

A Study on the Origin and Present Situation of Shaman Dance of Fishing and Hunting Nationality

Lei Ma

College of Music, Dalian University, Dalian, Liaoning, 116622, China

maleidlu@163.com

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Abstract. The aims of this essay are to sort out and summarize the research results of Shaman dance. Meanwhile, it uses semiotic research methods to decompose and analyze the structure of Shaman dance in religious rituals. By applying the theory of "structure-function" in culture, this essay makes a thorough analysis of the social functions of Shaman dance and the ways to realize them. At the same time, these works provide a basis for the study of some basic problems between Shaman dance and the survival of minority nationalities.

Introduction

Shaman dance plays a very important role in the religious ceremony of Shamanism, which is the primitive religion of fishing and hunting nationality. Studying the structure and cultural connotation of Shaman dance in fishing and hunting nationality can better protect the cultural heritage of ancient nationalities. This essay systematically analyses the origin and research status of Shaman dance by using the method of literature collection, and summarizes and combs the research results of Shaman dance. At the same time, this essay adopts semiotic research methods to analyze the structure of Shaman dance in Shaman religious rites.

Composition of Front System of Ship

The Shaman Dance. Generally speaking, dance is defined as an act of expressing emotion through regular movement of human body. Therefore, any body actions and body movements with the expressive function of "expressing emotion" in the Shaman ceremony can be regarded as Shaman dance. In the Shaman religious ceremonies, or in the process of shaman priests treating patients, Shaman dance includes body actions and body movements with expressions and expressive functions. Its basic form is to dance while beating drums and singing divine words. At the same time, the content of Shaman dance is also very complex. Shamans of different nationalities correspond to dozens of gods. Shaman priests should memorize the matters governed by each God and the magic power possessed by each god. Only in this way can shaman priests sing different divine songs according to different matters and dance out the dance movements corresponding to the divine songs. Sometimes, shaman priests even perform some dangerous, but exciting performances, such as, "spitting fire" (spraying fire outside the mouth), "running fire pool" (running barefoot on the burning red log), "climbing knife ladder" (stepping barefoot on the ladder up the knife blade).

The Fishing and Hunting Nationalities. The fishing and hunting nationalities of the northern minorities mainly include the Oroqen nationality, Ewenki nationality and Hezhe nationality. All three minorities believe in Shamanism, and they belong to the Manchu-Tungusic language family of the Altaic language. The fishing and hunting nationalities of the northern minorities mainly distribute in the Greater Hinggan Mountains in the south of the middle and upper reaches of Hei Longjiang Province, as well as in the Sanjiang Plain area where Songhua River, Heilongjiang River and Wusuli River converge. The

people of these nationalities advocate the belief that all things are spiritual, and they believe that everything in the world is dominated by gods.

The Fishing and Hunting Culture. There are many dance movements simulating various animals in Shaman dance, such as "Condor God Dance", "Eagle God Dance", "Wild Boar God Dance", "Tiger God Dance", "Leopard God Dance", "Otter God Dance", "Bear God Dance" and so on. By studying these dancing movements, we find that these dancing movements originate from animal movements and they are highly consistent with animal life habits. The earliest habitat of fishing and hunting nationalities is the area of Changbai Mountain and Hei Longjiang Province, which is commonly known as "White Mountain and Black Water -- the landscape of Northeast China". At present, all the dances of animal gods we know belong to the animal species of this place, but none of the animals in the area of "White Mountain and Black Water" has appeared in the Shaman dance. Thus, the premise of Shaman Dance is its natural ecological environment.

In the primitive "White Mountain and Black Water" area, the ancestors of fishing and hunting nationalities had been living a simple life of hunting and fishing, and the fishing and hunting economy had become their main mode of production. Therefore, the sacrificial activities of animal gods in Shaman dance are also related to their fishing and hunting economy, thus forming the unique cultural characteristics of Shaman dance. Shaman dance, as the most important cultural form of fishing and hunting culture, has very important research significance. To some extent, it can be said that the study of fishing and hunting national Shaman Dance is an important aspect of the study of fishing and hunting culture.

The Formation of Shamanism and Shamanism Ritual

The Formation of Shamanism. The origin of religion is a complex issue, which is full of controversy. The struggle between "atheism" and "theism", "materialism" and "idealism" has never been interrupted. The origin of Shamanism is also a controversial and complex issue, and we can only follow its relics to explore. In ancient times, because the level of productivity and science and technology was extremely underdeveloped, people could not explain all kinds of natural phenomena, so they always fantasized about divine help for things that could not be reached by human resources. In this way, over time, people had given a thing in nature a fantasy, they also regarded it as a god, worshipped and prayed for it, thus forming the original religious concept. Shamanism, which was believed by fishing and hunting nationalities, was also formed in the beginning.

The fishing and hunting nationalities first made a living by hunting and fishing, but in the face of natural disasters and crisis-prone living environment, their resistance was very weak. Therefore, the ancestors of fishing and hunting nationalities had corresponding psychological prayers for divinity, which was the cognitive root of religion. The emergence and development of religion changes with the changes of human and nature, human and human, practical ability and thinking ability. So we can also say that primitive religion is the historical product of low productivity and people's low thinking ability at that time.

Engels once said: "All religions are just the reflection of the illusion in people's minds of the external forces that dominate people's daily life. In this reflection, human forces take the form of superhuman forces. In the early stage of history, first of all, natural forces have been reflected in this way, and in the further development, they have experienced extremely different and complex personalization among different nationalities. Therefore, with the continuous change of the relationship between human beings and nature, Shamanism has also undergone three periods of development, namely, the period of natural worship, the period of totem worship and the period of ancestor worship.

In the early stage of human development, people use simple tools in their production and life. Natural disasters often threaten people's production and life. People can only pray for nature or imagine that

nature can bless them without knowing why. This is the so-called worship of nature. Later, people use their wisdom to improve their working tools and productivity in their daily life, so human society changes from a simple farming society to a preliminary farming and aquaculture industry. At the same time, people's religious concepts are also changing with the progress of human beings. At that time, people try to establish a relatively stable relationship with one of the objects in nature in order to ease the relationship between human beings and nature. From then on, human's beliefs transit to the period of "totem worship". The emergence of "totem worship" also shows that human society has broken away from the primitive state of animal groups, which also marks a step forward in human social civilization. Then, with the prosperity and development of "matriarchal clan society", the blood relationship between people becomes more and more close, and the status of women in the family is more and more respected. In addition, with the emergence of personality god, people's religious consciousness is constantly changing, and human society began to gradually produce "ancestor worship". At the beginning, the so-called "ancestor worship" is actually the worship of female ancestors, but with the continuous development of society, "matriarchal clan society" begins to gradually transition to "patriarchal clan society", which also leads to people's "ancestor worship" and gradually transforms into "male ancestor" worship.

The Origin of Shaman Sacrifice Ceremony. At first, the sacrificial ceremony of Shaman was very simple. At that time, people believed that most of the gods lived in deep mountains and valleys. Therefore, people stopped to kowtow and worship while hunting and fishing in order to avoid the dissatisfaction and revenge of the gods. They also forbade loud talking during hunting. In order to express their respect for the mountain god, people have to raise their hands to eat food for the mountain god to enjoy first, then eat it themselves, in order to express their respect for the mountain god. This is the earliest sacrificial ceremony. All sacrifices are simple and simple. In addition to holding large-scale prayer activities in the event of major events related to the interests of all clan members, daily sacrificial activities are very simple. But with the development of religious culture, this simple prayer activity is also developing, and the way of sacrifice is becoming more and more complex.

With the continuous development and perfection of clan society and tribal system, people constantly standardize their own production methods and contents of life. With this social progress, the Shaman faith itself is constantly enriched and shaped. The original random sacrificial ways are also constantly evolving, gradually forming a certain rule of sacrificial ways, and The sacrificial activities also have certain sacrificial cycle. Fishing and hunting nationalities have accumulated experience of production and life under the production conditions of extremely low productivity. Therefore, sacrificial activities adapted to climate, ecology and environmental changes are also constantly rising. Changing the primitive ideology of human beings always goes through a long process. Because of the immaturity of social production and the incomprehension of many natural phenomena, people have to attribute these phenomena to supernatural phenomena-the domination of gods, which results in the worship of gods. The sacrificial rites of gods gradually develops from simple activities to more complex kneeling worship and sacrifice. At the same time, some sacrificial details are also dealt with in specific arrangements, such as stipulating the location of the gods to be worshipped. Generally, the gods are worshipped in the shrines on the west side walls of residential houses. In addition, the sacrificial ceremony also stipulates the corresponding specifications and rules of sacrifice of gods.

The Appearance of Shaman Priests and the Creation of Shaman Dance

The Appearance of Shaman Priests. In the matriarchal clan society, because of the respect and admiration for women, people worship the deceased characters, which results in ancestor worship. The "humanization" of gods gradually replaces the "personalization" of gods, and the rituals of worship of gods become more and more complex. Therefore, the Shaman-full-time priests appears. Shaman is

defined as the messenger between man and god. Because Shaman always jumps like madness in worship activities, so the word "shaman" means "exciting person" or "mad person". Due to Shaman is the most knowledgeable person in the clan who can know the secret of everything in the world and understand the meaning of god, so Shaman is also called "wise man". But no matter what Shaman is called, Shaman has high prestige in people's minds. Because Shaman originally comes into being in matriarchal clan society, so the female Shaman is more common in the beginning. However, with the continuous development of human society and the development of matrilineal clan society to patriarchal clan society, the decline of women's social status directly leads to the fewer and fewer female shamans, and even later women are considered unclean in religion, which leads to the prohibition of women from participating in sacrificial activities. For example, women can not ride "Wengu" horses (this is a kind of horse dedicated to God through a certain religious ceremony). Women can't sleep in the god-supplying position on the west side of the house. Even female shamans must obey these restrictions once they take off their sacred clothes.

There is also a folklore about the emergence of Shaman. It is said that an eagle, dispatched by God, came to the world to marry a Briat woman and give birth to a son, who was the original Shaman. It has also been mentioned in the legends of the Yakuts, Siberian and Dahan peoples that Shaman was the descendant of the eagle. In fact, these legends also illustrate from another side that Shaman is originally born in the "totem worship period". In the period of totem worship, people always regard powerful animals and plants as objects of worship, And regard them as the totems of the clans. The eagle, as a skilled and powerful air hegemony, is put into this story, arranged to marry mortal women and have children with her. And this child is regarded as the first Shaman. We can see that the background of this story should be the transition period from totem worship to ancestor worship, which should take place in matriarchal clan society.

Of course, there are certain social conditions for the emergence of Shaman. First of all, one of the prerequisites for Shamanism is to have a social division of labor. In the period of "matriarchal clan society", in addition to the natural division of labor, there should be different social division of labor, such as collection, fishing, hunting, handicraft industry, etc. With the development of division of labor in social production, the post of "clan head" has gradually come into being. Of course, it should be created in the initial "election", but like others, the "clan head" can not be separated from labor production. The other is relatively fixed animal domestication, animal domestication is mostly carried out by men, but can not be separated from the existence of labor. With the increasing frequency and complexity of sacrificial activities, it is necessary to have a full-time staff to manage them. Therefore, the "Priest Shaman" came into being. Of course, the "Shaman" can not be separated from labor and production. It is the urgent need of people's real life that leads to the emergence of Shaman. In the beginning, maybe shamans were headed by clan chiefs, but with the increase of clan internal affairs and the increase of clan-clan affairs, the work of clan chiefs was too busy and religious activities were complicated, so they had to be handled by specialists. This was because of the need of real life that shamans came into being.

The Emergence of Shaman Dance. The emergence of various sacrificial rituals also makes sacrificial dance appear in sacrificial activities. Marx once said, "Dance is also a form of sacrifice." Engels further pointed out that "dance is the main part of all religious sacrifices." Therefore, dance plays a very important role in religious ceremonies. Wang Guowei also said in *The History of Song and Yuan Opera*, "The origin of Chinese drama can be traced back to a primitive religion in ancient slave society: witchcraft. In ancient Shinto, the main actor was Witchcraft Zhu."

The sacrificial rites of Shamanism are commonly known as "Dance God", so the sacrificial rites are performed by dancing. Many experts say that Shamanism is a combination of singing, dancing and music. With the continuation of sacrificial activities, the Shaman dance has been handed down. Dance is a medium to convey religious beliefs. Religious sacrifices need to create an atmosphere and mood, and

understanding alone is not enough. Because dance can make people intoxicated wholeheartedly, can better feel the transcendence and sublimation of the world of gods, people can not help themselves, to achieve the degree of religious fervor, dance can push the atmosphere to the top. Therefore, with the formation and development of religious ceremonies, dance has become an important part of sacrificial rites. In addition, in witchcraft rituals, there must be some fixed procedures, especially when offering sacrifices to gods, we must experience a series of procedures, such as inviting gods, welcoming gods, praying gods and sending gods. When After the god is invited, the god will attach themselves to the shaman and show more courage and ferocity than people. This requires the use of extraordinary movements to express, that is, the so-called shaman dance. Therefore, the process of Shamanism ceremony is the process of creation and performance of the most primitive Shamanism dance.



Figure. 1 Shaman dance

Summary

The essence of Shaman culture is a kind of cultural phenomenon, which originally is a religious phenomenon with national or ethnic characteristics. On the basis of primitive religious beliefs, Shamanism is also a kind of folk belief activity which is developing continuously. It is generally believed that Shamanism originated from the primitive fishing and hunting period. With the development of religious beliefs, Shamanism has gradually become the common religious belief of minority nationalities in northern China. At the same time, the sacrificial rituals of Shamanism include natural worship, totem worship, ancestor worship and so on. Shaman dance plays an important role in the religious rites of Shamanism, the primitive religion of fishing and hunting nations. The research on the structure and cultural connotation of Shaman dance of fishing and hunting ethnic groups can better protect the cultural heritage of ancient ethnic groups.

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