police force and the public security department, playing a great role in maintaining social order and fighting against crime.

The Martial Arts are Broad and Profound with Rich Contents

Wushu is rich in content, which is reflected in the "four plus," that is, there are many categories, schools, theoretical types, practical functions and disciplines involved. It can be said that Wushu is comprehensive, broad and profound, which is indeed an outstanding representative of the traditional culture of the Chinese nation.

There are Many Genres

Because of our country's wide area, many people and many nationalities, Wushu has been widely spread among the people, and gradually formed many schools. In terms of region, it is known as "South fist and North leg;" in terms of nature, it is different from home and abroad; in the Ming Dynasty, there were many schools of folk martial arts. Qi Jiguang's "new book of discipline and efficiency" contains: "today's Wen family has seventy-two movements, thirty-six combinations, twenty-four discards of exploring horses, eight flashes and twelve short periods, which are also good and good." This is a famous genre at that time; it has been spread to this day and is more abundant. At present, there are 129 kinds of genres, theories, complete basic skills and boxing and weapon routines. The refinement of Taijiquan which can be divided into Chen, Yang, Wu, Sun and other styles is not listed in it, so there are many genres.
There are Many Theoretical Writings

According to historical records, the martial arts competition in the Spring and Autumn Period has attached great importance to the tactical research of offensive and defensive advance and retreat, true and false, internal and external obedience and fast and slow movement. In the ninth chapter of the Spring and Autumn Period of Wu and Yue Goujian plot, there is a section of discussion by yuenv, a skilled attacker: "the way of hand battle is that the internal is real, the external is peaceful, the external is like a good woman, the seizing is like fearing a tiger, the layout is like a climate, and the spirit is always there, and there is no way If the sun, partial for Teng rabbit, chasning shape and shadow, light if as if, end of breath, less than the law forbid, vertical and horizontal Shun, straight no longer hear, one person when one hundred, one million when ten thousand." This passage reflects that at that time, the theory of attack had developed to a considerable level. Since then, there have been six chapters of fighting in the Han Dynasty, the book of horse writing in the Sui and Tang Dynasties, Qi Jiguang's new book of Jixiao in the Ming Dynasty, the practical experience of training soldiers, and Wu Bian in the Tang Dynasty, he Liang Chen's array records, Zheng Ruosen's Jiangnan classic, Yu Dayou's sword classic, Cheng Zongyou's Geng Yuji, Mao Zhiyi's Wu Bei Zhi, Wang Minghe's must investigate when climbing the altar, and Wu Yi's record of using arms in the Qing Dynasty Mao Huanwen's Wan Jin Quan Shu, Li Rong's Liu He Quan Pu, Zhang Minge's Quan Jing, Shan Youwang's Yin Fu gun Pu, Huang Baijia's Nei Jia Quan FA, Chang Naizhou's Chang's martial arts book and ancient and modern book integration, etc., have written a lot.

There is More Practical Function

The practical function of martial arts, first of all, is the victory of the enemy, which is the essence and essence of martial arts. In addition, martial arts sports have a high fitness value, it can improve the strength, speed, endurance, flexibility and other qualities of human body, promote the stress stability of breathing, digestion, circulation and nervous system mechanism, strengthen all muscles, so that the body get healthy and balanced development. In addition, through martial arts training, especially combat training, we can also cultivate the excellent quality of bravery and tenacity, good physical and mental quality, patriotism and national self-reliance, which is beneficial to people's physical and mental health.

Involves a Wide Range of Disciplines

Wushu involves more other fields of science, such as kinematics, philosophy, mechanics, physiological medicine, psychology, military tactics, syndrome differentiation, anatomy and so on. It can be said that martial arts is a comprehensive subject with rich connotation.

Conclusions

Compared with the ability of traditional martial arts and western sports, the elements of traditional martial arts skill ability constitute and explain the basic thoughts of Confucianism, Buddhism, Taoism and military schools and their influence on the ability of traditional martial arts. The connotation of Wuchang and military morality, the theory of Shendu and practicing martial arts, the maintenance of the order of teachers and apprentices, the formation of portal consciousness, the thought of benevolence, the mean, loyalty, forgiveness and so on.

Research on Wuwei and martial arts practice, indisputable and closed development of sectarian skills, Taoist nature and bionics of martial arts, influence of Taoist reverse thinking on traditional martial arts technology, internal alchemy and guiding health care, formation and development of Taoism and internal boxing.

Abstaining from wisdom and practicing martial arts, from "practicing Zen and martial arts" to "putting Zen in martial arts" to "combining Zen and martial arts," asceticism and asceticism: the principles of practice of both Buddhism and martial arts, meditation and stake skills, the ultimate pursuit of various Shaolin skills for physical ability and the idealized pursuit of martial arts practitioners’ fighting ability.
The "art" of martial arts and the "trick" of treachery, the tactical research of martial arts soldiers, etc., "strategists' trick to win by wisdom." "Technique" in Wushu means "method." It can be seen that the origin of the word "Wushu" is inseparable from the skillful and intelligent methods of martial arts.

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