

# Reproduction Worship Consciousness in Northern Shaanxi Marriage Customs

## - A Case Study of Yulin

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**Abstract**—Reproductive worship is produced in the ancient cultural beliefs in the Loess Plateau and the original eco conscious life has been retained and inherited in the Northern Shaanxi Loess Plateau. In modern society, marriage customs are getting new and simple, however, in modern northern Shaanxi marriage customs represented to Mizhi, Suide and Hengshan, it appeared customs, such as "Layu", "children around the bun," "press corners", which is reluctant to be discarded by all the family, because these customs are manifestations of the original ecology of Chinese primitive philosophy.

**Keywords**- reproductive worship; life consciousness; "Layu"; "Yin Yang"

### I. INTRODUCTION

Reproduction Worship is also called reproductive faith, which is a cultural phenomenon produced in ancient times and prevalent in all ethnic groups around the world. Development of society does not make it disappear with the history, and it is a living culture, which is still alive in our national daily life. "Born" contains endless meaning, such as life, survival, heritage, continuation and survival, and "reproduction" contains reproductive, growth, fertility and other means.

Life and reproduction is instinct of the universe and all living things, and life consciousness and multiply consciousness is mankind basic cultural awareness. Northern Shaanxi located in the Loess Plateau, was one of the cradles of Chinese civilization, history, having a brilliant clan culture, later, due to natural disasters, severely ecological environment damage, it becomes remote and desolate area behind the frontier closed. As a result, China primitive cultures and primitive philosophy get a more complete retention and heritage in this place.

The wedding ceremony in northern Shaanxi folk is known as "married women" or "primer wife", also known as some of the more general "over things". Their marriage customs have a quaint and strong local characteristics, with many programs, and the old is more complicated, which stress much, but also taboo much. Although cultural development keep their marriages gradually lost the race to save the social significance, that lost its biological significance of race reproduction, now marriage customs in

northern Shaanxi retains some primitive sense of life, which we can see the original ecology of China rich primitive culture and primitive philosophy, namely, reproductive worship consciousness. Modern marriage customs in northern Shaanxi represented to Mizhi Suide, Hengshan has "Layu" "children around the bun," "press corners" and other customs.

### II. "LAYU": THE CONTINUATION OF THE RACE, THE SYMBOL OF FERTILITY

Fish have always been considered to be a the symbol of peace. In Chinese fish symbolizes smooth, happy and prosperous, people like to use the fish to express good wishes, such as fish every year, auspicious fish, fish big splash and so on. "Fish" and "Yu" are homonyms, so fish is also a symbol of wealth. "Fish to water" is used to describe the work and life harmonious and happy. There is a proverb in northern Shaanxi - - "nobody knows" - - the fish symbol has special significance and symbolic meaning, the fish is a symbol of the reproductive worship, is the son of stretches of spiritual pursuit. Fish are animals with more eggs and strong ability to propagate, and strong reproductive capacity become the best metaphorical carrier. desire to multiply, breed more offspring. "Layu" is a pair of flour fish in northern Shaanxi folk marriage customs, and flour fish is steamed by her parents, and it was put on red string by the greet man who at the time of the wedding bands, with a coin tied both ends of the red string. The coins inserted into the mouth of flour fish ,after back to her husband's family, it was eaten by newlyweds. This is a symbolic folk ritual, through this ritual, on the one hand, they are hoping to marry a wife back with a exuberant fertility like fish, thus to having more children, on the other hand, fish is a symbol representing the women, and red ribbon represents the male, Yin Yang combination will produce a new life.

Wen Yiduo said in "Talk about Fish" : Race breeding is very taken seriously, and the fish is one of the strongest biological fecundity, so in ancient times, a person likened to fish in a sense, almost equal to the best man to compliment him, and among the young men and women, if the other party is called the fish, it is to say: You are my ideal mate, which is the reason that metaphor of "fish" instead of "spouse" or "couple" in Chinese. In northern Shaanxi folk, when the wedding, it needs to stick grilles on the marriage

room skylights and small windows, grilles are "fish play the Lotus", "fish instigate the Lotus". This is not only in order to render the festive atmosphere of the wedding, but mainly publicity adoration and awareness of life.

In Chinese, "Lotus" and "mercy" sound the same, which is also a metaphor, we often say that the fish and lotus play the game, in fact, mean that men and women love affairs, and fish play lotus said the men and women in love, fish shuttle between lotus said that men and women having sex. Thus, the implication of the fish not only reflected in the fecundity, the fish can also be a symbol, can be seen as a kind of "root" of the symbol. As the same with "fish", "Lotus" is a multi-seed plants, they will become the life of the mother to give birth. "Fish" metaphor for Yang and "Lotus" is yin, fish plays lotus, which is Yin Yang combination of men and women intersect. Fish is active, and full of life because there is water, women and men joyous, bisexual and resonance endless.

### III. "STEAM BUNS LIKE CHILDREN", "EAT CHILDREN BIANSHI": LIFE GESTATION

"Steam buns like children" is a funny phrase, which we can determine its meaning literally. In modern marriage in northern Shaanxi, there are a few activities can not be saved, that is, "Steam buns like children", "send their children steamed bun" and "eat Bianshi children". "Enclose children steamed bun" is a pair of steamed bun on behalf of men and women, insourcing dates, peanuts, and twelve small steamed bun on behalf of the children, and the bride sitting on the kang, a large bun is placed bride lap by elderly woman having sons and daughters, small bun around her side around. This is a reflection of the original marriage customs of Chinese primitive philosophy in the diet, reflecting the northern Shaanxi food specialties. However, when exploring the origins of mankind, the ancestors think people are from the mother of the universe conceiving human things in the past. And the mother of the universe as they imagined is like the big bun inner cladding dates, peanuts, buns vertices red dot represents the sun which is the symbol of source of life "blood". A pair of big bun is the mother conceived future generations, and dates, peanuts are bred new life in the mother's body. The main content of the marriage is to promote Yin Yang combination of men and women intersect to birth new life individuals. This marriage custom is to wish the bride early to have children which is a vivid and enjoyable picture children are around the knees.

"Sending children steamed bun" puts marriage custom became a scene of vivid interpretation of live drama: On wedding night, before the newlyweds to sleep, her mother wearing old goat fur coat, puts in the hands of twelve children end up steamed bun child, relying on a clubface stick to the new kiln at the window, pierces the paper with a rolling stick pane, and children bun was put into the kiln kang from the pane, while investment side to read:

Hand holding Shengzi  
Steamed buns are dropped from the window  
Grandchildren is coming on  
Elam Yigun stamp window,

Grandson is more than the lattice  
Born woman to be clever  
Pomegranate peony coming to the fore  
Raise kid to be good  
Wearing blue shirts, Wear a child  
Sitting at the bench  
Stand up like a lattice

Here, the mother's role is to act as songziniangniang, "Shengzi" is the reincarnation of the goddess responsible for human reproduction container, "pane" is the birth mother of female genital symbol, "roll stick" is the male yang symbol, as long as the Yin Yang combination of men and women intersect, "Poke Yigun" pane gush from a lot of individual life just like children, like steamed bun. This is the behavior of expecting children to pray or seed endless kind. Such activities gist straightforward life consciousness. In the wedding night, the children have to eat Marriage Bianshi which is known as dumplings, and Bianshi becomes maternal reproductive symbols, Bianshi stuffing is a symbol of new life of individuals. Eating children Bianshi is also a manifestation of the life consciousness. Ancient northern Shaanxi marriage customs have been interpreting generations reverence for life and hope, Northern Shaanxi is located in the alpine region, sparsely populated, blocking traffic, and the impact of modern civilization in the rural areas is not deep enough, race continues, more children thought is so far entrenched.

### IV. "PRESSURE FOUR CORNERS": THE PRODUCTION AND THE CREATION OF LIFE

Five pairs of dates, peanuts, walnuts, red needle and placed in the four corners of the median new home kang, then paved bed, this is called the "press four corners". After the couple entered the bridal chamber, rush in the pressed good things, this is called "grab four corners". This marriage customs is a sense of kind of life of adoration and reflects a combination of the five elements theory. Dates, peanuts, walnuts are a symbol of individual human life, and the tip metaphors for Yang, needle metaphors for Yin, red metaphors combination of Yin and Yang, male and female intersect to give birth to a child. This marriage customs visually reveals the production process of individual life: kang bed, new men and women incourse to create life.

Mr. Zhao Guohua said in the "Reproductive Worship Culture": From the appearance point of view, petals, leaves, some fruits, like a woman's genitals, and from the connotation, the annual flowering plant leaves numerous, with unlimited ability to reproduce. Therefore, the ancient humans take flowers bloom, lush foliage, fruit abundance of plant as a symbol of a woman's genitalsto implement worship, in order to their own reproductive prosperous, multiply endless. Big red dates produced in the Loess Plateau is famous at home and abroad, and Northern Shaanxi People live cannot be without dates, especially in the wedding, wedding dates and more throughout the whole process.

Reproductive worship is actually a very frank, bare belief culture in the early primitive people, and it is the most

important without shy and hide like later. This worship evolution of thinking as follows: The initial stages of the reproductive worship is worship of genital, and genital worship performance is genital worship of symbols, its deeper meaning is hope reproductive prosperous, that is to solve the population problem. In the long course of human life, the men and women through marriage to incourse, it is both instinctive physiological needs, and thus to have children, so the race will survive and continue. In northern Shaanxi boundary, In someone's most solemn wedding ceremony, dates throughout the entire process of the wedding ceremony with an irreplaceable "props" status.

## V. CONCLUSION

Marriage original intention was to continue the race, it is precisely because of this cultural psychology, "dates" has become a symbol of "early child". On the Chinese pronunciation, except in the sense of the "early" identical, in culture it also reflects a retro. "Dates", "walnut", ostensibly with the sound, but and placed the thinking early to have children. In fact, not only that, several articles have some symbolic meaning. Dates, peanuts, walnuts are actually symbols of genitalia. Walnut is a metaphor for male genitalia, and profiles of dates is likened to a woman's genitals. So, it clearly shows, dates and walnuts are the object of worship as reproductive, thus becoming the idol of the reproductive organs. "Peanuts" is the life of the mother to give birth hopig the new bride after marriage not only early to give birth, but also to have more children. Folk customs is a living fossil of

social life, and it shows us the historical trajectory of life. Gao Jianqun wrote. in his "last Huns": In this desolate place, life worship above all, ethnic extermination, incense is not continued to be seen as outrageous thing. Thus, in northern Shaanxi, the worship of life has a long history. Chinese people have always valued more children, and blessed for many descendants. Through a variety of marriage customs, the men and women wedding or family wedding psychological expecting for children has been more or less comforted and satisfied.

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