

Functional Study of Dong "SaSui" Culture

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Abstract

The "SaSui" culture has influenced the Dong people imperceptibly, making them form a national character of daring to resist, warm hospitality and contributing to the collective. From the cultural level, the culture calms people, promotes national identity, and provides a channel for the inheritance of national culture; from the social level, the culture maintains the order of the village, plays the role of women in social production, and promotes the economic development of the Dong region.

Keywords

Dong; "SaSui"; Function.

1. Introduction

"SaSui" culture prevails in the southern Dong region. "SaSui" is the supreme goddess of the Dong people, and she is regarded as the protector of the Dong village. In the southern Dong area, almost every village will worship its own "SaSui", and the "SaSui" culture is also subtly affecting the Dong people. Although the goddess "SaSui" is only a beautiful imagination of the Dong people, the "SaSui" culture plays an imperceptible role, which has played a certain positive significance for the culture and life of the Dong people.

2. "sa" in South Dong Area

The Dong "sa", usually refers to the Chinese character to remember the dong sound "sax". "Sa" means "grandmother" or "grandma" in the Dong language, and is sometimes used to generally refer to elderly women. "Sui" is also called "Sama", "sa Lao"; while Sui, Ma, Lao and "sa", are the transliteration of Dong characters, all meaning "old". "SaSui" translated into Chinese is "old grandmother". The "SaSui" culture of Dong nationality has a long history. Since now, "SaSui" culture has great national characteristics, and its content is rich and colorful.

In the southern dialect area of the Dong language, "sa", as a supreme female god, melts into all aspects of the Dong people's life. The "Sa" god is the patron god of the village. She is everywhere and omnipotent. The Dong people believe that she can make the village safe and bless the longevity and health of the village people. There is a proverb among the Dong people, "Dong Sada, Hakka (Han) temple is big." " Temple, respect ancestors." Duan note: " Respect its ancestors, but is the instrument, so called the temple. All the books all say: Temple, also. Note cloud: The words of the temple are also. Zong temple, the honor of the ancestors is also. Ancient temple to worship ancestors, every god is not a temple also. Temple for the god, from three generations later." It can be seen that the Han people founded the temple to worship their ancestors, while the proverb of the Dong family shows that " Sa " of the Dong people are worshipped and respected like the Han " temple ", and " sa " and " temple " are parallel, which shows that " Sa " is the ancestor of the Dong people.

Almost every village in the South Dong village has its own "SaSui", and the adjacent villages worship different "SaSui". Each village has its own altar to worship "Sa". Satan is the place for "Sa". Sanbao Dong Village in Rongjiang County is called "RanSa" ("Ran" means house in the Dong language), sometimes called "Tangma Sa", which is translated as "Grandmother's palace"

and "Grandmother's house", that is, the place where "Sa" lives. The ancestor worship songs in many Dong villages spread that "no village gate, first sa altar; no three houses, first sa altar guard gate." From Congjiang county Gaochuan village" occupy the ground Duoteng "copy said" alone peng village milk. No gate, before the ground. No gate star, the former ground soldiers. Did not cure flower smoke, before the cure dragon stop geng position. Did not cure three main rooms, the first cure wood teng zheng stone. "Rongjiang County around the" ancestor worship song "said," the United States to the gate, to Dan pile head. Beauty to the door is right, through to the pile and. "Liping County" six holes "area" ask Virgin into the palace "said" not built the main gate, first the land god; not built a house, first good Mapo (SaMa) son of the temple. "These ballads show that the first thing to do before the village is to settle the sa altar. In addition, complex and solemn ceremonies are held in the process of Ansa. All these prove that "sa" has a supreme position in the minds of the Dong people.

3. The Dong Ethnic Character under the "SaSui" Culture

What kind of living environment will give birth to what kind of national culture. The famous American anthropologist Steward proposed the cultural ecology that "the material environment that human beings live in it has a key impact on the social and cultural systems and customs. "Living environment does not play an absolute role in human culture, but it affects people's culture to a large extent, and national culture has shaped the national character. The living environment and regional characteristics of Xidong make the traditional culture of Nan Dong not only have the basic attribute of "gentle culture", but also show a strong national character and regional characteristics based on the background of "gentle culture". This culture has imperceptibly influenced the Dong people and shaped their national character.

Not afraid of difficulties, dare to resist. Although Xidong is surrounded by mountains and rivers, with a beautiful environment, its traffic is blocked and isolated. The Dong people have a low productivity level and backward economy, which lag behind the Central Plains Han people for a long time. In the early days, Dong people relied on hunting and gathering for a living, but this way of obtaining material data was extremely unstable, and they cannot obtain food in case of natural disasters. In order to have a stable material source, they must fight with nature, master the laws of nature and transform nature. This has also shaped the spirit of the Dong people who dare to resist despite difficulties. It is this spirit that makes the Dong people fight back bravely and defend their homes in the face of foreign invasion.

Hospitality, love public welfare. The Dong residents are always warm to the foreign guests, and "eating acacia" shows the hospitality of the Dong people incisively and vividly. Adjacent villages often visit each other during the slack season. The Dong people of a stockade often pour out. All the men, women and children visit other stockade. They will be warmly entertained. After eating and drinking well, a series of recreational activities will be held; Dong people are also keen on public welfare, offering to build public facilities such as drum towers, Bridges, canals, etc.

Dedication to the collective, unity and mutual assistance. The Dong people live in the mountains with inconvenient transportation. In the high mountains, the power of individuals is small. In order to survive, the Dong people must work together and live together. They gather their families to live for the village. In order to facilitate management, they converge into "Kuan". "The self-sufficient economy and lifestyle formed in the long history, as well as the relatively closed village life, the Dong people have gradually formed a strong sense of group and the collectivism thought of solidarity and mutual assistance." Dong villages will regularly hold many collective activities, they have a strong spirit of collectivism, and always put the interests of the village and the collective first. The Dong people help each other. For the lonely elderly in the village, they take turns to take care of them. If a family has difficulties, the whole village will support

them. There are few beggars in the Dong township. In the eyes of the Dong people, the beggars are completely caused by the ruthlessness of the people in the stockade, and the stockade will also be laughed at by everyone. It is this geographical complex that brings the village people closely together, making them have emotional common beliefs and giving birth to a colorful "SaSui" culture.

Dong people have lived in Xidong area for generations, and it is this paradise area that gives birth to a rich and colorful "SaSui" culture. As the protector god of the Dong people, the goddess has various flexible characteristics, such as love, warmth and generosity. The native religion with flexible characteristics is not only a cultural phenomenon of national 'gentle culture', but also will play its own function, amplifying or highlighting the temperament of 'gentle culture' through 'flexible' characteristics, and exerting influence on other levels of national culture. The excellent qualities of the Dong people of hospitality, solidarity and mutual assistance, courage to struggle and love for the collective are also immersed in the belief of "SaSui".

4. The Cultural Function of "SaSui" Culture

First, the goddess of Sa Sui has calmed the people. Malinowski, a master of the British functional school, believed that "culture is a means to meet their needs", and "SaSui" culture is a means for Dong people to meet their psychological needs.

After moving from migration to settlement, the Dong people have gradually mastered some production skills and natural laws through continuous practice and development. Although the productivity has improved, the natural force still has a huge impact on the production and life of the Dong people. One drought, a forest fire and a continuous rainfall, these natural disasters are fatal blows to the Dong people with relatively backward productivity. Later, with the invasion of foreign forces, the Dong people felt that their land was seriously threatened. In this case, they choose to ask her for help, and they worship her and sacrifice him to SaSui, hoping to get her blessing. To this day, Dong people still offer sacrifices to SaSui. Every year at the beginning of spring, each village offered sacrifices to Sa for a good harvest and prosperity of people and animals this year. When an emergency occurred, the Dong people thought that Sa had left the village for misfortune. They wanted to sacrifice Sa for the god of Sa to return to the village and eliminate the disaster for the villagers. SaSui comforted people, especially in a critical situation, she gave comfort and encouragement to Dong people, and the "SaSui" culture met the psychological needs of Dong people.

Second, "SaSui" culture promotes national identity and increases the cohesion of the Dong people. Dong people speak Dong language, live in Xidong area and have a common way of livelihood, while SaSui is their common religion and culture. Due to the special geographical location and ecological environment of Xidong, Dong people work collectively and produce a strong collectivism spirit. The survival strategy of the ancestors of the Dong nationality is to rely on the collective. The simple concept of collectivism has formed the concept of 'common ancestor' among all the members through the worship of the common grandmother, which is the psychological basis for people's concerted efforts and common development. Guizhou is also a multi-ethnic province, Dong is connected with Han, Miao, Buyi and other ethnic groups, but because of the "SaSui" culture, Dong has always maintained its own ethnic characteristics. "We are all descendants of SaSui, we have a common language, common territory, common interests, we should be closely together." Sa Sui, the common goddess and ancestor of the Dong people, increased the cohesion of the Dong people and united the Dong people together.

Third, the "SaSui" culture provides a channel for the inheritance of national culture. There are various folk legends and stories about "SaSui". The poetry creation around "SaSui" is like stars. SaSui provides an endless source of inspiration for the literary creation of the Dong nationality and greatly enriches the folk art of the Dong nationality. In addition, Dong people believe that

Sa is a goddess who likes excitement and listens to lusheng, so Dong people usually sing, dance and play lusheng. No matter which Dong village, when offering sacrifices to the Sahara age, everyone will gather together to play lusheng and Doye, which is not only conducive to enhancing the national emotion, but also carries down the traditional culture of the Dong people.

5. The Social Role of the "SaSui" Culture

First of all, the culture has maintained the order of the village to some extent. The "combination" of Dong Township is a self-governmental organization. It is divided into sizes. Large funds are composed of several small funds, and small funds are composed of several villages. In addition to managing the Dong township, and dealing with public affairs, it is also responsible for the formulation and implementation of township regulations (usually issued in the name of SaSui) to punish violators. The organization will regularly hold activities such as payment (publicity), payment (public trial), gathering (township regulations) and so on. In these activities, people should not only have blood for alliance, but also conduct solemn ceremony to express the sanctity of the treaty, if violating the contract, will be punished by the "SaSui" goddess. Therefore, the legal awareness and values of the treaty fund, as well as the culture of the 'Sama' goddess, are deeply rooted in the emotional consciousness of the Dong people, enabling its members to consciously maintain the treaty and the cultural 'Sama' goddess, forming a value orientation with the treaty fund and the cultural 'Sama' goddess as the core. As the "publisher" of the contract, Sa Sui regulated the behavior of the villagers and maintained the order of the village to some extent.

Secondly, "SaSui" culture plays the role of women in social production. The Dong worship of the "SaSui" goddess made women generally respected. "Everything in the world, the greatest manpower; the people in the world, women are the most powerful." This rhyme spread in the Dong township fully explains the Dong people's affirmation of the power of women. The worship of goddess is a kind of liberation for women. "SaSui" culture makes women respected and plays their due role in social production, which undoubtedly has positive significance to the development of social productive forces of Dong Township.

Finally, "SaSui" culture promoted the economic development of Dong Township. In 2006, the Sama Festival was included in the first batch of national intangible cultural heritage list. Since then, with the publicity and help of the local government, many Dong villages have developed the "sa" culture as a tourism resource. "Original, ancient and simple are the prominent characteristics of the Festival. And this kind of primitive, ancient, simplicity, is the most ornamental significance in the present era, but also the most can satisfy the modern curiosity psychology, for the attraction and appeal of modern people, are obvious." Sama Festival, Dong Opera, Dong Song and other cultural events with Dong ethnic characteristics have attracted groups of tourists. As an important cultural tourism resource, "SaSui" has promoted the economic development of Dong Township and improved the living standards of Dong compatriots.

6. Peroration

"SaSui" culture is integrated into all aspects of the life of the Dong people. Although "SaSui" is only a beautiful fantasy of the Dong people, it does subtly influence the Dong people, and plays an active role unconsciously. As a landmark culture of the Dong nationality, "SaSui" culture should be better protected, inherited and explored. "SaSui" culture should be tively protected, and the transformation of cultural value to social value of "SaSui" culture should be strengthened under the condition of maintaining the original appearance of the culture.

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