

On The Symbolic Significance of Details of Tujia Funeral Ceremony

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Abstract: The comprehensive forms of songs, music, drums and dances that the descendants of the deceased must buy in the funeral ceremony for them show the Tujia people's lofty sentiments for the disasters that have befallen their heads. At the same time, in this "farewell ceremony" of life etiquette, the cultural value carried in the funeral ceremony of Tujia nationality in Xiangxi is very rich in activity connotation, spiritual inheritance and religious belief. Tujia people's funeral culture has a long history, and the funeral is mainly burial. Tujia people are in the land of "barren service" and "edge". In its deep hinterland, all you can see is that mountains are connected with mountains and mountains. Surrounded by mountains, there are ridges and ridges, deep gullies, inconvenient transportation, and information blocking, presenting a relatively closed state. But with the development of the times, these details have gradually been ignored by people. Since the 21st century, scholars studying folk funerals and funeral rituals have increased, and the results have been fruitful. Finally, based on the understanding of Tujia funeral norms, this article analyzes the detailed functions and symbolic meanings of Tujia funeral customs, and puts forward goals and expectations for the development and prospects of Tujia funeral norms.

1. Introduction

Tujia people are mainly distributed in Enshi Tujia and Miao Autonomous Prefecture of Hubei Province, Xiangxi Tujia and Miao Autonomous Prefecture of Hunan Province and neighboring areas of Guizhou Province, and their funeral customs have their own characteristics and are branded with Taoist culture [1]. As far as "Sa-Mo-Mo" is concerned, its sound is Tujia language, and its meaning is "dispelling worries and driving away disasters", which is after the Tujia people return to the mountains for a hundred years [2]. The comprehensive forms of songs, music, drums and dances that the descendants of the deceased must buy in the funeral ceremony for them show the Tujia people's lofty sentiments for the disasters that have befallen their heads [3]. In the burial ceremony, jumping funeral has won everyone's attention with its unique way and connotation, and the research in this area is also endless. At the same time, in this "farewell ceremony" of life etiquette, the activity connotation, spiritual inheritance and religious beliefs of the Tujia people's funeral ceremony are very rich [4]. Funeral rituals are an important representative of Tujia folk norms, which deeply reflect the Tujia people's emotional consciousness, psychological state, value norm system and cultural phenomena [5].

Tujia nationality has a long history, culture and unique natural environment, and has the primitive religious belief concept of combining nature with man with totem worship and ancestor worship as the core [6]. Tujia people's funeral culture has a long history, and the funeral is mainly burial. Tujia people are in the land of "barren service" and "edge-to-edge". In their deep hinterland, they can see that mountains are connected with each other [7]. Not only has the natural ecology here been well protected, but also the Tujia customs which are rarely seen outside have been formed, and have been preserved to this day. But with the development of the times, these details are gradually ignored by people [8]. Since the 21st century, scholars studying folk funerals and funeral rituals have increased, and the results have been fruitful. From the perspective of time and space, there are historical textual research on funeral rituals, as well as modern and contemporary research, which not only involves the funeral rituals of Han people in different regions, but also observes the funeral

rituals of ethnic minorities.

2. Funeral customs of Tujia Nationality

2.1. Beat around the coffin

Winding around coffins, also known as wearing flowers and beating around coffins, is a mourning activity form in which Tujia people in western Hubei revolve around coffins and sing and dance during mourning. Generally, there are five to seven people jumping around, and at least three people are odd numbers [9]. "Around the coffin" is the climax of the whole "big night". Figure 1 shows Tujia funeral sacrifice "beating around coffins" [10].



Figure 1 Tujia Funeral Sacrifice "Breaking the Coffin"

After the old man died, the coffin stopped in the hall and asked the Taoist priest to do it“ When the coffin was around, the red candle in the Lingtang hall was shining high, and the incense stove cigarette curled. The right corner of the coffin was lit with a "Changming lamp". The Taoist priest recited the magic spell and declared the dead. Behind the details, Tujia people's view of life and death, and a respect for the essence of life. Ritual is the carrier of human spiritual power, which can form and structure human spirit and convey meaningful value to the society. Tujia funeral ceremony is existed in each Tujia Nationality Ethnic people are the ultimate way home, so at this point, it causes the transmission of funeral ceremonies and makes the national identity have the ability of inheritance. Around the coffin, the singing features of Tujia folk songs and folk songs are absorbed, accompanied by drums, gongs, bowls and other musical instruments. The tragic feelings reside in harmony and entertainment, which has the unique local flavor of Tujia people. Nowadays, the concept of Tujia people is open, and everyone who comes to attend the funeral can participate in it. The scene is even more lively and extraordinary.

2.2. Funeral

"Jump mourning" "Funeral dance" is a kind of funeral song and dance activity, which is held in the evening. It emphasizes "happy funeral". Tujia people have a saying that "when one dies, many families will die, and a dozen drums will help". When people die, they bury the dead. On the one hand, they send them into a new world and prepare them with necessities of life such as clothing, food, housing and transportation. For example, the coffin was filled with clothes used before the death, and grains were sown along the way. They believe that ghosts and gods are supernatural mysterious forces beyond the real world and will dominate people's destiny. When the gongs, drums and suona sounded, Tima sang and danced around the coffin, followed by the filial sons. Figure 2 shows the funeral custom of Tujia nationality.



Figure 2 Funeral Customs of Tujia Nationality

Many ethnological and sociological researchers in China have made a detailed analysis of it from the perspectives of culture and philosophy. Yang Qingkun, a sociologist and anthropologist, analyzes the function of funeral ceremony from the perspective of social function. He believes that funeral ceremony "helps to maintain the memory of clan tradition and history, maintain moral belief and enhance the cohesion of the group" Come naturally. The singing part is done by Tima alone, and the singing is generally about praising the good deeds done by the deceased and asking for the blessing of future generations. Foreign friends also call Salle "Oriental Disco". During the whole "jumping funeral" ceremony, Tujia people mourned rather than grieved, and enjoyed their funeral, which brought the whole "big night" to a climax.

3. Analysis of the Symbolic Meaning and Function of Funeral Details

3.1. Immortality of soul

The Tujia people believe in the cycle of life and death. The Taoist ritual activities of the Tujia nationality are the products of the integration of Tujia culture, Confucianism, Taoism and Buddhism culture. The concept of "fallen leaves return to the roots" has always existed in the Tujia people's ideological system, and this concept has also led to Tujia people's requirements for their own death: to hold funeral ceremonies in the environment where they have lived or are familiar with—generally. It is in the hometown or the place of birth.

As an important part of Tujia people's funeral custom law, folk funeral ceremony has its own specific cultural connotation. Reflecting the national psychology of Tujia nationality and the value of life pursued by Tujia nationality, it naturally precipitates in the profound cultural background. It also permeates the rural eldest son and male living under the background of small tradition The important social relations and Tujia people's "if they are born, they will die", and death is another kind of open-minded view of life and death. Although the national customary law itself is not guaranteed by the national coercive force, it has super binding force due to the construction of national common cognition, which reflects the value orientation and interest pursuit of the whole ethnic group in a long period of time. Understanding and tolerance are behind people's recognition of the funeral ceremony held by Tujia people. They allow such behavior to happen, and they regard this group as one of the 56 ethnic groups in China. This kind of identity is also transmitted, transported and interacted between Tujia and other ethnic groups.

3.2. Awe of ghosts and gods-the transmission of religious views

The Tujia people believe that there are ghosts and gods. The Tujia people believe that what a person does before life will be rewarded or punished after death. In the eyes of the Tujia people, their attitude towards death is optimistic and positive, and they also respect the deceased very much Yes. Funeral ceremony is aimed at the treatment of corpses and comfort the living. In the eyes of Tujia people, although the dead are dead, the soul does not really die, but still exists in a unique way. Figure 3 shows the sacrifice ceremony of Tujia nationality.



Figure 3 Tujia Sacrifice Ceremony

The ritual behavior, musical form, and cultural connotation of Tujia funerals discussed the dynamic balance embodied in the life consciousness, belief concept, emotional psychology, and social function of Tujia funeral ritual songs. It reveals the life-and-death philosophy of the unearthed family members of "persistent to life, transcending death" and their heroic, open-minded, optimistic survival wisdom. The funeral ceremony is the funeral of the Tujia nationality. The important content of burial custom law is an indispensable step in the funeral procedure. It shows the simple Tujia people's open-minded view of life and death of "mourning but not grieving" in the form of winding the coffin, jumping the funeral and sitting at night. Funeral ceremony is a kind of accumulation of common social experience. It has no written regulations and fixed written records. It is passed down from generation to generation by ancestors. Death needs to be faced, recognized and accepted. The brilliance and vitality of life need to be guided by death. The concept of death is also a complement to the outlook on life and values to make it more complete and harmonious.

4. Conclusions

In a word, funeral custom is the whole presentation of Chinese history and culture, and it is an indispensable living fossil for studying Chinese folk culture and civil society. In modern society, people will only pay more attention to the development of material civilization, while ignoring the valuable and meaningful tradition like the funeral ceremony of Tujia nationality in western Hunan. The details of Tujia funeral ceremony reflect Tujia people's outlook on life, religion and values. Influenced by traditional culture, Tujia people have a kind of respect for the essence of life. Therefore, whether it is Tujia, Han or other brothers, it is in the flesh of the dead. Under the premise of passing away, the reality of death is recognized. Therefore, for any nation, the ceremony of death occupies an extremely important position in the ceremony of life. Life is a circular cyclic process, and death is both the end of life and the beginning of life. After thousands of years of development, its procedures and contents have been continuously improved, and the procedures and contents of funeral rituals contain rich cultural values, which well reflect its education services. However, in terms of the Tujia funeral ritual process and its cultural functions, especially the analysis of relevant field investigation data, there are still many unsatisfactory places.

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