

A Study on the Sacrificial Ceremony and Ethnicity Identity of the Yao Nationality in Nanling Corridor

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Abstract: In the religious sacrificial rituals, the Yao Nationality gave special meanings to the spells, sacrifices, utensils and ritual behaviours, thus forming a special symbol for the Yao Nationality, communicating the boundaries between “ordinary” and “sacred”, and expressing The cognition of gods, ancestors, clothing, food, shelter, animals and plants, highlights the unique life experience of the Yao Nationality. The concept of “ethnic group” is a category taxonomy of social entities in western anthropology. Any ethnic group has its own unique history of symbiosis and reproduction, and it is inseparable from ethnic identity and cultural inheritance based on a common culture. Identity is the basic component of ethnic consciousness, and it is also the cognition and emotional attachment of social members to their ethnic affiliation. Ethnic identity plays an important role in the construction of harmonious relations inside and outside ethnic groups.

1. Introduction

The concept of “ethnic group” is a category taxonomy of social entities in western anthropology. The English ethnic group represents a community of people with linguistic, ethnic, cultural and religious characteristics. Any ethnic group has its own unique history of ethnic symbiosis and reproduction, and it is inseparable from ethnic identity and cultural inheritance based on a common culture. Ethnic identity is the foundation of ethnic and cultural existence. The demise of the members of an ethnic group for their own identity means the demise of the independence of the ethnic group and its unique cultural value. “People's recognition of their own” ethnic group “and their recognition of other ethnic groups are the core content of ethnic consciousness.

2. Definition of Nanling Corridor

In the field of ethnological and anthropological research in China, the Nanling Corridor, the Tibetan-Yi Corridor and the Northwest Corridor are listed as the three major ethnic corridors in China's ethnic structure. In the 1980s, the famous domestic ethnologist Fei Xiaotong proposed the theory of ethnic corridors. He pointed out that there are many scattered and isolated ethnic units in Chinese history. After a long period of mixed living, integration, or splitting and dying, a person has come to me, I come to you, I have you, you have me, and at the same time However, each has its own pluralistic unity, which constitutes the mainstream of the Chinese nation. He divided the ethnic areas in China into “six major plates” and “three major corridors”. The plates are connected by corridors. The Nanling corridor is the ethnic migration channel connecting the three major plates of Central Plains, Yungui Plateau and coastal areas. In terms of its concept, Mr. Fei Xiaotong proposed that the ethnic corridor refers to a route in which a certain nation or ethnic group migrates or flows outward along a certain natural environment such as a river or a mountain for a long time. “The ethnic pattern always seems to reflect the geographical ecological structure, and the Chinese nation is not an exception. The land where they live is a slope that slopes from west to east, and the height decreases gradually.”

The specific space of the so-called “Nanling Corridor” has a narrow sense and a broad sense. The Nanling Corridor in the narrow sense roughly includes administrative units such as Shaoguan,

Qingyuan, Heyuan in Guangdong, Guilin, Hezhou, Wuzhou in Guangxi, Chenzhou, Yongzhou, Huaihua, Shaoyang, Ganzhou in Hunan; Gannan Corridor in the broad sense refers roughly to the Yangtze River from the Yangtze River. The boundary with the Pearl River Basin has been extended westward to the boundary between Hongshui River and Wujiang Miaoling, that is, the boundary between the Guangxi Hills and the Yunnan-Guizhou Plateau. Administratively, it includes South Guizhou, Southwest Guizhou, Southeast Guizhou, North Guangxi, Northwest Guangxi, East Yunnan and other places. Xuefeng Mountain, Danan Mountain-Tianping Mountain, Jiuwan Mountain, Fenghuangling, Dongfengling-Duyang Mountain, Qinglong Mountain and other mountains are listed in this area along the north-south trend. Similarly, the Longjiang, Rongjiang, Diaojiang, Hongshuihe and other rivers in this area also run north and south.

3. Related Research on the Sacrificial Ceremony of the Yao Nationality in Nanling Corridor

The religious beliefs of the Yao nationality are based on the primitive national religion and Taoism, and are an important part of the Yao culture. Before the country determined the “Panwang Festival” in 1984, the main sacrificial activity in the Yao District at the border of Xintian, Guiyang, and Changning was “Wangpanwangyuan”, and the Yao Nationality called “Zuotang”, which was a traditional religious ceremony for the Yao Nationality to worship the ancestral King. The Taoism of the Yao nationality is the product of the Yao nationality after contacting the Han culture. It combines the Taoism of the Han nationality with the primitive religion and witchcraft of the Yao nationality to become a kind of religious activity with national characteristics. There is no fixed Taoist preaching place for the Taoism of the Yao nationality, and it is dominated by teachers and teachers. Taoist activities have been infiltrated in the sacrificial Panwang activities.

Yao Nationality worship their ancestors, believe in many gods, and believe that “all creatures have spirits”. Nature is dominated by gods. Family peace is the protection of ancestors. All natural phenomena that endanger production and life are taboo. Therefore, sacrificial rituals in the Yao District are the most common. Sacrificial rituals define the “sacred” and “ordinary” of the Yao Nationality's world. By seeking the correspondence between religion and social structure, they express the Yao Nationality's spirits and ancestors. , The cognition of food, clothing, shelter and animals and plants, highlighting the unique life experience of the Yao Nationality.

Sacrificial activities are large-scale religious activities that villages or family individuals invite teachers to preside over and participate in collectively by Yao Nationality. According to the division of the Master's martial arts: there are sacrifices such as Dao Gong's super-degree, Xiayin asking for God, and petition. According to the movement form of the master's altar setting method, it can be divided into three categories: “literary world”, “wutan” and “wenwutan”. In Yao District, because the differences between the three divisions of division, Taoism and Wuxue are sometimes not obvious, the latter three categories are generally used as their division criteria, and the content is also manifested in the latter three categories.

One is the literary world. “Literary world” is a kind of sacrificial activity with softer language and legal affairs. When practicing, the mage does not use heavy or sharp moving tools such as sticks, sticks, knives, swords, etc. Many chanting curses, asking gods to ask ghosts, etc. For example, the steps of “crossing the yin and asking the soul” are: firstly arranging incense cases and offering three animal sacrifices; secondly, the soul boy (the sorcerer) “under the yin”; then the ghost god “upwards”, the soul boy speaks for him; finally the Soul boy “anti-yang”, sent the teacher off the altar. This is an activity in which relatives and friends ask the ancestral spirits of the “Hades” because of unfavourable family affairs.

The second is martial arts. “Martial arts” is a kind of plot that uses many “martial arts” in legal affairs, often using sticks, sticks, swords, swords and other heavier or sharper moving tools, and the language is also more rude. The image of “ghost gods” of “dangerous evil” is expressed Lively sacrificial activities. “Wutan” is not a special term for illegal activities, but only runs through the “wugong” plot in legal activities such as “voting”, “casting out ghosts” and “jumping gods”. The main form of expression is “return to Daoshan Mountain”. The “return to Daoshan wish” will use a lot of manpower, material and financial resources, and is also called “return to big wish”. The time

of this activity is five days and five nights, and there are also seven days and seven nights. Generally, four masters bring four apprentices and two small teachers (without apprentices). A total of ten masters go along with the deeds in seven major steps.

The third is the civil martial arts. "Cultural and martial arts altar" is somewhere between literary and martial arts. When it comes to practice, there are both literary content and martial arts content.

Through complex transformations, the sacrificial ritual becomes a long-lasting passage through which the sacrificer can feel the grace of his ancestors. The sacrifice of animal pigs was determined by Shi Gonghua's paper divination, which was determined by God's will, that is to say, the first intervention by divine power was only a scapegoat. Through metaphor, the sacrificial animal becomes the substitute of the sacrificial person, and the sin of the sacrificial person is transferred to the pig through the spell. The process of killing pigs showed that the sacrificers suffered, and after death, the sacrificers took off their sinful bodies, talked about a series of legal activities, and sacrificed themselves. Metaphorically, if the sacrificer can communicate with the gods, he must suffer and die. Sacrifice animals are generally divided into several sections, one part is as a tribute, and the other part is left. The sacrifice after the sacrifice is communicated with the gods, the owner uses this to reward the congregation, and the congregation can be blessed by the gods.

The sacrificial ceremonies of the Yao Nationality constitute a set of symbolic systems, and each detail constitutes a whole, reflecting the world outlook and values of the Yao Nationality. Through the ceremony, the Yao Nationality completed the transition from the present world to the sacred, and they can directly communicate with the gods and ancestors to obtain refuge. This is a primitive thinking, a poetic wisdom. Vico demonstrated the poetic wisdom of primitive people in "New Science".

4. Study on Ethnic Identity of Yao Nationality in Nanling Corridor

Freud uses "identity" as a psychological defense mechanism. He believes that identification is the process of emotional and psychological convergence between an individual and another person, group or imitated character, and it is the earliest manifestation of an emotional connection between an individual and another person. Old-He also understood identity as a process of the combination of subject and object, that is, by imitating the behaviour of role models, to satisfy the individual's sense of belonging. Ethnic identity is the basic constitution of ethnic consciousness, and also the cognition and emotional attachment of members of society to their ethnic group. People live in a certain ethnic group, and they are influenced by the culture of the ethnic group at birth, forming the language, customs and values restricted by their ethnic group. When people are not in direct or indirect contact with foreign society, it is impossible to form a judgment that their ethnic group is different from the foreign ethnic group, and there will be no feeling of belonging to that ethnic group and the resulting emotional attachment, but as long as they are in contact with foreign ethnic groups Impressions of language, customs, and values such as "non-self" will be immediately generated. At this time, their sense of belonging and emotional attachment to their ethnic groups also emerged spontaneously. As a deep accumulation of ethnic culture, ethnic consciousness is an inherent control of cultural phenomena, psychological identity and social organization structure at many levels. It becomes the spiritual scale for maintaining ethnic identity internally, enhancing cohesion and externally dividing the boundary between our group and other groups. "Ethnic identity is also a culturally-oriented identification consciousness of" my group "and" other groups ", which involves the individual's perception of people, things, and things, and even the individual's generic relationship to the inner group and the outer group. Attitudes and beliefs are a dynamic process involving cognition, emotions, and behaviours. No ethnic group can exist without culture. Ethnic identity strengthens cultural differences and is always expressed through a series of cultural elements. People the identity and physical characteristics determined at birth are the basic elements of ethnic identity. Common cultural characteristics such as historical memory, language, religion, region, and customs are the basic elements of ethnic identity. Language is to some extent the character of ethnic identity the symbol of ethnic group is not only the acceptance of ethnic group members by ethnic group culture, but also a reflection of their subjective psychological belonging.

Religious belief is the accumulation of an ancient social ideology. Religious science believes that “religion must be a complete system composed of basic elements such as common beliefs, common moral standards, unified religious etiquette, strict religious organization, and common religious behaviour.” “However, in Nanling the folk beliefs and customs of Yao Nationality in Yaoshan are reflected in the worship of gods and the worship of many gods without a complete ideological system. The same faith will inevitably lead people to participate in the same religious activity, which will help people form a community based on religious beliefs and become an important symbol of their ethnic characteristics.

5. A Study on the Sacrificial Ceremony and Ethnic Identity of the Yao Nationality in Nanling Corridor

In Nanling Yaoshan, in addition to nature worship, the ancestor worship is a common belief of all branches of the Yao nationality, and it is also an important link for maintaining the national feelings of the Yao nationality and building ethnic identity. Both Guoshan Yao and Didi Yao believe in the common ancestor Panwang. Sacrifice to Panwang, also known as Huanpanwang wish, Wangpanwang or Huazu ancestor wish, is the most distinctive original belief activity of Yao Nationality. A grand sacrificial ceremony is held on October 16th of each lunar year, also known as Panwang Festival.

The counter offer king wishes to have two kinds of big wishes and small wishes. The big wish is usually returned once every twelve years or twenty-four years, and the little wish is once a year, three years, or six years, depending on the economic situation of each village or family. When you make a big wish, it usually takes three days and four nights, and some seven days and seven nights. I also wish to be sponsored by the leader, everyone voluntarily donated funds, and asked the people of the ethnic group to preside over, organize people from all ethnic groups or villages to participate, kill animals and put on wine, dance and dance. During the ceremony, 2 or 3 pairs of unmarried young men and women should be selected, wearing flower dresses and flower hats to act as “singers”, representing the grandson of Prince Wang. Under the leadership of the teacher (or singer, singer), “Singing Singer” sang the disc king song with everyone and danced with Lu Sheng. The offerings are mainly pig's head, pork, chicken, rice wine, glutinous rice cakes, tea oil, soybeans, fragrant paper, candles and so on. The ritual of making a small wish is relatively simple, and only asks the teacher to do one night's ritual, using mountain rats, fish, chicken, and rake to make sacrifices to the King of Pan.

Huanpanwangyuan is the most solemn collective activity of the Yao Nationality, often combined with fasting or ritual rituals. The ritual ceremony was very grand when I wished, and all production activities were stopped. The village or family of the priest shall kill pigs and chickens, men and women, young and old, dressed up and dressed up and down, and relatives and friends come to join in and congratulate. People who don't know each other arrive, and they are also entertained. A certain amount of sacrifices or honorariums should be given to the teachers and their assistants who preside over the ceremony. Huanpanwangyuan is a collective singing, dancing, and entertaining activity aimed at worshipping the ancestors of the Panhus, the Yao Nationality. They believe that the king of counter-offer hopes to guarantee the harvest of grains, the prosperity of six animals, and Ding Ankang. When making a petition, it is forbidden to speak Chinese in front of the festival hall, otherwise it is considered unlucky and the sacrifice will fail. The common folk sacrificial activities have continuously strengthened the Yao nationality's “self” and the outside “other” in the village to the identification of the Huanpanwang's willingness as a symbol of the Yao ethnic group. Through these religious ceremonies, Yao Nationality maintained their nostalgia for their ancestors and maintained their attachment to ethnic groups. The Yao Nationality's “Panwang Festival” borrowed primitive religious rituals and used some supernatural power to achieve the shaping of national values, unify the people's thinking, standardize the behaviour of national members, inherit national culture, strengthen national characteristics and awareness, strengthen national identity and nationality Cohesion and national sentiment play an important role in shaping the common national psychology.

6. Conclusion

In order to achieve the survival and development of the ethnic group in the long river of historical development, ethnic groups will use various ways and methods to continuously strengthen the particularity of the “e group” culture, forming a sense of belonging among members of the group to the “e group”, Dependence, cohesion and centripetal force, adhere to their own cultural space in order to maintain a reasonable cultural distance from the “other group”. Although there is rejection in the “recognition” of the “other” by the Yao Nationality, it is not lacking Multi-faceted communication and understanding. In the practice of new rural construction, we should strive to suppress and eliminate cultural conflicts and ethnic discrimination caused by ethnic “recognition”, and excavate and publicize the mutual understanding and understanding of each ethnic group in the identification of “self” and “other”. Integrate the cultural spirit in order to promote the healthy development of the new national relations of “equality, unity, mutual assistance and harmony” and the smooth progress of the construction of a harmonious culture of the new socialist countryside in ethnic areas.

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