

On the Qindong Wedding Culture in the Folk Ballad “Huahua”

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Abstract. “Huahua” is popular folk ballad in Heyang regions of Shaanxi province. Its creative group is mainly the working women busy in the kitchens, on the Kang and the fields. They use the “Huahua”, the art form with simple language and sincere emotion to express their life, their experiences and their sentiments. Among them, the songs depicting the mood of women’s life vividly create the wedding customs in the Qindong regions.

Introduction

Heyang "Huahua" is popular in Shaanxi province Weinan Heyang County area of folk ballad. On the difference between song and rumor: "Poetry Sutra garden has Peach": "The heart of worry, I sing and rumors"; Quang Yue Song ", " The Song of the Apostles "(" Mao Poetry ");" There are chapters of the song, no chapter on the rumors "(" Han poem sentence "). According to the above, Heyang "Huahua" is different from the "Nobuyasu" in northern Shaanxi, Inner Mongolia's "mountain climbing tune", Qingning's "Huahuas" and so on, they have music, mainly used to sing. and Heyang "Huahua" is mainly "said", therefore, in Heyang folk, locals have always called "Say Huahua." From the folk collection of "Huahua" sample content analysis, in addition to a few of the new "Huahuas" created after liberation, mostly from the Ming and Qing dynasties to the liberation of the works, Heyang "Huahua" collection and collation began in the late 1970s, and later some works published in Shanghai "Story Society", "Shaanxi Peasant newspaper". From the the 1980s to the 90, the census collected a lot of results, producing "Heyang Folklore Works" (4 episodes), "Heyang Folk ballad" (2010), "Heyang folk literature" three sets of integration and so on. Into the 21st century, in the "Chinese ballad Integration, Shaanxi Volume", included in the Heyang "Huahua" 26.

As a form of oral folklore art, ballad is deeply rooted in the soil of people's life, rich in strong vitality, it is closely accompanied by the historical progress of society, reflecting the social appearance and people's psychology in different periods, has important folklore value. Heyang "Huahua" creative Group is mainly ordinary working women, the content of the creation is mainly their life experience, the relationship between women's happy marriage and family life is more, therefore, "Huahua" contains a wealth of folk culture, dialect culture, age-old festive folklore, agricultural production folklore, life ritual folklore and so on. This paper mainly examines the marriage culture which is closely related to women's life.

Matchmaker

The matchmaker, also known as matchmakers ' orders, Red Niang, old Moon and so on, they do is the adulthood thing, but it is a bitter job. In the "three books and six Rites" stipulated in the ancient Chinese wedding custom, the pile parts can not be separated from the matchmaker's mouth and legs. More than 2000 years of Chinese feudal society, men and women married, two surnames good, are "parents ' lives, the media about the word." "Matchmaking" is legal and reasonable, matchmakers ' orders system has become an important part of the ritual. To this end, the matchmaker not only by the local elders of the old attention, and even by the official family's favor, but also ordinary people's guest. I do not know when, probably after the promulgation of the first marriage law in China, the Matchmaker, Matchmakers ' orders was criticized as a representative of the feudal system of arranged marriages. But in the period, the function of the matchmaker has changed, in the marriage

autonomy of young men and women on the basis of matchmaking, in the folk wedding culture still plays a very important role.

In Heyang "Huahua", described the matchmaker for two kiss, as the woman's parents for the daughter can find a good in-laws, when the girl is very young, will give her shroud. With regard to the girl's entanglement, in addition to the process itself the girl to endure the bloody pain, women as adults, in the domestic work, agricultural production, small feet bring a lot of inconvenience, at the same time this pain is accompanied by a lifetime. "Tangled Feet" in the "little girl, six and a half years old, wearing the body of the satin." Eyebrows and thin, face round, a pair of big feet are not entangled. Niang called female, the foot entangled, female female defense to the next door does not flash face. Pull back, close the door, a basin of hot water in front of you. Large needle small needle magnetic tile, paddling feet full of blood, painful tears flow a face. He is big (sound da, meaning father) a heartache rotten: ' My woman you don't care! ' I don't care, you don't care, can't find the home (in-laws) who humiliated ' ? "

In the Girlhood, in addition to shroud for the future marriage preparation, mother also to teach female children to learn some people's etiquette and life, production skills, these skills, on the one hand for the marriage to cope with the life of were knitting men, on the other hand, cloth weaving how crude fine, surface rolling symmetry thin, Huahua embroidery How, shoes do how and so on, It is also a very important reference for the matchmaker to matchmaking and choose his daughter-in-law. Heyang "Huahua" has a lot of performance in this aspect of the content. For example, "grasping the adopted daughter" (meaning of Birth education) is: "One year old and two years old to eat Niang milk, three years old four years old away from Niang." Five years old, six years old in front of the string, entangled feet with claw earrings. Seven years old eight years old to learn to do a biopsy, wipe the table to sweep the machine cochlea. Nine years old 10 years old learn spinning, 11 years old embroidery learn to turn around. Do not feel the grasp of Twelve-Three, 55 learn woven cotton. 77 Learn to cut, learn to do tea seven or eight years. Girl Grow Niang Heart lead, all day was concerned something drop gall gall. Pull the upper with the state capital and play the color ring in Qiang Bai Street. Foot entangled 10 long longevity cloth, hanging shendian towel early ready full. Copper washbasin Bamboo basket, printed cloth curtain Huahuas, Four corners of the black cicada cicada. Son functionalized half of the female half, the aunt put the heart on the end. Call your daughter, walk up to the front, listen to the mother to give you a message. From tomorrow you to your in-laws, watch out for your son-in-law again Ajia (mother-in-law means). Comb your hair early, wrap your feet around, and burn your skirt to your waist. Not pull the wind box first charcoal, pot fry and then wash the case, and then ask in-laws what to cook. or steamed bun, or rolling noodles, below to the water to add wide spread, do not call the water less face sticky (RAN). Guests come to greet first, and then serve tea to fetch water smoke. When the daughter-in-law another heavy day, waiting for the in-laws of course. "and" Ten Sister Weaving ":" A lot of Machine head locks, mother taught women woven Aya. " The mother was woven on the machine, and all 10 women came to see it. Elder sister up to show the master, hands shuttle in the Clouds walk ... Two elder sister up to show means, hands Shuttle cloud in the string ... Only three sister weaving fast, to Niang weaving yellow ribbon ... Only four sister weaving good, to the mother weaving the Huahua coat. Only five sister born stupid, hundred kinds of Huahua seeds are woven ... Six elder sister to weave willow leaves, woven willow leaf up and down. Woven Double Yan Shuttle fly, weaving buffalo lying on the beach ... Seven sister to weave wine incense ... Eight sister to Weaver girl to adopt sang ... Nine sister to weave the horizon Moon ... Ten sister to weave the stars of heaven ... "

Several Traditional Forms of Marriage

From the existing collection of "Huahuas" can be seen in a large number of works describing women's marriage and love, as women, especially in feudal society, choose what kind of marriage object, choose what kind of family, and so on, women have little autonomy and voice, basically most of the marriage is "parents ' life, matchmaking." Marriage to women in feudal society, ostensibly from one family to another, in fact, from the parents as a supervisor transferred to the husband father-in-law's hands, so the happiness of marriage is the basis of happiness in life. "Huahua" in a

narrative tone about the existence of several forms of marriage in the local area. "Buy and sell" marriage, in Guanzhong dialect, folk married daughter has "sell female" one said, this may be due to the local marriage ritual in the bride price link, feudal society, parents in the choice of husband's house for their daughter, the other side out of the bride price of the amount of money is a very important reference, often ignoring the feelings of the daughter. For example: "My sister sold 12 silver son" "Fire potted Huahuas, fire pot, first married my sister after marrying me." My sister sold 12 white silver, my master to buy urine basin, my woman to buy black skirt, I big wants buy bamboo whip, my mother to buy silver sign " "I sell I do not discuss" "Cookies blossom all over the yellow, I sell I do not discuss" sell the silver money good "" I was in stove fire fire, I my mother discussed the sale of me. " Sell the silver money good too, I big wants buy copper cigarette bag. My mother is going to eat meat vegetables, my brother is going to put the new Xiamen cover, my sister-in-God is going to put the silver goods "

"Over the empty room" type of marriage, ancient society, some families, sons do not return home, but in order to increase the family labor, the early buy the daughter of the poor family held a "absent wedding", this form of marriage called "Empty room." "Huahua" "over the Vacant room" tells the story of the return of her husband, who has never met in years. "Son-: The small house michaelis embroidered bamboo curtain, see bamboo curtain my heart like." The male family is a rake rake to take the money, the mother-in-the box is to save silver. I have not turned around for 10 years, my daughter-in-law has been in the door for three years. Today for the first time to meet, bag installed the meeting money. Uncover the bamboo curtain to the shallow (stealing), saw my wife drilled the head ... " "Wife: Call Grandpa You don't blame for your wife, lower boss tears." That year, we were in a drought, three years, six materials at the end of the Zeng An. My father, who was in the pit, had no slave family to sell the silver money. My mother and I fed me and fed me for 13 years. Since ancient times said that raising a daughter to pick up, only to marry me to your home. Three years did not see son-in-law face, three years of tears wipe dry. Wife: It's not good to listen to words, grandpa knees in front of you. From now on, dare not, a word dare not say breathless. "Wife: As long as your husband you don't think about it, you say you pretend to smoke. Take off your shoes and be willing, sweep the Kang warm and slave like. "Son-: Hit the daughter-in-law rubbed to the face, my wife replied to my mind ..." This "Huahua" describes the "empty room" husband home, because "the vacant daughter is not decent", according to the local custom must "drill the window", and the husband feels that he is neither picked up, nor born to the stepmother, why to "drill the window" by this kind of shame. So the husband scattered this resentment on his wife, complaining that his wife's parents love money to sell their daughter, complaining about his wife's "disgrace." Once again, the wife's patient explanation infuriated her husband, who threatened to be a repudiation, scared his wife into a word and was only obedient. In addition to enduring the torment of the alone, the wife in the "empty room" has to endure the humiliation of being despised by outsiders and family members.

"Little son-in-law" type of marriage. This kind of big daughter-in-law, little son-in-law marriage, wife is used as the main family labor. "Huahua" "said he is not called Niang" in the description of the eldest daughter-in-law played and assumed the role and task of the mother: "28 wonderful makeup, the room guarded seven years old Lang." Said he was Lang too small, said he is a son is not called Niang. Black Pillow arm sleep, wake up crying to his mother. Not for mother-to treat me well, back to the back of the mountain to feed the wolf. "18 married a seven-year-old Lang" "Cookies blossom everywhere yellow, 18 married a seven-year-old Lang Do not complain father, do not complain Niang, only blame the Matchmaker blind heart "described daughter-in-law although at home is the main labor, husband or a" bed-wetting "doll, still subject to the husband's discipline. Finally, the daughter-in-law only put this resentment on the matchmaker.

“Ao Niang Jia”

Heyang "Huahua" also has a large description of the woman back to her family when the mother-in-law leave, mother-in-law's trickery and return to her mother's joy. According to the tradition of Heyang, the daughter back home is fastidious, one is according to the traditional custom

"look busy", the second is idleness can be "Ao Niang Jia", but the family to call, and through the permission of the in-laws can be. and "Ao Niang Jia" during the period can not be idle, to the in-laws to make shoes. For example, "I addendum in the house," "I addendum in the House, listening to the outsider's cry, the horse bell banging a string. Looking east, look West, I call Big Brother you sit down. Brother rode to call me, mattress on the edge of the urn. The whip hangs on the door ring (Shuo) and asks me to ask my home. This is a cigarette pot. You eat it, Mom, don't you scream? There is a straw product in the backyard, more will burn more will go. "There is also a version of" I addendum in the House "Women 10 Brothers in turn to call all by the mother-in-law excuse sent back, finally, 10 brothers together, mother-in-law helpless to agree to daughter-in-law back home, but only give two days, back also have to do 10 pairs of socks 10 pairs of shoes. Women in the marriage and family life more subject to the mother-in-laws, even the most basic and family feelings of communication and communication are blocked. "Huahua" "want to Family" describes the woman to the land master message to her parents to pick her up home, spinning cotton, imagine back to the family when the relaxation, sound, freedom and pleasure.

Heyang "Huahua" of the main creative groups are women, they spinning Huahuas, weaving cloth, embroidered Huahuas, na shoes, sewing clothes, together like a pull-up of the songs handed down by the predecessors, but also the understanding of their own life into. In the local area, men disdain to "say Huahuas", and "Say Huahuas" as a shame, "say Huahua" has become a special way for local women to express themselves. Their range of life is very limited, their social interaction is limited to family relatives and friends, they lead the most ordinary and ordinary life, they use the form of "say Huahua", they tell the life they experience and the perception of life. We also learn about their lives through the secluded river of "Huahua".

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