

The Ethical Analysis of Tujia Nationality's Marriage Customs before Bureaucratization of Native Officers

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Abstract: Before bureaucratization of native officers, the marriage customs of Tujia nationality have distinct national characteristics, which are mainly reflected in two aspects: patriarchal marriage custom and free love. Patriarchal marriage customs include "bone marriage", "sitting bed", "filling" and other forms, which are the products of special historical background. The patriarchal marriage customs have a certain negative impact on the development of Tujia, but they also played an appropriate social function under the social conditions at that time. Free love is the excellent marriage culture of the Tujia nationality before bureaucratization of native officers, it embodies Tujia people advocating marriage freedom and reflecting for the human nature of marriage. The free love makes important contributions to the prosperity of Tujia, and still has a high ethical value in the contemporary society.

1. Introduction

The Tujia nationality is a nation with a long history. It lives in the Wuling mountainous area adjacent to Hunan, Hubei, Chongqing and Guizhou. The special geographical environment and unique historical situation have created the unique national culture of the Tujia people. "In the Tujia area, the Tusi system was officially established from the Yuan Dynasty. From the Ming Dynasty to the early Qing Dynasty, the policy of 'cultivating the soil by the soil' was continuously improved and strengthened. After the Qing Dynasty, the period began to 'change the soil and return to the stream'. [1] Before the reform of the land, the marriage customs of the Tujia nationality have distinct national characteristics, mainly reflected in the patriarchal marriage customs and free love. After the reform of the land, the national culture of the Tujia people, especially the marriage customs, was strongly influenced by the Han culture and changed a lot.

2. Tujia Patriarchal Marriage Custom before the Change of the Soil

The patriarchal marriage customs mainly include marriage customs such as "bone marriage", "sitting on the bed" and "filling the house". In the Eighth Year of Yongzheng, Yongshun Zhifu Yuan Chengcun said in the "details of the detailed leather toast": "Bone species, the bed is a vulgar, urgently prohibited to be weathered. Also the old custom of the toast, the daughter of the aunt must marry the son of the son, the name Bone species, regardless of the size of the year, actually have a female aunt who is more than ten years old, and must wait for the son of the family to establish a marriage match, and have a clear understanding of the law, and should also punish the rod. After the death, the younger brothers and brothers, the law should be heavy, and the vulgarity of the soil is completely ignored, and it should be strictly prohibited as usual." [2] Emperor Qianlong of the 7th year of Emperor Qianlong issued the decree "The Four Articles of the Ban": "I. Forbidden to take bones. Yongshun people are accustomed to learning, where the sisters are married to the people, the niece of the niece, and the mother of the ancestors, etc., must ask for bones, or silver money cloth, or livestock rice, to sigh their desires, and then Marry." " Law: brothers died, the brothers who died to accept the brothers, should be sinned; there are brothers and sisters, uncles, sons and sisters of the wife, the theory of the system According to the conviction of the name of the conviction, the rods

and even the shackles." [3] Qing Dynasty "Longshan County", sixteen volumes contained: "Tu people ... or more women, but a wife and a wife, and the daughters do not marry, that is, "return bones." [4] in the "Hefeng State" Qianlong version of Mao Junde "Wen", Guangxu "Guzhang Ping Hall In the "Volume 10", Qianlong "Yongshun County" volume and other historical documents also recorded marriage customs such as "bone marriage", "bed", "filling the house", etc. It can be seen that before the change of land, the soil the family prevails in marriages such as "bone marriage", "sitting on the bed" and "filling the house".

"Bone marriage" is also called "return bone species", it is a one-way aunt marriage. That is to say, when the daughter born to the aunt is mature and married, no matter whether or not the family has a son at this time, the first priority must be to satisfy the absolute priority of the marriage. In fact, the married aunt compensates her family. After a daughter of the aunt's family is married to the son of the family, the other daughters of the aunt's family can not marry. Only when you don't want to be married can you marry others. When marrying others, the aunt must also give the family the property as compensation to replace the "return bones." This is the saying that "auntie, reaching out; swearing at home, calling the river" [5]. If the family has a son, and the aunt has not yet given birth to a girl, he has to wait for the aunt to have a daughter; if the aunt has a daughter, and the family has not yet had a boy, he has to wait for the son to have a son. This will result in a very different age of marriage, and there will be a deformed marriage pattern of "big wife married husband" or "big husband and wife married". [6]

"Sitting on the bed" includes the following situations. After the brother's mourning, the unmarried younger brother took the marriage and called "the brother to sit in the bed." After the death of his brother, the unmarried or widowed brother also has the right to marry his sister-in-law, commonly known as "brothers sitting on the bed." In the "sitting bed" marriage, the man no longer has to pay the woman's family. If the brothers are not willing to "sit on the bed" or "can sit on the bed", then the cousins "sit on the bed", and if they are not willing to "sit on the bed", the widow can marry. The main reason why you can't "sit on the bed" is that "in the class society before the change of the land, the monogamous individual family is the main form of the Tujia family form." [7] If this brother or brother has Wife's room, at this time, my brother or younger brother can't "sit on the bed", and he or his sister may marry. "If a woman remarries after her husband's death for three years, she will get "coffin money", "supply wine", "package money", etc., and her husband's family must ask for a high "redemption money". After the husband's death for three years, the conditions for remarriage are not so restrictive, but "redemption money" is indispensable. As for how much can be negotiated with the husband's family, in the old society, the widow's remarriage can only take away her own marriage. The first line of the husband's family is not allowed to take away, that is, the children born to them are not allowed to take away. They are the people of the original husband." [8] 45-46

In the Tujia, if the woman and the wife are unfortunately killed or died for other reasons, if the woman has a sister or a sister who has not married, the man can give priority to any of them, commonly known as "transfer." If the woman dies after marriage or if she dies for it, the man can also continue to renew his unmarried sisters or cousins, commonly known as "filling the house." "After the man loses his wife, he usually finds a woman's family and a woman as a wife." [9] A woman who is "transferred" or "filled in" by the man cannot marry another person. If the man is unwilling to continue to marry the woman's sister or cousin, he can also marry another girl or widow.

3. Free Love between Tujia and Men before the Reform of the Tujia People

Before the change of the land, in addition to the above-mentioned patriarchal marriage customs, some men and women of the Tujia people can still fall in love, but free love is conditional.

Generally speaking, Tujia women can only have the right to free love after excluding the following situations. (1) "Bone marriage" cannot be achieved. Because in the Tujia people, "bone marriage" has absolute priority, and only after satisfying "bone marriage" can we talk about other marriages. Compared with the daughter of the Tujia family, only when the family is not needed can

they marry others. At this time, the daughter of the aunt can have the right to freely fall in love. (2) "Sitting on the bed" cannot be achieved. In the Tujia nationality, when a brother or cousin is unwilling to swear or be a sister, the widow can marry. (3) "Transfer" and "filling in the house" cannot be realized. Unmarried women can only marry others without being transferred to and filled in. When the man who lost his spouse does not renew his spouse's sister or cousin, at this time, the spouse's sister or cousin can freely fall in love and marry others.

As for the Tujia men, they enjoyed greater freedom in marriage and marriage before they changed their land. According to the man's family economic conditions, an unmarried or widowed adult man may choose to accept or reject a patriarchal marriage. However, the principle that young Tujia people and men need to follow is that "when a husband or wife is alive, it is impossible to 'share a husband' or 'co-wife'. Only when the husband or wife dies can the brother or sister be with the dead brother. [10]

Before the reform of the land, the Tujia people created the important way of "making songs as the medium" in the marriage custom of free love. "Tofu is grouted by plaster, paper paste lanterns rely on rafters, new wooden barrels rely on bamboo rafts, and Tujiacheng is close to singing." "Dashan chopping wood without knives, big rivers picking water without scoops, good sisters don't use media, mountain songs from the colorful bridge." [8] These lyrics fully reflect the marriage customs of the Tujia youth and men and women and the pursuit of free love. "Yongshun Fuzhi" was in the period of the toast, "Where the peasants made the stipulations, the men and women were feasible, the unfamiliar, the encounters, the men and women, the singer as the media of adultery, although the husband and wife are currently, there is no fear." [11] This kind of "song-mediated" love customs has a great relationship with the special geographical environment of the Tujia people. Most of the areas are inconvenient for transportation, and the mountain roads are difficult. The industrious Tujia people carry out planting, picking and grazing activities in the mountains every day. Long-term accustomed to the way of talking across the mountains and talking to songs. Tujia young men and women tend to work in the mountains, singing through the mountains, through each other's singing and speaking to confide in each other's voices, increase communication and understanding, and then create love and fall in love.

Young Tujia men and women also have many opportunities to interact with each other during festivals and traditional festivals. For example, the Tujia people's jumping dance activities held every month in the first month of the year, the "Picking Greens Club" held in the Ching Ming Festival in Xiangxi Yongshun and Baojing, and the "Daughter Club" held in the Tujia area in western Hubei on July 12 each year. Young men and women have a good chance to find love. In the swinging dance activity, after the folks danced, the married men and women and the underage children all left the field. The unmarried or widowed young men and women danced and danced freely. Whenever there is a festival such as a temple fair or a mountain festival, if you are satisfied with the other party, you will pour the wood leaves and sing the expressions of the folk songs, and pour each other's love. Volume 2 contains: 'Marriage does not need a sedan, carrying a new person', it is said that the bride's sleeves are tied with red and green five-color silk thread, by his brother or brother carrying or pulling to the groom's house, the wedding ceremony is also Very simple." [8] Among the Tujia people, unmarried or widowed young men and women, as long as they are recognized by the society as having the conditions for marriage, are free to choose their preferred spouse, without being condemned and discriminated by public opinion. Parents will also create conditions for the free choice of spouses.

4. An Ethical Analysis of the Tujia Legal Marriage Customs

Before the change of the land, the Tujia people prevailed in the "family marriage" of the daughter of the aunt's family. This marriage custom pursues the principle of sub-blood, and the brother-in-law marriage pursues the principle of blood relatives. They are slightly different in the degree of blood relationship, but the principle of blood is the same. "Bone marriage" not only has a deformed marriage form with a large difference in marriage age, but also belongs to a close relative marriage, which is not conducive to the growth and development of future generations. As

mentioned above, the “sitting bed” and “filling the house” will occur on the basis of the “bone marriage” marriage, and there will also be a certain proportion of close relatives.

Judging from the development of marriage ethics, "bone marriage" is the remnant form of the primitive social matriarchy. In the feudal patriarchal society, it was strongly patriarchal and compulsory, showing a strong concept of patriarchal power and matriarchy. "The root cause lies in their original worship of blood and the original understanding of blood, which is contrary to modern birth and marriage civilization." [12] Bioethicists believe that all human thoughts and behaviors are for the pursuit of human happiness. The consequences of the marriage of close relatives are the degeneration of the race, the mortality of the offspring is increased, the deformed children, dementia and some genetic diseases are present, and the incidence of certain genetic diseases is also significantly higher than that of non-close relatives. Close relatives and marriages are not "close relatives", but "harmful harm". It does not bring real happiness to human beings. Its harmfulness is quite serious and long-term. It is not only detrimental to the growth and development of the descendants of the Tujia people, but even to the survival and development of the entire nation. Although close relatives will have their own happiness, this happiness is not in line with the human ritual. Therefore, for the long-term happiness and development of human beings, it is in line with the subject of bioethics to prohibit the marriage of close relatives.

From the perspective of feminist ethics feminism, "Tujia 'sitting bed' marriage, 'filling house' marriage is the form of 'sub-blood marriage' married by close relatives of the paternal clan commune and the 'pan-familyism' rooted in the sub-blood. The group's principle is the legacy of the toast period." [13] This kind of marriage customary law not only deprives Tujia women of their love and marriage autonomy, but also limits the "remarriage rights" of Tujia women, reflecting the feudal ideology of male superiority. In this form of marriage, the Tujia woman is obviously used as a mobile property and a tool for the birth of a child to promote the incense. It is the Tujia "Tian is a private field, a woman is a female." [14] In the "sitting bed" and "filling the house" marriage, the woman does not have the freedom to choose the man's family to marry another person. She must reorganize the family with the male family members and continue to play her role to maintain the relationship between the two families. And its clan sees this as a natural thing. The traditional marriage customary law of the Tujia nationality reflects the oppression of women by the power of the tribe and the power of women, as well as the low social status of women.

5. An Ethical Analysis of Tujia's Free Love Marriage Customs

Before the reform of the land, although the Tujia people had these traditional marriage customs that were not conducive to the long-term development of their people, but in the presence of these traditional marriage customs, the Tujia people also prevailed in the "free songs as a medium" free and open mate selection method, it is The true expression of the enthusiasm of the Tujia people. Tujia young men and women, after excluding the traditional marriage customs that may be faced with “bone marriage”, “beding”, “filling the house”, often use songs as a medium to participate in festivals and traditional festivals, and to sing love songs. Express the love of both sides.

This kind of free marriage marriage is ethical, it is human. It not only shows the freedom of marriage and love of the Tujia youth, the marriage ethics and morality, but also the prominent characteristics of the Tujia social ethics. At the same time, this kind of respect for humanized marriage and love customs contributes to the stability of the Tujia family and the society. The pursuit of free love, the advocating open mind and the longing for a bright life in this kind of marriage customs have important reference significance for people's emancipation of the mind and strengthening the education of socialist ideals and beliefs, and provide a valuable culture for the construction of socialist morality.

In addition, from the perspective of marital values, before the reform of the land, the young men and women of Tujia did not have the ritual etiquette of “the life of the parents, the words of the matchmakers”, and there was no traditional ritual of “three media, six hires, and the right media”. Both sides of love are not restricted by financial factors, and they are heavy and light. When you get married, you don't pay attention to the arrangement, the bride price, etc., paying attention to the

cultivation of the feelings of both men and women and the happy life after marriage. This kind of marriage custom fully shows the excellent marriage atmosphere of the Tujia people. This has a good educational significance for some places where they are keen to climb the bride price and pay attention to the bad marriage. The family virtue consciousness and good social customs contained in the marriage customs of Tujia people's empathy and light money are important contents in the construction of socialist spiritual civilization.

From the perspective of marital ethics responsibility, the "monogamy" marriage system is the most common form of marriage in the Tujia area during the Tusi period. Young men and women form families through free love. [15] To make the family harmonious, then you must grasp the marriage the source of ethics and morality can improve the quality of the population and realize the happiness of marriage. The "monogamy" marriage system is a free marriage based on love. It promotes the harmonious development of husband and wife relationship to a certain extent, is conducive to the stability of marriage and the improvement of marriage quality, and meets the essential requirements of marriage. Therefore, it is not only the universal values of civilized society, but also has become the form of marriage generally promoted and observed by all countries in the world today.

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