

Study on the Forming Factors of Traditional Pattern and Color Characteristics of the Oroqen Nationality in the North of China*

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Abstract—Starting with the characteristics of the traditional patterns of the Oroqen nationality, and combining with the analysis of the natural environment, historical and cultural factors, national psychological factors and symbolic aesthetic factors of the Oroqen nationality, this paper explains the main factors of the formation of the color characteristics of the Oroqen traditional patterns. Based on the analysis of the forming factors of the color characteristics of the traditional patterns of the Oroqen nationality, this paper provides the theoretical basis for the inheritance and protection of the intangible cultural heritage of the Oroqen nationality, improves the society's cognition of the traditional culture of the Oroqen nationality, and enhances the understanding, Identity and solidarity among nationality groups.

Keywords—Oroqen nationality; traditional pattern; color

I. INTRODUCTION

The Oroqen people mainly live in the Daxinganling region in the north of China and live in mountain forests all the year round. Because the nationality has no character inheritance, only the language, the pattern plays a very important role in the people's life in Oroqen. The Oroqen people are good at decorating life with patterns. The traditional patterns color of the Oroqen people show their cognition of life through the aesthetic taste, cultural connotation and folk custom habits reflected by various carriers. The symbolic meaning implied in all kinds of graphics, symbols and colors is an important part of Chinese traditional culture.

II. A BRIEF INTRODUCTION TO THE COLOR CHARACTERISTICS OF THE TRADITIONAL PATTERNS OF THE OROQEN NATIONALITY

The Oroqen nationality is a nationality that likes to decorate its life with patterns and colors. Through the study of the development of the history of the Oroqen nationality, we can see the long-term cultural integration of the people of the Han, Ewenk, Daur, and Hezhe in the north of China, which not only forms the traditional pattern art with rich variety,

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unique style and beautiful color, but also has the unique artistic appeal in a plurality of traditional culture.

The traditional pattern of the Elunchun nationality is embodied in the leather robe, the hat, the pocket, the edge of the glove, scabbard, the saddle, the deer's whistle, the wooden box, etc., in which the color of the embroidery pattern is very rich. In the hundreds of years of inheritance and development of the traditional patterns of the Oroqen nationality, its color is simply drawn and extracted from the nature images; Referenced and developed & abandoned from the other nationality aesthetic culture; influenced by various religious beliefs of different nationalities, it gradually developed into a unique traditional pattern and color system of the Oroqen nationality.

The color contrast of the Oroqen traditional pattern is harmonious and unified. Black, red, yellow and white are the most commonly used colors in the color system of the Oroqen nationality group. The traditional patterns of Oroqen nationality are concise and vivid in color. In order to unify the colors, the inherent colors of the material itself are often used as the background color to reflect the pattern. Birch bark craft color is unique, basically does not dye, at the same time maintains birch endothelium original light white tone, succinct and refreshing. For example, when a white birch bark appliance is made, a light white tone of the birch bark itself is used as the bottom, and the decorative pattern is then drawn. After the development of time, the color gloss of white Birch bark will slowly get darker, from the light white to the yellow color, and then becomes light yellow, and finally, it becomes the bronze color, the appearance is simple and elegant, and the decorative pattern of the carving is unique, is the fine works in the art, has strong ornamental value; In the production of the animal skin product, the animal skin is used as the bottom, and the drawing of the pattern is carried out. The matching of this kind of graphic color makes the pattern color neither messy nor bright, which is also the most prominent feature of the Oroqen nationality's traditional pattern color, which is different from that of other ethnic groups. Influenced by the patterns of Han, Ewenki, Daur and other nationality groups, it has the characteristics of black and white, elegant and fresh decorative language. It has black and white clear, elegant and fresh decorative color language features.

III. FACTORS INFLUENCING THE FORMATION OF COLOR CHARACTERISTICS OF THE TRADITIONAL PATTERNS OF THE OROQEN NATIONALITY

A. Natural Environmental Factors

The Oroqen people mainly live in the Daxinganling mountain forest zone in the north of China, living in the mountains and rivers, mainly fishing and hunting for a living. Therefore, the traditional pattern elements of the Oroqen nationality mainly come from natural things, such as flower pattern, leaf pattern, tree pattern, bud pattern, cloud butterfly pattern, deer pattern, horse head pattern, pigeon pattern, squirrel pattern, etc., all of which are derived from the plants and animals. Oroqen traditional patterns of plant patterns are most selected from flowers of South Chaoluo, flowers that cross twig, leaf flowers, twig flowers, curly grass patterns, blossoms and other flowers. The selection of these materials comes from the natural environment of the Oroqen people. Oroqen nationality has been living in the mountains and forests, and has little communication with the outside world, so the traditional design color of the Oroqen nationality has the primitive quality and simplicity.

Red, green, yellow and white are the most commonly used colors in traditional flower patterns, which are directly related to the color of the environment in the life of the Oroqen people. Because green is the main color of mountain forest in the living environment of Oroqen people, while red and yellow are the protective colors of mountain forest, which have a deterrent effect on wild beasts, and at the same time provide a mark for Oroqen people to establish targets in mountain forests. Birch bark products are the most commonly used items in the life of the Oroqen people. Their patterns are taken from nature and show the natural things around them, these patterns are rich in color and have different shapes. The dyes used by the Oroqen people are taken from natural plants, and the color is mainly red, blue and black. They paint black patterns on birch skins with burning- red iron wire, and decorate them with red and blue patterns. Oroqen people are good at discovering beauty from nature and applying it to birch skin products. These colors and patterns not only play a decorative role, but also reflect the aesthetic psychology of Oroqen nationality. The patterns and colors on the birch skin show that the Oroqen people love and worship nature. They paint the image of nature on their items for daily use. And nature is the source of their inspiration.

Deer pattern and horse pattern are one of the most commonly used animal patterns of the Oroqen people. The shapes of horse head and deer body appear in various colors in accessories, which show the intimacy of Oroqen people to horses and the spiritual worship of deer. Oroqen people in fishing and hunting life, they both need animals to feed their hunger, but also to pray for the help of animals and do not harm the people. The Oroqen people worship the superhuman ability of animals extremely, and regard animals as mysterious elves. For example, the Oroqen people regard bears as totem of their ancestors and dare not call their names directly. They call them "Amaha" uncle, "Yaya" grandfather or "Taitie" grandmother. Tiger is more common in the life of the Oroqen people, and it is called "Borukan", which is the meaning of

God. The Oroqen people regard the eagle as the protection God, and call them "Deyi" in their Oroqen language. It is said that the god eagle has the claws to catch ghosts and the double eyes to see through evil. In the fishing and hunting life of the Oroqen people, deer as the main resource affects their food, clothing, housing and transportation; we can see the traces of deer worship from the shaman double antlers and double-ear divine hats, which have been handed down from the deer puppets. Because of the influence of Han culture in the Manqing Dynasty, the dragon pattern also appeared in the traditional designs of the Oroqen nationality. There is more than one kind of totem, such as bears, tigers, trees and so on, which show the regional characteristics of the Oroqen nationality totem.

B. Historical and Cultural Factors

Since ancient times, the Oroqen people have been living in the Heilongjiang basin in the north of our country. Oroqen nationality and Han nationality, Ewenki nationality, Daur nationality, Hezhe nationality after hundreds of years of cultural blending, wrapped in the aesthetic interests of other nationalities, finally developed into the Oroqen nationality unique pattern color.

In the era of no textile technology, the main raw material of the Oroqen people's clothing comes from the fur of the animal, because of its strong warmth preservation, so the fur clothing culture continues to this day. Clothing has three functions: utility, logo and decoration. The different cultural genes of the Oroqen nationality determine their unique characteristics of arts and crafts, which are quite different from other nationalities in China in pattern and color. For example, the use of colors in the nationality clothing of Oroqen is quite diverse, and the inherent yellow and white colors of the fur clothing itself are different, while the use of decorative patterns on clothing is colorful and gorgeous. Yellow, white, black and red were the most commonly used colors in the early Oroqen people. With the changes in history, the development of dye technology and the improvement of dyeing techniques, as well as the introduction of color silk thread from Han nationality, which makes the clothing of the Oroqen nationality colorful and gorgeous, especially in women and shaman clothing has prominent embodiment. Oroqen nationality because of the different settlement and different tribes, clothing in each tribe also has a certain difference, this difference is reflected in the pattern, color and style, and different tribal costumes have their own style, pattern color logo. As a result of the development of modern textile technology and materials, the decorative colors of the modern clothing of the Oroqen nationality have also become more colorful and gorgeous, and appeared the stage clothing, the festival clothing, the exhibition hall clothing, all kinds of costumes are decorated with sequins, ribbons, lace and other accessories, making the national dress more beautiful and striking. Auxiliary collar clothing is the representative of the Oroqen nationality's modern clothing, the color silk material is used more, which has reflected the spirit culture connotation in the Oroqen nationality clothing. This element is reflected in modern men, women, old and young clothing, which is also the inevitable law of the development of the times.

The folk culture and belief of the Oroqen nationality are fully embodied in the color of their national clothing, and gradually form their own nationality consensus color in the historical development and cultural accumulation. Such as red, representing the color of the sun, giving its heroic color symbol, the Oroqen nationality group with red and black patterns to decorate the leading part of clothing, has a noble meaning; red is also an auspicious and festive color, the clothes of a girl when she gets married are mostly red; the yellow is the symbol of earth, symbolizing the joy of a man's newlyweds, giving a man the meaning of broad and infinite divine power; white and blue patterns are often used to express the items used in the event of grief and distress.

C. Psychological Factors of Nationality

Color expresses the thought, emotion and visual aesthetic interest of Oroqen people, conveys the culture and spirit of Oroqen nationality, and shows the cognition and attitude of Oroqen people to life. The Oroqen people believe in shamanism, influenced by religion, and believe that black and white are the most mysterious and noble. White represents peace, purity, and black represents mystery and majesty. In the traditional clothing of the Oroqen people, the collar is usually sewn with black broad edges and thin skin, and decorated with various petal patterns. The sides of the lapels and cuffs are mostly decorated with yellow, and the edges are wrapped in black thin leather, and in addition, they are decorated with wider bright lines. This color combination gives the Oroqen people a majestic, strong, and confident national temperament, and this color combination gives the Oroqen people a majestic, strong, and confident national temperament. At the same time, black also symbolizes the eternal happiness of marriage. In the hearts of the Oroqen people, red symbolizes the sun, the sun shines the soul of the deceased, and can be transformed into the sun's satellite-guard god in time, so after the death of the male people, many red flags will be placed in the graveyard. Yellow is the symbol of the earth, when important people die, yellow flags are planted, which means that the soul of the dead will rest in the arms of the earth forever. White and blue patterns appear on the utensils for life, indicating that the family has widowed wives or difficulties due to the death of a husband, symbolizing a sad and painful state of mind... These colorful national psychological aesthetic customs, in birch skin products, roe deer skin products can be fully displayed. The unique psychological perception of the Oroqen people interprets their own understanding of life through color, constitutes a color language with nationality psychological basis, constitutes a unique aesthetic experience, and obtains a strong visual artistic appeal.

D. Symbolic Aesthetic Factors

Symbolism is a means of information transmission in human civilization, which takes a more imaginative mode of thinking, to reflect the Conceptual cognition, emotional form, abstract concept and various sociocultural characteristics of a particular group with some objective reality or hypothetical other things and other things that can be perceived. The spiritual ideas that can't be conveyed by words and languages can be expressed through the symbolic meanings of patterns and colors.

Red has been worshiped by the Oroqen people for a long time and has the function of banishing evil and avoiding evil. They regard red as a warm, unrestrained representative, symbolizing the sun and blood, which makes it easy to associate with the blaze of fire, for flame is the guarantee of survival in the life of the fishing and hunting nationality. Red has a strong visual impact, used to convey the image and spirit of the Oroqen people, with the meaning of vitality, warmth, auspicious and progressive, so red is one of the main colors in the Oroqen patterns.

The Oroqen people like blue very much. Blue symbolizes eternity, represents the sky, it is the representative of cold color in color. Blue represents a kind of beauty, quiet, rational, peaceful and clean. Due to the calm and calm characteristics, rational and accurate images appear in the Oroqen clothing pattern, emphasizing the calm and rational national image, different blue and white matching, showing clear, fresh, clean; blue and yellow match, contrast is large, brighter; large areas of blue are not normally matched with green, they can only be reconciled to each other, into blue green, cobalt blue or group cyan, these colors are also intoxicating. The color of dress decoration pattern of young women of Oroqen nationality is more abundant, mainly in red, yellow, blue, green, and black and so on. These colorful decorative patterns effectively reduce the somber feeling of leather robe clothing. Oroqen elderly women like to wear cyan, blue monochrome clothing.

It can be seen from the traditional view of pattern color of the Oroqen nationality that their pattern setting are exquisite, the matching of colors seems simple, but in fact they are derived from the observation, refinement and generalization of the beautiful things in life for a long time, from the unique cognition of life and heaven & earth. The traditional pattern colors of the Oroqen nationality are mostly based on the thoughts of peace, good fortune, well-being and happiness. In their long-term fishing and hunting life, they are good at observing and capturing the natural colors, and finally produce the color application laws with the characteristics of the Oroqen nationality.

IV. CONCLUSION

The traditional pattern color of all nationalities is bred and propagated in the national belief and cohesion; at the same time, it also develops and evolves in the process of absorbing and blending with the outside world, so that the traditional pattern color art of the Oroqen nationality blooms with great glory of vitality. The unique fishing and hunting life style of the Oroqen nationality makes its traditional pattern color language contain the connotation of history, culture, custom and nationality psychology, the content that its connotation contains, the scope of coverage and the depth of excavating, also let us later generations shock it. The nationality pattern art in our country has always been the main content of the traditional arts and crafts research in our country. With the attention and support of the state to the protection and inheritance of the intangible cultural heritage, the traditional art in various nationality areas has been cared for and supported to a higher degree. As an important part of the arts and crafts of our country, the traditional pattern color and its

cultural connotation of minority nationality are looking forward to deeper excavation by our artists.

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