

TABOOS AND INERTIA

Written by: Li Xujian

Edited by: Liu Xinwu

Translated by: China Study Center, BUTEMS

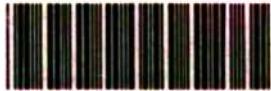


Content Introduction

As a unique interesting culture, **TABOO** is not only the rebirth of social contract, but also the shadow of human mentality. Those who believe in taboos are always so pious that this book actively dabbles in a lot of interesting folk stories. With a unique perspective and fluent words, the author discusses the origin of the simplicity of taboos, the variety of diverse styles, and the way of inheritance of various styles.

Therefore, we should guide people to put forward a **DEFENCE** net that is erratic in the world, and eliminate fear, ignorance and superstition.

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女子学院 0009503

Edited by: Liu Xinwu

Written by: Li Xujian

Associate Editor

Zhang Zhong

Zhang Chunsheng

Wang Yushu

Zhang Fengzhu

Translated by: China Study Center, BUIITEMS

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Taboo and Inertia

by Li Xujian

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General Order

It's always good to flip through a book when you have nothing to do.

There are so many books on the market these days, and we are here to join in the fun.

How is this book? As the editor-in-chief, I sell melons and praise melons, and readers and friends who want to come will not be surprised. However, I don't want to exaggerate, I just intend to say one thing or another.

Let's start with why I'm editing this series. Some readers asked: Is this Liu Xinwu of yours the same Liu Xinwu who wrote "Class Teacher"? And "Bell and Drum Tower", "Bus Aria", "The wind is over the ears", etc. Don't you write novels? Why did you edit such a set of books again? By name, right?

Below is the novelist Liu Xinwu, who compiled this set of books not by name.

I write books myself and read books written by others. When it comes to reading, I am probably the most common and representative reader: over-specialized, serious books, not too much, not too much with a clear purpose; completely meaningless.

Books that are only for entertainment and to relieve boredom and exhaustion, I occasionally flip through, but I often regret after I finish reading - a waste of time! What I like and read a lot are the books that are both interesting and informative, preferably interesting but not vulgar. The knowledge can be explained in simple terms and reliable, and the length should not be too large. After reading it, I am happy. I can still chat with my family and friends when I'm at it. After I bought the book, it is worth retaining after reading.

It happened that a group of friends in the cultural world wrote such a set of books, and recommended me to be the editor-in-chief. I read the manuscript and was full of joy, because these books belong to a category that is easy to read and really insightful. The author of each book is either a folklorist or sociologist with expertise and senior professional title who studies that number of issues, or he is a talented person who devotes himself to pondering that knowledge; the books they write, maybe some of them are more exciting, some of the topics are more popular, such as a forest, the thickness of each tree is different, but I guarantee that there will be no fake or inferior work, and they will never be

copied with a pen and scissors paste from newspapers and periodicals and other people's ready-made books.

(To be frank, there are quite a few such books on the market), so I not only gladly accept the editor's order, but also recommend this series to readers.

This is first and foremost a set of books on Chinese culture. The broad concept of culture should include all the material and spiritual products created by human society, as well as the way of life and way of thinking formed on this basis; Chinese culture not only exists in mainland China, but also in Taiwan and Hong Kong. It exists in a country like Singapore, and also in Chinese communities all over the world, so this is a big topic. We will make a big deal – we have chosen a very interesting perspective from the social customs. Looking at the titles of the twelve books in our first and second series, I believe readers can gain insight into our painstaking efforts. We do not see the small because of the small, but try to see the big because of the small, that is to say, we hope that the expert can see the doorway, and the layman is not just watching the fun.

The book is not content to list examples, or simply sprinkle a little theoretical pepper. Although each volume is not large, it constitutes a self-complete potential theoretical system, and non-professional readers do not need to ignore the theoretical system. But the underlying theoretical system has a sense of exploration, and I think readers will be happy to share with the author and editor.

We will make a big deal - we have chosen a perspective from the social customs, which is a very interesting angle, looking at the titles of these twelve books in our first and second series, I believe that readers can gain insight into our pains, we do not see the small because of the small, but try to see the big because of the small, that is, we hope that the insider can see the doorway, and the layman will not only see the excitement. Furthermore, this series of books is not content to list examples, or simply sprinkle a little theoretical pepper. Although each volume is not large, it constitutes a self-complete potential theoretical system, non-professional readers do not need to pay attention to the theoretical system, but the underlying potential theoretical system that has a sense of exploration. I think the readers will be happy to share with the author and editor the fun of this exploration.

It is not easy to pay for a book; I just hope that readers who have bought any of our books can at least understand our good intentions. Of course, we are also looking forward to the criticism and correction of our readers and friends.

Perhaps, under the care of readers and friends, we can also launch the third and fourth series... Yes, splendid China, splendid culture, gorgeous customs, endless connotations, and exploring the secrets together are endless fun, why not continue to cooperate?

We met, in between a ride and during ride, in some leisure of a stressful life.

Thank you.

You said: Good! Is it?

Liu Xinwu
January 94
Beijing Green Leaf Residence.

Exploring Chinese Cultural Customs

Series (Volume II)

Empress and concubines	Men Kui
Folk Religion and Association	Pu Wenqi
Taboos and Inertia	Li Xujian
Feet and falp	Zhang Zhong
The old and the young	Jiao Jingyi
Yi Learning and Divination	Sun Waizhu

Editor in Charge: Cai Xiang

Cover Design: Yue Jianyi

Translated by: China Study Center, BUIEMS

Written by
Li Xujian



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Exploring Chinese Cultural Customs

Series (Volume I)

Sexual Mystery in China

Widows in China

Ghosts of China

China's Merry and Talented Women

Feng Shui in China

Soft humor in China

Editor in chief: Liu Xinwu

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Zhang Chunsheng
Wang Yushu
Zhang Fengzhu

Editor in Charge: Cai Xiang

Cover Design: Yue Jianyi

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Interesting Forbidden Mystery

(1) A mysterious web that flickers in the world

At the beginning of this book, for some reason, I remembered the spider and its web. With its innate wisdom and body essence, the spider dwelling in the cobweb expands the living space and improves the living ability. Needless to say, scientists are awestruck by this octagonal net. Spiders, on the other hand, are cautious and involuntary. He was so stagnant in the nooks and branches of trees due to the neatly made web that he was no longer labelled a spider if he left the web. This relationship between spiders and webs is analogous to the one between people and their taboos.

Taboo is an interesting belief and practice of human beings and a mysterious and negative spiritual defence phenomenon. Like an invisible net, it strays around people and wanders among the nations of the world.

Simply say you. When you are still restless in the mother's womb, you are living in both a visible womb and an invisible web of Taboos. Your mother generally enjoys eating rabbit meat, but in order to save you from becoming a "crazy mouth," she refuses to eat it no matter how hungry you are; your mother, who used to be extremely easy-going and joyful, is now scared of sitting by a breastfeeding person's bedside. Because you are concerned that the milk you desire will be sucked by other babies...

Many taboos follow you when you fall to the ground; whether you like blue or not, the urine must be blue in order to "stop you" and not be "taken away" by ill and hungry spirits. There are numerous troubles for cooking long noodles, but the noodles of the full moon must be as long as possible in order to make you live a long life. When you were a year old, you raised your hand joyously and inadvertently grasped a small mirror, but your father, mother, grandfather, and grandmother stated you had always adored beauty. If you catch rouge and the like, you will be frightened that you will become a womanizer in the future like Jia Zhengkui in "A Dream of the Red Mansion" and Jia Baoyu. In fact, what does "grabbing the week" have to do with the fate of life? When you grow up and get married in the future, you have to choose "double days" to get married, let

the bride enter the house first with her left leg, and so on. However, everyone, including you, must embrace this habit, this consciousness, and exist in this invisible web of taboos.

Taboo is a primordial and archaic cultural phenomena that is not new to present. The "avoidance of needles" practiced by Egyptian women, for example, is strongly tied to ancient mythology. The number "thirteen," which Europeans and Americans despise, is also linked to Judas' betrayal of Jesus over a thousand years ago. There are accounts in the chronicles of the Qin and Han Dynasties of our country's forbidden "broom star." As a result, while taboos are a part of traditional society, what they leave behind are more naive footprints in the early stages of human cognition, which condense the psyche, aspirations, and fantasies of "the beginning of man". It has played a role in the progress of mankind, and should be considered part of the accumulation of human culture.

What is even more interesting is that the taboos that have been passed down to this day and their meanings, in the eyes of people who know some scientific knowledge, often think that they are not only bizarre, but also ridiculous; or when they understand some background and connotations, they feel that the mystery is unpredictable and difficult to understand. But people who believe in taboos are always so pious and active, almost consciously letting the web of taboo bind their body and mind. Whether it is marriage, childbirth, farming, hunting, eating or dressing, there are taboos. Even in which direction to go to sleep, and when to have sexual intercourse, they control themselves according to the taboo requirements.

There are so many forms of taboos, innumerable, miscellaneous, and strange. Sometimes the same content of life has many different taboos in different countries, different nationalities, and different regions. Take the taboo of the Chinese New Year, foreign countries are different from China. Austrians cannot eat shrimp on New Year's Eve, thinking that eating shrimp will make the next year retreat. They think that it is auspicious to see the chimney cleaner on the New Year's morning. The British believe that whether the New Year is auspicious or not depends on the first person to visit the house as a guest. If the person is kind, happy, and rich, he will have good luck; if a vicious or poor person comes, he will be unlucky. In Scotland, if the first guest of the New Year is a woman with blonde hair, it is considered a bad luck; if the visitor is a man with black hair, it is a sign of good luck in the coming year. Therefore, at the beginning of the New Year, black-haired men often go to various homes to celebrate the New Year. Hungarians do not eat poultry dishes on the New Year's Eve. They believe that after eating poultry, the luck will fly away.

Not only do different ethnic groups have different taboos, but different regions of the same

ethnic group also have different taboos. Taking the New Year as an example, both belong to Zhuang people in China, but in different regions, taboos are also different. For example, don't eat meat on the first day of New Year; or do not eat meat during the day on the first day of the New Year; and it is also forbidden to dry clothes at the gate. On this day, it is forbidden to sweep the floor, fearing the financial outflow; do not borrow things, for fear of bankruptcy. These taboos are common to many parts of the Zhuang people. On the first day of the first lunar month, it is forbidden to scoop rice, chop wood, and comb women's hair, for fear of disaster, and this taboo is only found in a few parts of the Zhuang ethnic group. The strangest thing is that at the beginning of the Lunar New Year, a quasi-people call each other "fish", not as a title, but to avoid evil spirits. This taboo is only found in the Maolin area of Zhuang ethnicity.

It is not difficult to comprehend the occurrence of distinct taboos in different areas or different places. As the Chinese proverb states: “十里不同风，百里不同俗” “Every ten miles are different winds, and a hundred miles are different customs”. The natural and social environment are distinct, as are people's production methods, lifestyles, and cultural accumulations, thus there must be different taboos.

However, different ethnic groups that are far apart may also have the same taboo folk customs. For example, Taiwan and Guangxi in our country have a very similar thing in the birth taboo. Among the Zhuang people in Guangxi, when a wife is pregnant, she is not allowed to rummage through boxes or cabinets in her room, nor to drive nails, nor to turn over the roof tiles of her living room. In the "Ryukyu Immigrant Village" in Nanfangao, northern Taiwan, when building a house, if there are pregnant women in the home, the roof is not covered, and the roof will be remodeled after the birth. This is an ancient custom, which is still maintained today. (Kokubunzhi: “Taiwan Folklore”). The Kachin people in Myanmar are far apart from the Tujia people in Changyang, Hubei, my country, but they are very similar in the taboos on women. Men of the Kachin ethnic group in Myanmar often do not walk under the stairs, and when a woman is upstairs, they are strictly forbidden to enter the lower floor of the building, because they believe that a man must never be lower than a woman. In the area of Changyang, Hubei, if there are men downstairs, women cannot go upstairs, because they are afraid of defilement of men. Yan'an, Shaanxi, my country is farther from the Kachin people in Myanmar, but the taboos on human heads are the same. "Yan'an people regard the head as a sacred and inviolable territory, especially women, and they are not allowed to touch men's heads ("Jin Ting ": Yan'an Fengtu Ji)". Myanmar Kachin people believe that the head cannot be touched, and

even the turban cannot be played with casually. If someone touches his head or plays with his turban, it will be considered a great insult to him, and he will even fight with you.

What brought forth these aliens with identical taboos? One possibility is that the taboos of this location will spread to other locations if the opportunity arises. However, in ancient times, transportation was inconvenient, communication was difficult, information transfer was tough, and long-distance transmission of taboo folk practices was difficult. Then there could be another reason, which is that no matter how different the objective environment is, or how different ethnic languages are, people may have roughly similar life experiences in similar life practices, and when people's minds recognize the objective world, there will be similar life experiences. A common way of thinking (including absurd ways of thinking) and similar results (including absurd results) may thus independently produce similar taboos in different races and places, regardless of whether the specific matters and forms of taboos are the same or different among people of all races, but there is no doubt that belief in taboos was once a common spiritual phenomenon of mankind. Today, artificial earth satellites not only travel in space, but also return to Earth, and spacecraft not only land on the moon, but even fly to other planets. Although the number of people who believe in taboos has decreased significantly, the breadth of taboos has gradually shrunk, the taboo notion of piety has clearly vanished, yet the weird figure of taboo has not totally receded. It still lingers in China's distant rural parts, it roams the rich capitals of China, it wanders the world, and new taboos emerge.

It is precisely because taboo folklore is so common that we have become interested in it for so long. What is the nature of taboo? How did the taboo come about? How is it passed down? How does it exist? How positive and negative is it? What is its future? These are the questions that this book intends to explore.

(2) The phantom that never fades away

If we investigate the history of taboo folklore, we will find that it is an ancient phantom that has existed in the world for a long time. After a specific taboo is formed, it acquires tenacious vitality, and spreads not just horizontally to a certain group of people, but also passes down vertically from generation to generation. As early as in human childhood, human beings were weak, ignorant, and fearful in the midst of the universe, and they found taboos as companions. Taboo accompanies people

like shadows for hundreds, thousands of years, even from the dawn of humanity to the present age of civilization. Humans use natural fire and friction to create fire. This is a very ancient tradition. Humans' veneration of fire and their taboos against fire have long been existed. Fire superstition and taboo are still prevalent in some sections of our country. After every fire, the Wa people in Ximeng, Yunnan Province hold a ceremony of "sending the fire ghosts". The wizards go to each house to extinguish the fire in the fire pond, take the charcoal into the bag, throw it into the river, and then return to the village to use the original method of drilling and sawing wood. Take another fire. Someone asked someone to perform this primitive fire-making method in a Wa village in 1965. When making fire in this way, there are some taboos, such as not being able to be held indoors and so on. They believe that if the fire is made by friction in the room, fire will occur again ("Anthropological Research·The Primitive Fire-making Method of Yunnan Minorities"). The ancient firelight has revealed the shadow of people's taboos on fire, and the modern firelight can also illuminate the shadow of people's taboos on fire. Isn't this an interesting and thought-provoking question? Both China and foreign countries have taboos on May, the 5th or Friday, which are taboos after the abstract thinking of human beings has developed quite a bit, and they have been passed down for a long time.

People in China avoid May, which originated in the Qin Dynasty and expanded to the Sui Dynasty, and is still in use after seven or eight hundred years. "The common saying goes to the official in May, and it will not be moved," Ying Shao said in the "Customs Tongyi" during the Eastern Han Dynasty. "Building a house in May will make you bald," and other taboos such as avoiding exposing beds in May were documented. "May is popularly recognized as the bad month, and there are many taboos," Zong Yi's "Jing Chu Sui Shi Ji" said in the Northern and Southern Dynasties. Avoid displaying beds, suggesting seats, and constructing dwellings." Du Gongzhan, a Sui Dynasty official, remarked on this book, saying: "'Xinye Yu was exposed to the dinner in May, and suddenly saw a child die on the banquet, Russia lost him, and then the real child died,' says 'Yiyuan." Or perhaps it began here. Or ask Dong Xun, who replied, I don't come to the house in May.' If people go to the house in May to witness a shadow, their souls will vanish.' Xun responded: "Gai Qin Shi Huang achieved it on his own. The ban in summer is not allowed, and the Han and Wei have not altered. These records show that after the May taboo became a folk custom, it was transmitted down for at least almost a thousand years.

For a long time, the traditional Chinese folk custom of avoiding people born on May 5th has also been practised. Shang Binghe's "Research on Social Customs and Things of the Past Dynasties":

"Gu Ji was born on the fifth day of the fifth month": ""Historical Records: Lord Mengchang's Biography": Tian Ying had a poor concubine and a son named Wen, who was born on May 5, according to the text. Don't pick up his mum. His mother steals and then bears him. When his brother recognizes his son in the infant, his mother becomes enraged. Wen Dun first asked, 'Why didn't you lift the infant in May?' Infant: 'The child of May grows up with the same family, which is not good for his parents.' 'Is life regulated by heaven?' the text said. Is it organized by family? Must be commanded by the household, then you can lift your ears to see who is coming!' Wang Feng took the fifth month of "Xijing Miscellaneous Notes." If he was born on the fifth day, his father refused to nurture him, stating, 'It is a common proverb to take five days, and if it grows up in the household, it will hurt oneself, otherwise it will harm the parents.' It's not menacing.' I then picked it up. Hu Guang, originally Huang, was born on May 5th. His parents placed them in an urn and let them flow in the rivers and lakes. Hu Gong adopted it and reared it as his own son before entering the stage. Wang Zhen'e was born on May 5th, and his parents intended to abandon him. 'Xi Tianwen was born on this day as Qi's prime minister, and this child will prosper my ancestors,' remarked Zu Meng. Ji Mai was born on the fifth day of the fifth month and was abandoned by his parents. This taboo has existed from the Zhou Dynasty to the Six Dynasties. It declined until the Tang Dynasty. "Book of Tang Cui Xinming Biography": Born in the midst of the fifth day of the fifth month, his father requested accountability from the Taishi. Don't kill him if there are still uncertainties. In addition, "Gui Xin Miscellaneous": Song Huizong was born on the fifth day of the fifth month, but it was shifted to the tenth day of October due to taboos, which is Tianning Festival. It is forbidden since it is a Song Dynasty trend." According to this series of sources, the folk custom of avoiding birth on the fifth day of the fifth month began in the Zhou Dynasty and was still in use by the time of Emperor Huizong of the Song Dynasty after around 1,780 years. Despite the fact that facts have broken it multiple times in the middle, people remain doubtful and refuse to leave this taboo. You may see the prohibited phantom's tenacity.

Interestingly, there are also taboos on the fifth day and the month of May in foreign countries. Ms. Kirks, a member of the British Folklore Society, said in the preface to "A Brief Commentary on Folklore": "We, like Weiqier, believe in that not all days are auspicious. He said in his carefully managed calendar of good and bad days, 'The fifth day is to be avoided, this is the birthday of the dreaded Orkos and Nemesis, the goddess of vengeance'". "Ovette knew that the month of May was not conducive to marriage, and the first row in The Times reminds us that this idea has been passed

down for eighteen centuries. The Romans took a religious stand against May Get married, because Lee Moraria's funeral was held in May." This quote tells us that May and the Fifth are taboo abroad, and have been followed for eighteen centuries.

Foreigners also have the custom of avoiding Friday. "Friday is considered a bad day among the Christian people because of the day Jesus crucified," Kirks said. "You can't even trim your nails on Friday, and if any work starts on that day, you can't do it on Friday. I hope it develops. An apartment owner living in Macclesfield one Friday, caught her maid cutting her nails and took the scissors out of her hand, shouting: I told you to come here from the ghetto Do you want to cut your nails on Friday and bring your anger into this room?" Here is the reason why the folk custom of avoiding Friday is because Jesus, who was born in the first year of AD, died on Friday. Then, we can calculate that this taboo folk custom formed after the death of Jesus has been passed down for nearly two thousand years.

The above-mentioned taboos in China and abroad have repeatedly proved to us that taboo folk customs are often passed down for a long time, and the phantoms of taboos are reluctant to say goodbye to people.

When we think about this, we naturally wonder why folk taboos spread so widely in the region and so long back in time. Let us address this separately later.

(3) Reflection in literature

Literary works should reflect social life and represent the subjective world of people. Therefore, it must involve the folklores existing in social life, including taboo folklore and taboo concepts. At the same time, the writer's description of some folk taboos also adds authenticity, interest, and vividness to the work, and even plays a certain role in highlighting the personality of the characters and expressing the theme of the work and the author's ideological inclination.

In China's earliest poetry collection, the Book of Songs, there are folk songs and verses about the taboo finger rainbow. "Wongfeng" wrote: "In the east, Mo Zhi dares to point out."

It's about the rainbow that appears in the eastern sky, and people don't dare to finger it. Regardless of the role of these two lines in the whole poem, it only records the taboos of people on rainbows at that time, which reflects the authenticity of people's worship of nature and the

authenticity of the times. If it is written that modern people avoid pointing to the rainbow, I am afraid it will not be as true as the time that people in the "Book of Songs" write about avoiding pointing to the rainbow. Why didn't people at that time dare to point to the rainbow? Probably because of the awe of the mysterious rainbow. The seven colors of the rainbow are so beautiful, it appears so suddenly, and disappears without a trace in an instant. This naturally produces a sense of mystery among the ancients with pantheistic beliefs: What kind of fetish is it? Finger it, what should I do if I anger it? This is probably the psychology of people at that time taboo pointing to the rainbow.

In "Jin Ping Mei", when writing about the funeral of the child Guan Ge'er after his death, he wrote a paragraph of funeral taboos at that time. That Xu Yinyang read "Secretary of Yin and Yang", and according to the date of birth and death of Guan Ge'er, he said that he had committed the taboo of "heaven and earth spring", so "the family should avoid crying, and relatives should avoid it. Don't avoid it. When the corpse is entombed, the snake, dragon, mouse and rabbit will be born to four people, and it will be auspicious to avoid it." And from the black book to check when and when to bury, so that "the family life will not be violated". Chapter 42 of "A Dream of Red Mansions" contains a description of the taboos of childbirth at that time. Wang Xifeng told Grandma Liu about Sister Qiao's birthday, "It's not a good day to raise her: it happened to be the seventh day of the seventh lunar month." Why is it taboo to have children on July 7? Because the fifteenth day of the seventh month is the Ghost Festival, superstition believes that ghosts are often reborn in the world from the first to the fifteenth day of the seventh month. The descriptions of these two taboo folk customs not only recorded the ancient cultural accumulation in people's hearts, but also enhanced the authenticity of life and the authenticity of details in the novel.

From some folktales that reflect taboo folklore, we see the ingenuity and wisdom of the lower classes. For example, there is a passage in "The Story of a Smart Girl" that avoids the names of elders. It happened that Zhang Laojiu and Li Laojiu came to Wang Laojiu's third daughter-in-law and said, "I am Zhang Laojiu in Dongzhuang, and he is Li Laojiu in Xizhuang. Today my family made a basket of leek dumplings and a pot of old shochu. Come and invite the eldest brother Wang Laojiu, and the three of them will drink happy wine together." After the third daughter-in-law waited for the father-in-law to come back, she told the father-in-law, "There is Zhang Sansan in Dongzhuang, Li Siwu in Xizhuang, and Zhang's family packs a drawer of steamed dumplings. The stuffing of flat-leaf vegetables, please go to the father-in-law and your old man to drink a few cups." This clever daughter-in-law cleverly avoided the sound of "nine", which made the old man very happy. This story

focuses on the performance and praise of the ingenuity of ordinary folk women through the shrewdness and avoidance of the title of the elders. Some folklore about the origin of a certain taboo record the materialistic thinking of the people on traditional culture, and also reflect the wisdom of the people. For example, the "Legend of Vegetarianism on the "Duan" Festival", which was circulated in the Shui people, clearly describes that in order to commemorate the distant ancestor who fell to his death because he took bacon from upstairs to entertain his younger generation, he avoided meat on Duan Ri. At the same time, this story also shows the people's evaluation and praise of the traditional virtue of respecting the old and loving the young. Why don't Sichuan people hunt cuckoos? "The legend tells that the cuckoo bird is a virtuous and loving emperor Wangdi. People respect and love people like Wangdi, so they don't fight cuckoos. This clearly expresses the moral evaluation and good wishes of the people. The Manchu "The Story of the Righteous Dog" said that the Manchus avoided eating dog meat because a dog died for the savior. This legend also expresses the people's love and hatred and moral values (see Yang Ke's "Chinese Custom Stories Collection"). Although these legends about the origin of taboos explain the accidental causes of some taboos, they also embody people's love and hate, moral aspirations, and ideal sentiments. This also shows that not all taboo phenomena are products of superstition and ignorance, and not all taboo meanings are naive interpretations and mysterious attachments to the complex world, but it should be seen that some taboos also condense people's beliefs about life. Unique understanding and deep moral evaluation.

There are many humorous people in our country. In those folk jokes about taboos, they not only express their critical attitude towards taboos, but also their allegorical talents. As the joke in "No Official Affairs" says, Huizhou people are very resentful when they have been involved in official affairs year after year. On New Year's Eve, the father and son said, "Tomorrow and New Year's Day, we should each say an auspicious word, wishing you good luck in the coming year, and how about not messing with official affairs?" Said, "There is little bad luck." The second son said, "You must not fight in official affairs." There are three lines of eleven characters in total, and a long strip is written and pasted in the middle hall, which is recited by people to obtain auspiciousness. Early in the morning, my son-in-law came to pay New Year's greetings, and when he saw this article posted on the wall, he divided it into two sentences: "This year is very unlucky, and I must play official affairs." ("Smile well").

Although this joke is prompted under the title that it is "laughing and saying bad things", it is actually "mocking at the believers of taboos."

There is also a joke about "Auspiciousness", which also satirizes people who believe in taboos. The joke goes: A rich man built a new house. In order to ask for auspiciousness, he asked his servants to invite a few people to congratulate the new house and say a few auspicious words. Four people came, one surnamed Zhao. The rich man asked, "Is it the photo of the 'Lucky Star Gao Zhao'?" "No, it's the disappearing word that goes to three points of water, plus another word that escapes." The second surname is Chang.

"But is it long standing?" "No, it's the head of the pawnshop, with a hanging character under it." The third surname was Qu. "Sir, is it the song of 'High Song Praises for Peace'?" "No, I add a word for funeral under the word for corpse." The fourth surname is Jiang. Could it be the border of "Longevity without borders"?" "No, my surname Jiang is written with the characters "Wang Ba" upside down, with a female character for "male, robber and female prostitute." The rich man scolded the servant that he should not invite these people, but the servant added fuel to the fire and said, "They all look like each other." It's like a dead parent going to a funeral, can I stop it?" In this joke, because the irony is about a rich man who believes in the taboo, it not only denies the taboo, but also expresses the hatred of the class. The joke "Avoidance" uses the allegorical method of reversion to criticize those who believe in taboos. There is a joke saying: One person is too much to avoid, there are celebrations at home, everything is still red, and there are passengers who ride on white horses, and they are not allowed to enter the stable. There was a young man who was good at making jokes and approached with a red face, and the master was surprised. Sheng said: "Knowing that Weng is evil, I dare not take the blame for nothing." The whole audience laughed, and the owner was ashamed and changed it. While denying the taboos of superstition, this joke also directly praised the people who are good at satire and humor.

Writers often play a role in highlighting characters' charismas through taboo descriptions in novels. Since taboos are restrictions on people's words and deeds, two opposite types of characters can be shown when writing characters through taboos in novels, namely those who take a contempt for taboos, and those who have a rebellious character; those who follow taboos Attitude characters tend to be submissive, easygoing characters. In the 20 episodes of "A Dream of Red Mansions", Baoyu and Daiyu's attitude towards the word "death" in the first month of the month can be seen from the difference in their personalities. Baoyu said that in the first lunar month, one should not say "dead" and "live". Daiyu said, "I said, 'Death! I'll die soon!'" From this we can see that Daiyu is more rebellious than Baoyu. Baoyu has class inertia, and is somewhat "dareless" towards feudal ethics and

sage teachings. Don't be embarrassed, I have to listen to a few words from him." In four episodes of "Water Margin", Lu Zhishen despised the "five precepts" in the Wutai Mountain Temple, first breaking the alcohol prohibition, and then messing with the rules." This act of disregarding religious taboos and folk taboos highlights Lu Zhishen's rebellious character. In "Romance of the Kingdom", Zhuge Liang believed in certain taboos. "Don't blunder and talk nonsense", avoid the main light going out when the star is Wuzhangyuan. This is consistent with his obedient character of "doing his best" for the revival of the Han Dynasty, and Cao Cao's act of cutting down the big pear tree in person in order to build the first hall, despite the dissuasion of "the village elders" and breaking the taboo, is also in line with his rebellion character fit. Of course, this analysis is by no means a simple amalgamation of complex characters, but rather points out some of their character manifestations in taboos.

Taboo descriptions in literary works also express the author's critical attitude. Lu Xun's criticism of women's taboos in his novel "Blessing" has reached a considerable depth.

In China's feudal society, women were subject to multiple oppressions by political power, clan power, husband's power, and theocratic power. The fate of Mrs. Xianglin was exactly like this. She not only suffered the hardships suffered by ordinary women, but also because she was a widow, she was forbidden to participate in the activities of worshipping the gods and ancestors in the house of the fourth master of Lu, and because she violated the taboo of widow remarriage. He was mentally tortured and had to donate money to the land temple to donate the threshold. Even after donating the threshold, he was not relieved. He was still regarded as an "ominous person" and could not even be a long-term worker. He finally became a beggar, desperate and died tragically. Therefore, we believe that the taboo on widows is an important reason for the tragedy of Xianglinsao. Lu Xun's image of Mrs. Xianglin was not only a profound exposure and ruthless criticism of class oppression and exploitation in feudal society, but also a blood and tearful indictment and thorough criticism of superstition and taboos.

There are also examples of description and criticism of superstition taboos in contemporary root-seeking novels, which will not be described in detail here. We can get some enlightenment from the description and denial of superstition and taboo in literary works.

2

The Nature of Taboo Folklore

(1) From terror to self-restraint

Phenomenon is the guide to find the essence. Let us explore the constitutive factors and essential characteristics of taboo through myriad taboo phenomena.

What is taboo? Freud defined it in terms of taboo objects. He said: "'Tabu (' means taboo), as far as we can see, it represents two different meanings. First, 'sublime', 'sacred', on the other hand, 'mystical', 'dangerous', 'prohibited', 'unclean'... tapho means something that is restricted or forbidden and untouchable. What we usually call a 'holy man' or thing' is somewhat the same as 'tapho' in the sense." That is to say, the object of taboo includes two aspects: sacred, mysterious, and unclean or dangerous. Taboos against sacred and mysterious things generally refer to taboos against gods in nature and religious gods; taboos against mysterious celestial bodies, strange mountains, rocks, ancient trees, etc.; taboos against emperors, ancestors, elders, and patriarchs. Taboo etc. Taboos against unclean and dangerous things are generally taboos against ghosts; taboos against unclean things, unfortunate people, and sexual incest; all things of disaster, taboos of words and deeds, etc. People are always afraid of these taboo objects: they are worried that sacred and mysterious objects will befall people, and fear that unclean and dangerous things will cause calamity.

However, it is not comprehensive to answer the question of what is taboo only from the object of taboo. Let's look at the British Fraser's definition of taboo. In his book "The Golden Bough," he said of the principle of taboo: "If the consequences of a particular act would be unpleasant and dangerous to him, he would naturally be very careful not to act in that way, lest he suffer such consequences. In other words, he does not do things that he wrongly believes will bring disaster based on his wrong understanding of cause and effect. In short, subject himself to taboos. In this way taboos become in the application of witchcraft Negative application. Positive witchcraft or sorcery says: 'Do this and something will happen'; while negative witchcraft or taboo says: ' don't do this, lest something happen'." Again": If that supposed misfortune must follow the taboo, then the taboo would not be a taboo, but a maxim to do good, or a common sense. 'Don't put your hands in the fire', the

phrase "It's not a taboo, but just a common sense. Because if this kind of behavior is not prohibited, it will inevitably lead to real consequences, not an imaginary misfortune." Fraser explained the concept of taboo in this way to be more comprehensive. , he summed up the three factors contained in the taboo phenomenon. The three factors that constitute each taboo phenomenon are: the subject (person) practicing the taboo, the object of the taboo at a certain time and place, the purpose of the taboo (to avoid thinking) the unfortunate outcome of the elephant). These three factors, arranged together, can be regarded as a taboo formula. Let us give a few examples to confirm this formula:

"People in England now teach children to respect the moon but not point at it with their hands, and to respect the stars but not count it. The first time they see the new moon, they must bow and salute, but if there is a glass, it is considered a bad omen. It is considered to report death" (Fang Jisheng: "Introduction to Folklore").

"Anyone among the Maori who has handled a corpse and helped send it to a cemetery, or touched the bones of a dead person, has to cut all contact with almost everyone. He must not enter anyone's house, and must not come into contact with anyone or anything, otherwise he is in contact with any person or thing will be disturbed by the ghost. He can't even touch the food with his hands, the food becomes unclean as soon as it is touched by his hands, and no one else can touch it (" Fraser, "The Golden Bough").

Almost all of these examples are structured in this way: a certain person cannot do something, or there is a certain danger. Of course, when we usually talk to discourage others from doing something, we often omit the subject ("person" or personal pronoun) at the front, and the latter "otherwise there will be some kind of danger" are often reluctant to say it clearly, and only say what should be prohibited in the middle. Matter "what can't be done". Therefore, some taboos are even more incomprehensible, like being shrouded in a mysterious mist.

Now we can generally say that taboo is the restriction or self-avoidance of a certain person, thing, word or deed in order to avoid the disaster caused by some imaginary supernatural power or dangerous thing. From many cases of taboos, we can see one thing in common, that is, taboos are surrounded by a supernatural atmosphere of terror and danger, and the subjects who practice taboos have a very heavy mentality of terror. They are in awe of supernatural powers that no one has ever seen or experienced, fearing that gods, ghosts and ancestors will bring disasters to them, and fear that demons and plagues will trouble them.

There are also different theories about the nature of taboos. Freud insisted on external coercion. He said: "I would like to make a general statement of the nature of taboos and the results

of compulsive prohibitions in psychosis. Taboos are imposed by outsiders (by some authority) in response to certain strong human desires instead of the original prohibition." Cassirer said with inner fear. He believes that "the essence of taboo is to say something is dangerous without relying on experience." We believe that Cassirer's statement is in line with the reality of most taboos, which are people's perceptions of supernatural powers and mystical, a reflection of the horror of dangerous things. On the basis of this kind of terror, people take passive defense measures of evasion, conservatism, isolation, self-restraint, and self-comfort. As Japanese folklorist Goto Xingshan said, "Taboo is to prepare in advance to avoid certain ominous things. For example, in the case of possible danger, try to prevent it from happening. It can be said to be a negative countermeasure."

Imaginary dangers, terrifying psychology and self-limitation, passive defenses, these are the essential characteristics of taboo.

In this way, we summarize the essential meaning of taboo or taboo folklore. There are two characteristics: First, it emphasizes the autonomy of the subject of the taboo. Belief taboos are not like believing in religion, which completely surrenders and bows at the feet of supernatural forces and dangerous things, but keeps them at a distance that is, through self-limitation and taking active psychological precautions to eliminate the tension in the heart. The second is to emphasize the utilitarian nature of taboos. Taboos are self-defense measures that people take in advance psychologically, verbally and deeds for their own utilitarian purposes, which can reflect a certain self-confidence in people's self-strength. Although there is a fear of supernatural forces and dangerous things, and it cannot directly affect the conditions of external things, it is still better to adjust the fluctuations of the subjective world through taboos, relieve the mental burden by self, and restore oneself to a state of peace of mind and ease.

Of course, people's autonomy and self-confidence in the taboo cannot hide the absurdity of the taboo. Because the forbidden objects of superstition, such as gods, ghosts, and other mysterious powers, are all imagined by people, and are themselves phantoms, so the purpose of the forbidden is also false. For example, the taboo against ghosts is such a taboo in Dingxiang County, Shanxi. During the Qingming Festival and two days before and after, "you cannot wash your clothes, and whoever violates it will be tricked by ghosts." After the funeral, "On the way home, it is strictly forbidden to look back, for fear of seeing the shadow of the dead soul in the underworld, which will hinder the movement of the dead soul, and at the same time, for fear of the dead soul following the body (see Figure on page 18). What are the taboos like this? What is the scientific basis? No. There are

no ghosts at all, and no ghosts will catch up. It's just that people create illusions and frighten themselves. On the other hand, because the connection between the object of the taboo and the result of the taboo does not constitute a realistic causal connection, it is a connection that is irrelevant, which also determines the absurdity and absurdity of the taboo folklore. For example, in the past, some people of the Zhuang ethnic group "did not encounter women when they went out to do business. They had to turn back immediately and go back another day, otherwise they would lose money." On the other hand, in Chungli, Taiwan, "people who go out to work will never go out to work that day as long as they hear the crow's cry." Here, there is no causal link between women's small

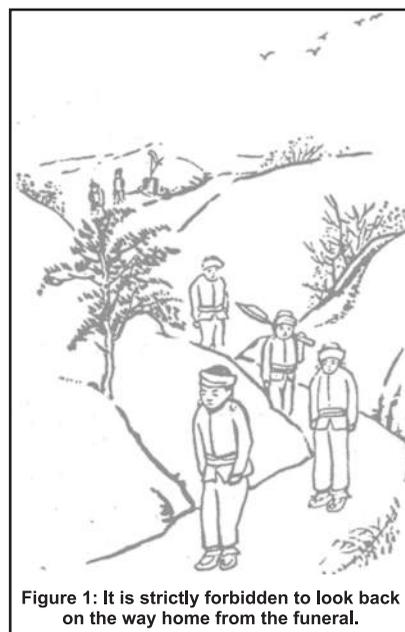


Figure 1: It is strictly forbidden to look back on the way home from the funeral.

solution and loss of business, and between crows and whether they go out smoothly or not. Doing so can only be done by self-avoidance of unlucky things, expressing a hope, and used to soothe the heart that is afraid of going out and encountering risks. If you see a piece of gold on the road, even if the sky is full of crows, a person who wants to make a fortune will never "turn back immediately". The thought processes that make up taboo ideas have the following characteristics:

The first is to adopt erroneous associative ideas, through human imagination and fantasy, to humanize and deify the natural world other than human beings, to ghost the dead, to imagine supernatural gods, ghosts, and elves, and then imagine them to have the same existence as human beings. There are good and evil, sometimes good and sometimes evil, but they are very afraid of their evil side, and they are supposed to be the hostile forces of human beings. If people violate them, they may bring disaster to human beings. Therefore, people should avoid them, isolate them, and guard against them from their own sight, hearing, words, and actions, anytime, anywhere or at a certain time and place. This forms taboo concepts of gods, ghosts, and ancestors.

The second is the wrong application of causality. Adopt an illogical way of thinking, think that there is a causal connection between "events that are close in time", regard accidental coincidence as an inevitable causal connection, and regard the novelty that appears first as the cause of misfortune or blessing that appears later. The French scholar Lévi Briul once quoted a taboo on hats by the natives of Landin in the Lower Congo in his "Original Thinking", which can illustrate this

point. "In Landin, a drought was blamed on the missionaries wearing a special kind of hat during their prayers: the natives said it prevented the rain, and they shouted for the missionaries to leave their country... The missionaries showed the native leaders their plantations, and told them to notice that their own crops were dying because of lack of water. Can it be assumed that the missionaries were willing to ruin their harvests? However, nothing could convince them. The natives, their commotion did not subside until it rained heavily." How could the new hat be the cause of the drought? Of course this is not in line with the laws of logical thinking. Yet this is precisely a feature of the composition of the original taboo idea. Therefore, many taboo phenomena are difficult for us to understand.

The third is to adopt the law of similarity in form, one-sidedly exaggerate a certain similarity on the surface of two things, and make an analogy, which constitutes a taboo according to the witchcraft principles of "similar to each other" and "same can lead to the same". For example, when it comes to indoor furniture, it is forbidden to stand the cabinet facing the bed, saying it is unlucky. Why? It may be that the standing cabinet is similar to the coffin. The person lying on the bed is reflected in the glass door of the vertical cabinet, as if the person is lying in the vertical cabinet, that is, it is like lying in the coffin. People entering the coffin are of course unlucky. In fact, how can the cabinet be associated with the coffin?

The fourth is to associate taboos with unclean things according to the wrong principle of "contact with witchcraft" or "contamination with witchcraft". It is believed that unclean, filthy, and dangerous things can cause a fearful consequence through contact, then once "uncleanness" is forbidden, "danger and disaster" are of course also avoided. For example, Fujian used to have witchcraft folk activities of "going to the sea". The monks recited mantras and sealed pig blood, dog blood, chicken blood, cow blood, rotten sausage, and stinky cloth in a pair of wooden barrels, which is said to contain the plague ghosts in the barrels. When it was time to "go to sea", a strong young man carried the pair of wooden barrels, ran wildly to the seaside, threw the barrels into the wooden paper boat, and let the paper boat go with the tide. Pedestrians who are watching from a distance along the way all want to use the barrels "going to the sea" to ward off evil and are taboo to touch the barrel, thinking that if someone touches the barrel, "the person will die of the epidemic". Obviously people are not afraid of getting dirty, but mainly because they are afraid that supernatural and mysterious objects such as the plague ghost in the barrel will be transferred into the human body through contact. In short, the thinking logic that constitutes the taboo concept is far from the normal scientific thinking logic. Those absurd taboos are just placed on people's psychology, or because they are uneasy in their minds to get rid of.

(2) Taboo and Religion

Taboo beliefs and religious beliefs are both related and distinct. From their connection and difference, we can further see some features of taboo.

The similarities and connections between taboo beliefs and religious beliefs are first manifested in the premise of the belief that there are supernatural spirits and ghosts. Therefore, taboos can be considered "sub-religious" behaviors.

In primitive and ancient religions, polytheism was practiced on the basis of the belief in animism. These objects of worship are also objects of taboo.

In religion, nature is worshipped, such as sun god, moon god, star god, wind god, rain god, cloud god, thunder god, earth god, mountain god, river god, fire god; plant worship such as tree god, Ji god; animal worship such as pig, horses, cows, sheep, dogs, tigers, snakes, frogs, swallows; as well as Saturnalia worship, ghost worship, ancestor worship, etc. These are the objects of religious worship, and there are corresponding taboos. Let us just give some examples to prove it. For example, the Gelao people in southwest my country who worship the god of thunder do not plant rice seedlings or break ground when there is thunder on the "Cow Day" or "Horse Day". For example, on the second day of the second lunar month, the Zhuang people, who worship mountains and rivers, are not allowed to cut down trees in the mountains, and they are not allowed to defecate in the mountains. The Bouyei people believe that the hillsides belonging to the Fengshui dragon vein are not allowed to be reclaimed, and the water sources belonging to the Fengshui dragon vein cannot be used. The forests and ponds near the villages of the Dong ethnic group are considered to be related to feng shui, and they are not allowed to be cut or dug indiscriminately. In addition, for example, the Wa people of Ximeng in Yunnan believe in the god of fire, so it is forbidden to make fire indoors when a new fire is taken after a fire. They believe that with such a move indoors, fires will break out again. Worshiping plants is that trees have gods, so it is forbidden to break flowers and plants and cut them down fell trees. "Book of Rites Yueling" records that in the month of Mengchun, it is forbidden to cut down all trees; in the month of Jichun, "do not cut down mulberry"; in the month of Mengxia, "do not cut down big trees". In many areas such as Fujian and Taiwan, there is a "big tree" worship, which treats big and ancient trees with strong vitality and fertility as sacred trees. They can neither cut down nor break branches, but also burn incense for sacrifice. Among the plant taboos, there are also taboos on crops. For example, when the Shui people plant cotton and millet, they should not say anything about cotton

and millet. They believe that if these taboos are violated, they will be punished by poor harvests. These examples show that because the objects of ancient religious worship were so wide, so many taboos were left behind.

Some taboos show people's reverence for religion. In the middle Ages and modern times, the worship of gods gradually decreased and concentrated, and many taboos were also associated with these religions. Buddhism, one of the three major religions in the world, is believed by the Tibetan people. Therefore, Tibetans are forbidden to cut down trees, sing loudly, fish, hunt and kill near monasteries. This is because they are afraid of disturbing and angering the gods and Buddhas, and they are afraid of violating the Buddhist precepts.

Some taboo objects are directly derived from religious precepts, reflecting people's awareness of following religion. Islam, one of the three major religions in the world, is believed by all ethnic groups in the northwest of my country, so the taboos of the ethnic groups in the northwest are the same as some of the canons of Islam. For example, the range of dietary taboos of the Hui people is the range of fasting stipulated in the Islamic Quran. The Qur'an says, "O people, you should eat what is right and clean on the ground." It also says, "It is forbidden for you to eat dead things, blood, pig's blood, and animals slaughtered without reciting the name of Allah." Therefore, Hui people strictly abstain from eating pork, dead objects and blood. Seventeen categories of birds and beasts are also forbidden: those with violent eyes, serrated teeth, ringed beaks, hooked claws, those who eat raw meat, kill birds, cannibalize, are greedy, stingy, sexual thieves, and those who are dirty, filthy eaters, swarms, aliens, demons, humanoids, good changers", etc., all animals included in these categories are not eaten. Horses, mules, donkeys, and other flat-hoofed animals are forbidden and are not eaten. Sea cucumbers are also listed as prohibited because of their shape. Birds of prey like ostrich who eat raw, are also not eaten. There are still many taboos when Hui people slaughter cattle and sheep. Alcohol is also absolutely forbidden, because according to Islam, drinking alcohol can cause disrespect to Allah. This shows that religion has a certain influence on the formation of taboo folklore. Nevertheless, there is a clear distinction between taboo and religion.

Religions have doctrinal scriptures, such as Christianity has the "Bible", Islam has the "Quran", Buddhism has the "Buddhist Scriptures", and Taoism has the "Dao Zang". Taboos are not expressly stipulated. Religions have special hosts and missionaries, such as priests, bishops, imams, lamas, monks, and Taoists. There are no special people to manage the taboos. Religion has all kinds of idols and icons of gods and Buddhas, but there are no taboos. Religions include places for

worshipping gods and Buddhas, such as churches, monasteries, temples, social altars, etc. A few decades ago, almost every household in rural China had a shrine, and there were also land temples in the villages for worshippers to worship. , worship. Some have special days for worship. There is no fixed place to practice taboos, there are taboos everywhere. The scope of religious beliefs is much wider than those of taboo objects, as far as the sun, moon and stars in the universe, as close as one's own body and head, almost anything can become the object of taboo.

In addition to these differences in form, taboos and religions also have an important difference in essence, that is, people who believe in religion are to submit to, bow down at the feet of gods and ghosts, respect gods and ghosts and kiss them, make offerings to them, and flatter them. Fawn on it, depend on it and pray for it. While taboos fear and revere gods, they are far from being provoked, and they hide away. When implementing taboos, there is no need to offer sacrifices or show diligence to the objects of taboos, and they don't need to rely on prayer. The purpose of people's belief in religion, especially primitive and ancient religions, is to seek the protection of gods and ghosts, help themselves, and bless themselves. In the middle Ages and modern times, after the emergence of man-made religions, religious believers seem to have increased the power of motivation and pursuit in addition to relying on and praying for the purpose. For example, Christians want the soul to be saved and go to heaven after death. Buddhists seek to eliminate afflictions, eventually attain Buddhahood, Nirvana, and enter the state of bliss, without becoming animals or hungry ghosts. Believing in Taoism is for the purpose of transcending the dead to heaven after death, instead of going to hell and suffering from purgatory with axes, mountains of knives, oil pans, and seas of fire. These pursuits are all hoped for after death. The purpose of taboo is to prevent the invasion of supernatural forces such as ghosts and ghosts through temporary and short-term self-limitation, to protect one's real interests, and to relieve and comfort the fearful mind.

(3) Taboos and laws

Whether there are similarities or differences between taboos and laws, this is also an issue that can be explored.

We know that law is a product of class society, a code of conduct formulated or approved by the state and enforced to reflect the will of the ruling class and adjust social relations. It plays a guarantee role in maintaining social order, regulating people's behavior, and prohibiting criminal

activities. However, the early Dharma was transformed from habit. Engels said: "At a very early stage of social development, the need arose to encapsulate the daily repeated actions of producing, distributing, and exchanging the products by a common rule, seeking to subordinate the individuals to the rules of production and exchange. This rule appears first as custom and later as law ("On the Household Question"). Taboos are part of habit. Taboos also restrict and restrict certain words and deeds of people. In terms of constraints and limitations, taboos are similar to laws. In the pre-law society, social customs and taboos restricted and restrained people's words and deeds. In many places in the past, those who violated the taboos were subject to some kind of punishment, ranging from apology and fines for the light, to be heading for the serious. The taboos at that time were unwritten laws. For example, the Bulang people in Xishuangbanna Prefecture, Yunnan Province used to set the eighth day of April and the fifteenth day of September as the death days of Quanzhai in the Dai calendar. Each sacrifice was performed for three days. Outsiders were not allowed to enter the gate of the village, passers-by must take a detour, and offenders must make amends to the "Zhaoman" (leader), and punish a pair of wax sticks to sacrifice to the god of the village. It is the custom of the Uyghur people in Xinjiang that both men and women have to wear flower hats and cannot bare their heads. In the past, because of religious restrictions, women had to wear a veil when they went out, otherwise they would be whipped if they were encountered by an imam on the street. In ancient times, if the Tatars deliberately violated the ban, they would be executed. In the "Journey to Mongolia," written by the Italian Patron Blanc after he was sent to Mongolia from Lyon, France in 1245-1246, he said: The Tartars "relied on the whip used to draw horses (because they did not use spurs), Touching arrows with whips, catching and shooting chicks, whipping horses with ropes, smashing one bone into another, throwing milk and some food and drink on the ground, urinating in the tent (all considered sinful). If the crime was committed intentionally, it was to be executed, and if the crime was committed unintentionally, a huge sum of money was paid to the sorcerer to clear the crime, so that the tent and its contents could pass between the two fires, but No one dares to enter or take anything out of it until this cleansing ceremony is performed. Likewise, if someone hands a piece of something to someone, and he cannot swallow it, but spit it out again, then Open a hole under his tent, pull him out through it, and kill him without mercy. Likewise, if a man steps on the threshold of a prince's tent, he shall be put to death in the same way." We can see not only the legal effect of taboos, but also the barbaric and brutal nature of the ancient rulers from the punishment of the Tatars to those who violated taboos.

Taboo is the embryo of the social contract. Ernst Cassirer's *On Man* states: "The system of taboos, with all its obvious shortcomings, is the only system of social restraint and duty that man has hitherto discovered. It is the cornerstone of the whole social order. There is no aspect of the social system that is not regulated and governed by special taboos. The relationship between ruler and subject, political life, sexual life, family life, all have sacred contracts. The same applies to economic life as a whole. Even property. It also seemed to be a system of taboos in the beginning: the first method of possessing a thing or person, possessing a piece of land, or betrothing a woman, was to mark them with a taboo sign." This passage points out that taboo is like a contract and is like a law. It plays a role in regulating and managing various social relationships and various lives. For example, in the case of human marriage, since it broke away from the original order of group marriage and disorderly marriage and entered the even marriage system, the choice of spouses has been restricted. Intermarriage between men and women of the same totem clan and the same surname is prohibited. "Intermarriage of people close by blood has been forbidden since ancient times in all parts of the world. The Austrian-American Rowe said in the book "The First Civil Society" about "prohibition of marriage": "There are restrictions on the choice of spouses all over the world, roughly based on blood closeness. Anyone who violates these rules commits terrible incest. In the narrowest sense of family, sexual relations are unanimously prohibited. There is no nation in the world that allows parent-child cooperation." Like Zhou Ping and Sifeng in Cao Yu's play "Thunderstorm", they didn't know they were brothers and sisters. After falling in love and having a sexual relationship under the circumstances, once he knows the truth, he will end his life because he has committed a taboo in the world. Therefore, in ancient times, even if there was no marriage law restricting the marriage of close relatives by blood, taboo folk customs would restrict unethical marriages. However, taboos differ from decrees in more ways.

From the point of view of the formulators, the decree is officially formulated by the state and officially announced to the public. Taboos are first practiced by private individuals and then recognized by the public. They imitate each other and follow each other to form a habit. Judging from the content of the stipulations, the laws and decrees are really important matters related to the national economy and people's livelihood, human rights and obligations, etc. The taboos focus on the prevention and avoidance of hypothetical supernatural forces, etc., mainly involving daily life, production, etc. Very extensive and trivial matters in terms of etiquette, etc., are irrelevant and do not harm the overall situation. Moreover, the law has strict and logical written provisions and

explains the reasons and purposes for its implementation; the taboos are not explicitly stipulated, and it is often unknown why they are implemented or what "texts" are used to implement certain taboos. In terms of actual scope and implementation methods, national laws and regulations should be implemented nationwide, and local laws and regulations should also be implemented throughout the region. Since the taboos are different in different ethnic groups and regions, "the wind is different in ten miles, and the customs are different in a hundred miles", so it can only be implemented in a certain small area. Laws are enforced and must be obeyed by everyone, and if violated, they are subject to mandatory punishment. Taboos are people who voluntarily practice or blindly imitate others, not necessarily everyone abides by them, and it is a subjective thing. Those who are freed from ignorance, superstition, and who do not know certain taboos, will not practice, and in most places, will not impose strict penalties on those who violate taboos. As laws and regulations become more and more perfect, because the people's scientific and cultural level is getting higher and higher, and because taboos, especially superstitious taboos themselves rarely have a positive effect, the scope of taboos is getting smaller and smaller, and fewer and fewer people believe in taboos, and the taboo phenomenon will gradually disappear.

3

The Origin of the Taboo

(1) The earliest era

When was the earliest taboo concept born? This is a difficult question to answer. Mystery! If we examine it from written records, we can find direct evidence of the taboo phenomenon from the prose of the Warring States Period, the folk songs of the Spring and Autumn Period, and the oracle bone inscriptions before and after the Shang Dynasty. In the Book of Rites, which specially recorded the etiquette and customs of the court and the common people before the Qin and Han Dynasties, it recorded the requirements of "questioning forbidden", "questioning taboos", not calling them taboos, and not breaking their bans, as well as specific details about daily life, wars and other aspects. Taboo. "The Book of Rites of the Great Dai: Zeng Zi Li Shi Forty-ninth" says: "A gentleman who enters the country of others does not call it taboo or violate its prohibition."

"Book of Rites, Quli Shang" says: "When entering the country, ask about the prohibitions, when entering the country, ask about the customs, and when entering the country, ask about the taboos." Let's do as the locals do. In the "Book of Songs", there are verses that are taboo to refer to the rainbow in the folk song "Wangfeng• 蜃" which belongs to the Spring and Autumn Period. This all shows that during the Spring and Autumn Period and the Warring States Period, taboo folk customs have prevailed. We also know that the royal family of the Shang Dynasty advocated superstition. When encountering sacrifices, expeditions, field hunting, entry and exit, aging, wind and rain, diseases, etc., they often used fire to burn tortoise shells and animal bones, and based on the cracks of the oracle bones to predict good luck and bad luck, and then inscribe on the oracle bones. The items and results of the divination are called YinXu divination words (that is, oracle bone inscriptions). At that time, people decided to act or not based on this crack, which symbolized good and bad. It is a taboo phenomenon to stop doing it when the sorcerer has a connection with the client or master imagined to represent a sinister crack and to do something to avoid disaster. From the underground archaeological excavations, the appearance of divination bones began in the late Neolithic Age (40 years ago), prevailed in the Shang Dynasty, and was also discovered in the Zhou Dynasty. That is to

say, taboos existed in the late Neolithic period 40 years ago. However, this is not the earliest time the taboo phenomenon appeared.

The earliest evidence of the existence of the taboo can be traced back to the tombs of ancient human Neanderthals (referred to as "Neanderthals") hundreds of thousands of years ago. The first Neanderthal skull was discovered in 1856 in a cave near the Neanderthal River region in Düsseldorf, Germany. "The remains of the 'Nepalese' are often located head to toe, which is interpreted as being governed by certain superstitions. Also, there are often red rubble and tools scattered around the remains, which are considered to be burial objects. ("Zhu Tianshun": Primitive Religion"). In ancient times, there were certain rules for the direction of burial of the dead. There are also records in ancient Chinese books from time to time, such as "Book of Rites, Tan Gongxia", which has a description of "buried in the north, north head, three generations of Da Li, and the reason for the seclusion". The book "Ritual Fortune" stipulates that "the dead head in the north, the living are in the south" and the unearthed Majiayao culture (mid-Neolithic period) clan burial system is roughly consistent, that is, most of the corpses entering the cave in a single sideways bent posture, with the head facing east and the face facing north. Most of the bodies in the adult common cemetery in Banpo village are supine stretched burials with heads facing west. This burial method may be the underworld where superstitious ghosts live in the West. It's probably no coincidence that the "Nepalese" tombs, Majiayao tombs, and Banpo village tombs all have orientation requirements. We can speculate from this: in the funeral at that time, the body of the person was to face the direction of sunrise and sunset, and it is forbidden to face the opposite direction. That is to say, taboos existed as far back as the "Nepalese" period hundreds of thousands of years ago.

Freud said in Totems and Taboos: "Wount describes the Tahor as the oldest invisible law of mankind. Its existence is generally considered to predate the conception of God and any religious belief." We believe that this statement is acceptable. Because the religious concept is the product of the development of human thinking to a very high stage, after the abstract thinking tool language is produced. According to scholars, the tombs of the "Nine people" and the funeral relics of the "Stop cave people" in Beijing 18,000 years ago are the oldest taboo relics that can be found so far. The jawbone structure of the "cave man" is impossible to produce segmented language, so the thinking ability is extremely low, it is impossible to form the concept of supernatural things such as gods, and it is impossible to generate religious thoughts and common religious activities for God's blessing and help. The funeral taboo of "Nepalese" and "Stop cavemen" can only be a "folklore" activity, not a religious belief.

However, taboos can arise with extremely low thinking abilities. Because primitive people can feel terror and avoid behavior in front of some powerful and ferocious specific natural objects. This kind of fear and escape is the instinct of primitive man, which is similar to that of animals. But human instincts are "conscious instincts". People can have memories of the terrifying feeling of ferocious natural objects such as poisonous snakes and beasts, and the repeated memory impressions form the concept: a certain animal is terrible. For example, the primitive man's fear of tigers and the idea of avoiding tigers is the germination of the taboo against tigers. But this is only the beginning, because the real taboo is the escape from the imaginary dangerous things. And this kind of fear and escape from the concrete and real tiger has not been compared to the abstract invisible calamity. At that time, human intelligence was still in the perception of concrete and visible things in nature, and there was no ability to generalize and abstract.

Based on the above speculations, we can conclude that taboos were first produced in the "age of ignorance", that is, in the age when human beings did not have segmented languages and could not use language to think.

And this only goes to show that taboo is the ghost of human thought. Since separating from other animals, man has distinguished himself from other primate species not only through labor, but also through cognition. However, active brain cells that might make people knowledgeable often make people feel "lonely," as Western psychologists put it, and this causes them to feel psychologically insecure. And the more underdeveloped the language, the less complete human contact, the more deficient existence, and the early period when the person was profoundly influenced by the surroundings, the more taboo is a basic seek for protection or an escape from danger. When a taboo becomes a collective consciousness, it becomes inextricably linked to man.

If we say, the shadow of a person is the sign of human physical existence.....then 'taboo' is the shadow of the mind — a sign of human thinking.

(2) Low competence and Misperceptions

"The generation of ideas, concepts, and consciousness was originally directly intertwined with people's material activities, material exchanges, and with the language of real life."

(Marx and Engels, "Feuerbach"). The initial formation of the taboo concept was also inseparable from the material activities of people in the society at that time.

The concept of taboo emerged during a period of low human productivity. After thousands of years of adaptation and struggle to the natural world, primitive humans have been in the protracted process of learning animal husbandry and farming in the "barbaric age" after collecting and hunting natural items in the "savage age." Concrete pictures of objects have a specific comprehension of the natural phenomenon process and the relationship between natural phenomena. They saw that some natural events can provide humans food and light, while others can bring people threats and death. They frequently hope for natural things that provide material comforts and fear natural things that cause tragedies. Due to people's limited skill and low level of output at the time, they primarily sought their own survival by adapting to and obeying natural forces, rather than attempting to conquer nature. As a result, they could only use evasive tactics in the face of invincible, menacing, and terrifying natural forces. When confronted by predators, they will take immediate action to flee. They will have lingering concerns after being threatened by creatures several times. The companions will be shocked if they hear someone utter the name of a certain beast or duplicate the roar or activity of a certain beast, and the elder will stop the roar or action. There is a taboo against creatures in this way. The fundamental cause for its occurrence is that its ability to resist natural pressures is insufficient.

Perhaps it was a coincidence that while people were hunting wild animals, someone yelled with excitement and even cried out the beast's name when they found the beast, only to startle the beast away. So the quest was futile, and people learned from it that it is illegal to shout or speak the name of the beast when hunting in order to avoid missing it. Because of man's inability to conquer nature, this scenario remains taboo. According to Levi Briul's *Primitive Minds*, it was banned for Mashonaland inhabitants to name critters or fish while hunting or fishing. This taboo may have evolved in primitive people's fishing and hunting activities in ancient times. Behind this prohibition is a psychological illusion in which the "self" is suppressed in order to accomplish a kind of begging and hope for nature.

The naive and low cognitive ability of human beings is the cognitive root of the taboo concept. Primitive humans gradually developed the need to explore the natural world in which they lived. They wanted to know the properties of animals, plants, celestial bodies and all kinds of natural objects that are closely related to people. They saw that birds, beasts, fish and insects were all kinds of strange and strange; poisonous snakes and beasts chased each other and threatened human beings; trees, flowers and plants sprout, blossom and bear fruit once a year; Profound, sometimes sudden changes, lightning and thunder, and so on. Everything in nature makes the primitive man feel

mysterious, and instead produces a consciousness of nature worship." At first, nature was opposed to people as a completely alien, infinite and unsubdued force, and people shared the same. Its relation is exactly the same as that of animals to it, and people are subject to its power like beasts, so this is a purely animal consciousness (natural religion) of nature ("Marx and Engels: Fehr Baja") At the cognitive level of primitive humans at that time, starting from perceptual cognition and image thinking, it is necessary to inductively explain the natural world. Their way of thinking is to imaginatively add the attributes of humans and animals to nature, from the activities of humans and animals, and sometimes to lie down, to infer that natural phenomena are sometimes calm, sometimes crazy, and sometimes happy and sometimes angry from human emotions. Thinking that animals, plants and other natural objects also have emotional changes like people, so they make naive explanations about the properties of nature, deify nature, regard various natural objects as divine objects with personality attributes, and think that they have supernatural properties. In this way "by the personification of the natural forces, the first gods arose" (Engels: "Ludwig Feuerbach and the End of Classical German Philosophy").

Why do people impose bans on supernatural gods? This is due to the fact that in their labor and struggle for survival, primitive humans sometimes succeeded and sometimes failed, and sometimes they were able to harvest fruits, seeds, and birds, beasts, fish, and insects effortlessly, and sometimes they returned empty-handed or even experienced danger. They will consider why at this stage. In nature, the weather is sometimes good and rainy, and other times there are floods or droughts; people are full of vigor, but then fall ill, die, and so on. Natural and man-made tragedies make primitive people feel mysterious and frightening. As a result of their low primitive thinking ability, primitive humans will conclude that humans are metaphysical masters, and the more they worship these masters and place their hopes on masters, the more they distrust themselves, and especially fear their own incompetence, it is necessary to overcome the psychological imbalance with the phantoms created by the mind. As a result, it is frequently assumed that God has sinned against God in what and where, creating God's wrath, and that God punishes humans with some sort of disadvantage or tragedy. Primitive humans may avoid and prohibit items, words, and behaviors that they believe may offend the gods at any time and in any place based on this misconception. Nikorsky, a former Soviet Union authority on the cultural history of primitive humans, stated in his book ""The Primitive Culture": "Because the savage people are powerless over nature, they must fear it and view it as supernatural." This type of terror is profoundly embedded in numerous superstitions

and rites, and it pervades barbaric people's daily lives. Because of the gods' terror, the 'fasting,' and the scientific reasons developed the so-called 'tabo' (tabo); those who follow it live a hundred years, while those who break it suffer from disease or die.”

In a nutshell, the origins of taboo stem from the essential conditions of incredibly limited productive capacity of early human society and the ignorant state of people's extremely low cognitive ability.

(3) Taboos, ancestral spirit worship, totem worship

While primitive human beings naively explained natural phenomena and produced the concept of nature worship and gods, they also paid attention to the physical and spiritual activities of human beings. However, it was also limited to the very low level of knowledge at that time, and did not understand the principle that mental activities depend on human body activities. Therefore, it was impossible to give a correct explanation, so a wrong concept of ghosts came into being. Dreaming is something that people often experience. But primitive humans took the events of their dreams as real events. Spencer and Guilling said, "What the savage experiences in his dreams is as real to him as what he sees in waking life" (Levi Briul, *Primitive Minds*). In a dream, people leave their bodies, go to other places, joke with others, do this or that, and do things that they were not able to do in the dream, but they will do it in the dream. After waking up, the scene in the dream can't be seen. This dream-thinking phenomenon, in the eyes of primitive humans, is because there is an invisible soul within the human body, and the soul and the body can be separated and combined.

Engels said: "In ancient times, people were completely ignorant of the structure of their bodies, and were influenced by the visions of their dreams, so they had the idea that their thoughts and feelings were not the activities of their bodies, but a unique, the activity of the soul that resides in this body and leaves the body when a person dies. From this time on, people have to think about the relationship of this soul to the external world. Since the soul leaves the body when a person dies and continues to live, then There is no reason to suppose that it itself dies; thus gives rise to the idea of the immortality of the soul ("Engels: Ludwig Feuerbach and the End of Classical German Philosophy"). Obviously, people, especially those in ancient times, believed that people have a soul and that the soul has superhuman mysterious power because they cannot scientifically explain dreams.

At the same time, people who have been dead for several years are often seen in dreams, still laughing and acting as they did before. This is even more believed by primitive people that the soul of a person is still alive after death, and thus has a sense of reverence for the soul of the dead. After several deductions, a taboo against ghosts came into being. For example, among the Dai people, the corpses that have been burned, killed, or drowned in other places cannot be brought back to their home in the village. This is the taboo against ghosts. Zhuang people are not allowed to whistle when walking at night, for fear of being followed by ghosts, and they are not allowed to walk in unfavorable directions such as the black side and the commander. In some places, the Qingming Festival and Zhongyuan Festival (the fifteenth day of the seventh lunar month, also known as the Obon Festival and the Ghost Festival) are prohibited from carrying children out of the house, because these two festivals are ghost festivals, and they are afraid of attracting wild ghosts. In this way, taboos are linked to ghost worship.

Ancestor worship is a form of ghost worship, in essence worshipping the ghosts of ancestors, but there is a blood relationship between the ghosts and the worshipers. The ghosts of ancestors are worshipped as mystical powers that protect their own family. People are also afraid of the ghosts of their ancestors, lest they anger the ghosts of the ancestors, and the ancestors will also send disasters to the descendants as punishment. Therefore, some taboos arise from ancestor worship. For example, the Miao people avoid sitting on "Hangguo" ("the location of offering sacrifices to ancestors and offering sacrifices to ancestors), which a taboo folk custom is handed down due to ancestor worship. There are three reasons why the Miao people avoid "sitting on Hangguo". Therefore, guests, young people and women are strictly forbidden to sit on the side of "Hangguo" to bake the fire, and children are not allowed to play here. The second "Hangguo" is the place where the Miao people worship their ancestors. When hunting ancestors, the people present must be very serious and not laugh. Third, "Hangguo" used to be the place where the Miao people held red and white weddings to report their ancestors. Therefore, the Miao people avoid "sitting on the fruit in Hanging" with the superstitious color of revering the soul of the ancestors, but this is a traditional custom of the Miao people for thousands of years to worship their ancestors. In the concept of Zhuang people, the spirit of ancestors is very sacred in the sky, and it is forbidden to blaspheme. In some places in Daxin County, there is a special way for ancestors to enter and exit the Shinto in the walls, and the shrine is directly connected to the shrine from the side of the door, and women are prohibited from standing at the exit of the Shinto. Shui people are forbidden to eat meat during the "Duanjie" and when the old man dies before

being buried, which is also a taboo born from ancestor worship. From the above examples, it can help us understand how the ancients created taboos because of ancestor worship.

Taboos are also related to totems. Totem worship is actually a combination of nature worship (or animal and plant worship) and ancestor worship. That is to say, totem worship takes animals and plants as the direct object of worship, and the content is the concept of ancestor worship. The object of totem worship is not a certain animal or plant object, but refers to this type of object. Fraser said that the totem "was an object of superstition and worship by a group of primitive clans. They believed that they maintained a very close and special relationship with any of them". A totem is the name or mark of a group of primitive peoples. Wendt said, "Totem, to a certain point, is a collective name and a symbol of ancestors." The ancient Shang family in my country used Xuan (bird swallow) as the totem. "Book of Songs, Shang Song": "The Mysterious Bird of Heaven's Destiny descended and was born in Shang." "Historical Records Yin Benji" ": Yin Qi, whose mother is Jian Di, has a daughter of the Lu family, who is the second concubine of Emperor Ku... The three of them took a bath, seeing a mysterious bird falling from its eggs, Jian Di took it and swallowed it, because of the conception." The ancestors of the Qin people also worshiped the totem of the mysterious bird. "Historical Records: Qin Benji": "The first Qin, the descendant of Emperor Zhuanxu, the granddaughter is called Xiu. The female repairs the weaving, the mysterious bird drops the egg, and the female repair swallows it, and has the great cause of giving birth." This means that the ancestors of both Shang and Qin were related to Swallows have an intimate relationship. The ancestors of the Chu state were clans that worshiped the bear totem. "Historical Records: Chu Family" says that Chu is Mi's surname, "with Jusheng cave bear". The descendants of the Chu family after the cave bear are named after bears: Vend Xiong, Xiong Li, Xiong Kuang, Xiong Yi, Xiong Ai, Xiong, Xiong Sheng, Xiong Yang, Xiong Qu... Therefore, the cave bear may be a tribe of Chu people Clan totem. Therefore, it is a common phenomenon to use animals and plants as clan totems. The graphic text on the bronze ritual vessel "Yi" of the Shang Dynasty is the physical evidence of the totem. "Archaeology", No. 1, 1983, Zhang Zhenglong: "Comrade Guo Moruo's Contributions to the Study of Bronze Inscriptions" said: "Guo Lao wrote "An Interpretation of Graphic Characters in Yin and Yi", he believed that 'these graphic characters are the names of ancient nations, the so-called 'totem' is the remnant or transformation of the so-called 'totem'. Any graphic and text in the shape of birds, beasts, insects and fish must be the totems of ancient clans or their remnants, and those not in the shape of birds, animals, insects and fish are the transformation of totems, cover This is an astonishing discovery, and it has not become

outdated after half a century. Journal of Archaeology, 1972, No. 1, Guo Moruo, "The Dialectics of Ancient Writings" The illustration in the article "Development", "the family emblem of the graphic system in the bronze inscriptions of the Yin and Zhou Dynasties", is the evidence of ancient totems in my country.

The totem is more than just a name and a mark for the primitive clan; it also serves as protection and warning for them, and it is a sacred and inviolable object. If it is broken, it will result in serious illness or death. As a result, there are numerous taboos associated with totem artefacts.

The main taboos on totem objects are that no intermarriage is allowed between the same totem; no killing, no eating, no desecration of them, and no speaking of their names at a certain time. For example, "In India, it is said that to honor the herd and flock, he never raises his hand to beat a cow, 'because he cannot know if the cow is his grandmother'; in New Karidunya, children are always warned by adults not to kill lizards, fearing that it might be his own ancestor. On the west coast of Ireland, the same superstitious concerns are applied to seals, which you cannot buy with money to skin. Several members of the Cornilai tribe are said to have been turned into seals, so the animals were not killed for their sake, and for this reason many of the tribe changed their ancestral name to Cornori. But to this day, no Cornelian thought he could kill a seal without murder, and in some places, the people did not eat the flesh of a dead seal, and regarded them as human beings. Years ago (says one writer in 181), a Cornelian shot a seal, and everyone thought something unfortunate was about to happen to him (" Kirkus: An Introduction to Folklore). The Kelds of the British Isles abstain from eating geese and rabbits.

In Guangxi, my country, the Zhuang people used frogs, dogs, and cows as totems. Therefore, the Zhuang people respect frogs, dogs, cows and other animals. Many places prohibit killing and eating frogs. In some places, dogs are prohibited, and some can only be eaten outdoors. Beef is banned in many places. In a primary school in Jingxi, because the teacher ate beef, the students all ran

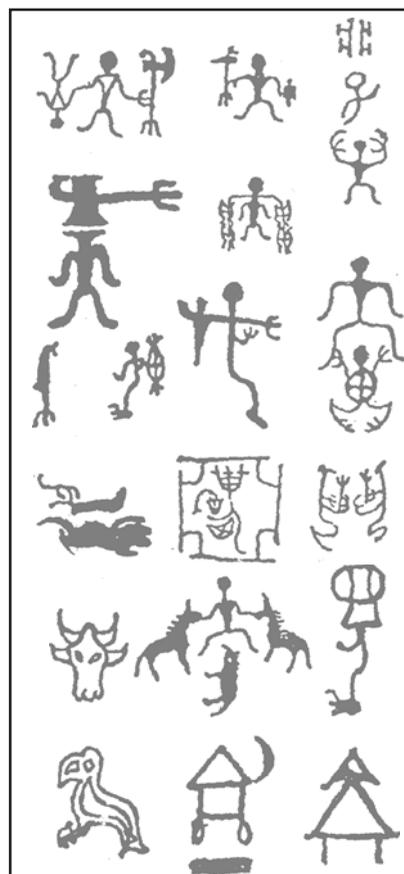


Figure 2: The family emblem of the graphic system in the bronze inscriptions of the Yin and Zhou Dynasties.

away and did not listen to his class. The Changyang Tujia people used to use white tigers, snakes and other animals as totems, so people are not allowed to say "tiger" in the early morning, and they can't draw the length of the snake with their hands, otherwise they will have a long fork (the thumb and the index finger fester). They still don't eat snake meat, and if they want to eat it, they have to cook it outside the house. The Yi people once used bamboo as a totem, so there are many taboos about bamboo.

The taboos associated with ghost worship, ancestor worship, and totem worship are the same as those associated with nature worship, god notions, and religious concepts. At the same time, due to their inferior cognitive abilities, they blame these calamities, diseases, and other adverse conditions on mysterious supernatural entities punishing humanity. In short, taboos are the result of man's dread of the sacred, mystical, dangerous, and filthy things.

(4) Taboo and production, life experience

If we refer to superstition taboos as those arising from the worship and fear of natural forces, totems, supernatural forces, gods, and ghosts in the early stages of human beings with extremely low production capacity and cognitive ability, then some taboos have also arisen in the case of a slight improvement in cognitive ability. Experience taboos are taboos derived from practical experience in production and life.

Superstitious taboos can only play a negative role in real life and hinder people's normal life, while empirical taboos can often receive practical benefits. For example, when the boat crosses a rapid shoal or a bridge hole, because the people on the boat are talking and laughing, it distracts the attention of the boatmen and may cause a capsizing accident. Therefore, the boatmen are taboo to talk and laugh when the boat is in danger. The Miao people in western Hunan have taboos about not giggling in a dangerous environment, which should be derived from the experience of production and life.

There are many taboos from production and life experience. For example, sleeping in the air duct opposite the doors and windows often causes people to catch colds and even cause other diseases. Therefore, people will have a taboo when building a house in the future: the door and the door, the door and the window cannot be facing each other. You are not allowed to sleep at the front

door."Huainanzi: Si Lun Xun" says, "A person who sleeps with his head resting on his head is the head of ghosts and gods." It is believed that when you sleep with your head resting on the threshold, ghosts and gods will step on his head." "Customs and General Meanings" says, "It is said that if you sleep on a pillow, a ghost will trap your head (by mistake), which will make you sick." Stroke sick. Although this taboo has the language of ghosts and ghosts, it stems from the prevention of the cause, and of course it is also a life experience.

Another example is that the mother leaves the delivery room too early after giving birth, and often leaves the room with symptoms; if the scissors for cutting the umbilical cord of the baby are not clean, the baby may get tetanus and other diseases. Due to these experiences and lessons, taboos will be imposed on mothers in the future. It is forbidden for mothers to go out, avoid outsiders entering and leaving the delivery room, and avoid bringing copper, iron and other metal utensils into the delivery room, etc.

These empirical taboos originally belonged to the scope of materialism. However, people often add mystery to it, using supernatural powers of gods, ghosts and demons to scare people and obey taboos. This confuses the taboos of experience with taboos of superstition.

One of the reasons for this confusion is that people are aware of the experience and lessons in production and life, but do not know why, they cannot materially explain the causes of disasters and diseases, and they are still regarded as punishments by some supernatural force on people. . The second is people's inert psychological barrier. People think deeply and are willing to accept the existing form of superstition and taboo. Third, the purveyors of taboos deliberately demystify their experience and lessons in order to make people abide by the taboos. In addition, the language of dissemination of taboos is very brief, only saying what is not allowed and the dangerous consequences of imagining, and not saying what to do will have dangerous consequences. From the side of the taboo recipients, they often have low cognitive ability and inertia, so they blindly accept and spread them. For these reasons, the taboos of experience are also covered with a mysterious superstition.

In fact, experience taboo is a valuable part of human cultural accumulation, which can prevent people from certain diseases and accidents, and reduce some losses. If its mysterious superstitious color is erased, it can be directly transformed into reasonable rules and prohibitions for production and life.

4

The Inheritance of Taboo and People's Inert Psychology

(1) Still in fear, ignorance and superstition

Why did the taboos that arose from ancient times not advance with the pace of history, disappear with the continuous improvement of human productive capacity and intelligence? Why are some taboos passed down for hundreds or thousands of years? And that's a mystery that needs to be solved.

The first reason why taboo folklore can be passed down is because people have not been completely free from fear, ignorance, and superstition.

The objective environment that makes people feel fearful has always existed since ancient times. "No matter how much knowledge and science can help a man to meet his needs, there is always a limit to it. There is a vast area of human affairs that science cannot do. It cannot eliminate disease and decay, it cannot resist death, it cannot effectively increase the harmony between man and the environment, and it cannot establish a good relationship between man and man... Whether a science has been developed or still primitive, it cannot completely dominate chance, eliminate accident, and predict. Accidental encounters in natural events ("Malinowski's: Cultural Theory"). Up to now, natural disasters such as disease, death, flood, drought, fire, earthquake, landslide, mudslide, meteorite rain; accidents such as automobiles, trains, ships, planes, etc.; divorce, lost property, theft, murder, Human-made events such as wars, these natural and man-made disasters, people are still unavoidable, and they will come to people at some point. Therefore, people's fear is difficult to eliminate. The catastrophe imagined in the taboo concept has the potential to actually punish people in practice. This makes the taboo folk customs have the objective power of inheritance.

However, the fundamental cause for the transmission of taboos resides in people's subjective elements. If the world's production capacity and technical level are generally increased, people's cognitive ability and knowledge level are generally enhanced, and cultural and scientific knowledge generally occupies people's minds, the taboo concept will be rendered obsolete. It is precisely in this regard that people are not entirely free of ignorance and superstitious.

Considering China as an example, for thousands of years, not only has the illiterate population been the majority, but the feudal society has also hampered the advancement of science and technology. Despite the sophisticated scientific realities that have been documented, people continue to believe that supernatural powers such as gods and ghosts control natural and human affairs. The shrines on the front walls of many people's dwellings still contained the five characters of "Heaven and Earth, the relatives and teachers," presenting Guanyin, God of Wealth statues and ancestral tablets, as well as door gods, kitchen gods, and peasant fields, until the freedom in 1949. On the mountain's slope, there is also a land temple dedicated to the land god's idol. Every New Year, a pig's head is sacrificed to the ancestors, then burned and kowtowed. There are numerous funeral superstitions. This is a superstitious tradition that dates back to ancient times. Following the establishment of the People's Republic of China, the position of God was replaced by a statue of Chairman Mao, and when they married on New Year's Day, the people of Limin bowed and worshipped the statue until the conclusion of the "Cultural Revolution." Because there is such a strong tradition of superstitious ghosts and gods in the world, superstitious taboos deriving from reverence for ghosts, gods, and ancestors will be passed down rationally, or the old consciousness can be passed down with the help of a new form.

The inheritance of taboos is first and foremost based on the superstition of ghosts, gods and ancestors. If you truly believe that there are no ghosts and gods in the world, then the taboo about gods and ghosts will be abandoned. After the founding of New China, the people were widely disseminated by the government's propaganda and education and cultural and scientific knowledge, and the gods of the peasant family were all burnt to the torch, or abandoned in the wild, no longer burning incense for sacrifice. Therefore, the taboos directly related to God have largely disappeared.

But it is difficult to completely expel the superstitions in people's minds all at once. In the event of a disaster, superstitions will recur. The foolish person suspects that the gods and ghosts are punishing people. Therefore, during the three-year difficult period from 1960 to 1962, people from some remote areas went to the ruins of the temple to burn incense secretly, asking God to bless them with peace. In 1976, when the 10-year "Cultural Revolution" turmoil ended, the "Gang of Four" was smashed from January to October. Almost every month, there were major events that shocked China and foreign countries. It was the death of Zhou Enlai, Zhu De, and Mao Zedong, the Tiananmen Incident, and the Tiananmen Square Incident. The meteorite rain in Jilin, the Tangshan earthquake, the Sichuan Songpan earthquake, and the Yunnan Wuwei earthquake. Therefore, people with

superstitious thoughts in the folk whispered that this was the "Cultural Revolution" chaos that offended the gods and ancestors, and caused anger and resentment. Of course, there is no scientific justification for such a causal link between natural disasters and human events.

This is just to show that there are still superstitions among people. In addition, it is not excluded that some people express a kind of venting emotion because of their dissatisfaction with the rampant "Gang of Four". In short, objectively, since all kinds of natural and man-made disasters cannot be completely avoided, and people still have superstitious beliefs about supernatural power, people will accept the taboo customs handed down by their predecessors under the psychological domination of seeking advantages and avoiding harms.

(2) Under the domination of inertial psychology

Conformity is a phenomenon in people's complex social psychology. When you see people do that and hear people say that, you don't think for yourself and blindly follow others to do or say that; or some behaviors and opinions are old habits and traditions that have existed from ancient times, just follow that custom. This type of herd mentality is essentially inert.

It is with the help of this inertial mentality that the folk taboos created hundreds or thousands of years ago can be passed down and spread widely. Old people have been fascinated by taboo folk customs since childhood, and they have followed them for many years, and it has become a habit. There are also people who don't know what the taboo folk customs mean, but seeing that others are like this, they would rather believe it or blindly imitate it rather than explicitly oppose the taboo. People with a high level of scientific knowledge and young people do not believe in taboos themselves, but due to the habitual forces of the elderly, relatives and friends and the general public, in order to make everyone feel happy and psychologically balanced, they tend to accommodate the elderly and relatives and friends and follow the trend. Follow along. For example, during the Spring Festival, the whole family is in a state of joy. The old man who pays attention to taboos is most afraid of "unlucky" words and deeds at the moment, and if you don't obey the taboos, you will quarrel with the old man over a sentence or two and a small act. Therefore, in order not to spoil the happy atmosphere of the festival, you must Kind of "follow the consciousness". In a wedding, if you do not observe and follow the taboos believed by the elderly and relatives and friends, you can also spoil the

joy of the wedding. During funerals, relatives are in a state of grief, and if you violate the taboos they profess, it may increase their fear or anger, and even cause discord in relationships. Under similar circumstances, repeated blind conformity or forced conformity will inevitably lead to and aggravate inertia.

After this inert mentality of blindly conforming to the crowd and sticking to the tradition shows a habitual situation, it will be on the defensive everywhere and in everything, and lose people's constructive, creative and pioneering thinking ability. Obviously, inertia is harmful to individuals and groups, and to the nation and the country. For individuals, under the mental barrier of inertia, they will not strive for progress or think independently, and it will be impossible to make new discoveries, inventions and creations, and they will not be able to do great things, and at most maintain the status quo. For a group, such as an enterprise, if each member is seriously inert, it is impossible to explore, experiment, make bold reforms, and innovate in technology, equipment, and management, and at most can only maintain the original production level. For a nation and country, people's inertia can only lead to long-term stagnation and backwardness of the nation and country, and sometimes even cause man-made disasters. For example, the phenomenon of conformity in the "Cultural Revolution" contributed to the erroneous "Cultural Revolution". At the beginning of the "Cultural Revolution", the broad masses did not understand it. However, because of the superstition of "the highest authority", "the highest instruction", and the superstition of "project materials", and because of the instigation of the "Red Guard Movement", the masses who did not understand also participated in the "Cultural Revolution". It can be seen that blindly following the crowd and refusing to think independently is harmful to individuals and society.

Sticking to tradition is also a manifestation of inertia. Engels said: "Tradition is a great resistance, the inertial force of history" ("Socialism from Utopian to Scientific Development"). Traditional material culture and spiritual culture have played their due roles in history, and some traditions can also be learned and inherited today. But some other traditions can only be a kind of historical relics now, and their practical value is very small. The wine utensils and swords of the Shang and Zhou Dynasties are not used now. Ancient religions and folk taboos are part of the spiritual culture created by ancient people. They have played a role in entrusting people's spirit and feelings, but they are negative after all. After all, they are not the results of people's correct understanding and thinking, and they do not necessarily exist in modern times. Even the taboos of experience have played a positive role, but they are also covered up by superstitions and need to be re-understood and

transformed. Therefore, the inertial mentality of sticking to the tradition that allows the taboo to be passed on should be overcome.

To summarize, it is the inertial psychology of compliance that allows taboos to be passed on. Simultaneously, once inertial psychology has a "mass base," it frequently blends taboos with moral and cultural accumulation, transforming it into a super-stable force in society. Of course, there is a recognized aspect to it, and the phrase "going into the countryside and following the customs" relates to this; however, it is more of a "accumulated" side. People have suppressed their nature, themselves, progress, and creation in the process of becoming habitual due to taboos, inertia, and complacent cultural attitude.

(3) Pin on hope and self-comfort

Things are often composed of contradictory aspects, so its nature is often dual. When people observe and understand a thing, they will get different impressions from different angles. Regarding taboos, if we understand them from a negative perspective, it is to avoid disasters, and if we understand them from a positive perspective, it expresses people's good desire to pursue happiness. Therefore, when people practice taboos, they tend to avoid misfortune and seek blessings at the same time, expressing their little hope for the end of life and the future of things. People always survive in hope, which is one reason why taboo folk customs can be passed on.

Among the many taboos when people in Tianjin get married, there is a detail that remains only for a moment, which clearly expresses people's long-term wishes. That is, on the day before the wedding, when the maiden's family sends the dowry to the man's house, the maiden family must nail the nails on the top of the door frame of the bridal room and hang the door curtain. There is a big taboo when nailing this small nail. It is forbidden to nail it twice. It is necessary to find the right place and nail it firmly with one hammer. If a nail is nailed twice, I am afraid that this marriage will not last long, and I will get married again. A hammer is firmly nailed, symbolizing that the newlyweds will be together for a lifetime and grow old together. This is placing people's wishes.

The taboos in Tianjin's New Year customs all express people's hopes for the New Year. When making dumplings, don't say that the filling is small, leaking, or broken, and you should say "more than enough" and "intact"; when making dumplings, don't say "it's finished", but say "keep it and

wrap it again.” The New Year's meal should be made more, not enough, and there should be a surplus, which is reserved for the next year to eat, to express the desire to have more than one year after another. When the stove needs to be filled with coal, it is not allowed to say “add coal” (the pronunciation of avoid mildew), but to say “add fire”, which means to hope that the days will be more and more prosperous.

Taboos, like religion, provide psychological comfort, anesthetic, and spiritual sustenance to humans. As a result, taboos are passed down. (On this page, see Figure 3).

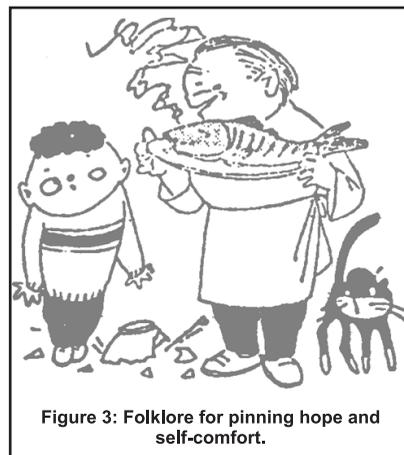


Figure 3: Folklore for pinning hope and self-comfort.

As previously stated, some people do not comprehend the causes of natural catastrophes, man-made disasters, and accidents, and they do not know how to overcome dread and tension. As a result, people use the taboo approach ahead of time to make themselves feel at peace, or to soothe and balance their predisposed mentality. People can consider liberation if they are sometimes reckless or unavoidable and so violate the taboo. For example, it is banned to break the utensils during Chinese New Year or other celebratory events, yet if they are broken, the old guy will quickly say, "Suisui (Sui Sui) is safe!" "More and more fighting!" This relieved tension, drove away fear, and provided relief to all persons concerned. To deter children from talking and rambling on "Taboo Day," the Dong people purposefully hung banners such as "The words of a boy, there are no taboos" on the wall in front of the door. Bai people are not permitted to bury the dead on a major mourning day, which means that if a deceased person is buried on a specific day, the deceased person will die. If there is a deep sorrow, the remedy is to hang a crimson silk in the hall or to hang a chicken and a little coffin on the coffin, and then bury it on the burial route, so that people are freed from themselves and the load of thinking is lightened. This is also an example of brilliance displayed by people although restrained by taboos. Of course, this is hardly common sense, but it demonstrates man's dual status of being able to open up on his own while imprisoning himself.

(4) An interesting culture

Taboo folk customs are inherited because some of them are very interesting. People often combine wishes, entertainment and taboos in festive occasions, and use homophonic and pun language skills

to express a kind of straightforward heart, which constitutes an interesting cultural phenomenon. For example, in some mountain villages in Taiwan, some taboos when young men and women get married are very interesting. They can't give each other umbrellas when they are in love, and giving umbrellas means separation. When you go out in love, you usually don't bring an umbrella, even if it rains halfway, you can let it rain.

In summer, when men and women fall in love and go on a date, they do not bring a fan. Because the fan is cold, it means "quickly cold", and this is the most taboo for people in love. During engagement and marriage, both parties cannot give mirrors to each other, nor can relatives and friends give mirrors to each other. Mirrors are easy to break, and "broken mirrors are hard to round." For this taboo, it can also be understood that the other party is not good-looking, and let him (her) "learn from mirrors". Of course, there should also be a mirror for dressing, which is provided by both men and women, so that they can get rid of all kinds of unfortunate embarrassment.

Friends should not get a bell as a wedding present since sending a bell is a homonym for "sending the end"; parents should also choose carefully while giving dowry. To avoid being misunderstood as "one-knife-cut," "the marriage is not permanent," needle and thread can be presented, but knives and scissors cannot.

The guests attending the wedding ceremony must obey the host's arrangement, and are not allowed to change positions randomly, and are not allowed to knock the bowl while eating, let alone say unlucky words such as "It's over, it's over". When it's over," he will immediately be kicked out of the wedding banquet. These taboos on marriage and love in mountain villages in Taiwan not only express people's good wishes, but also contain people's joys in life.

In the weddings of the northerners, the bride and groom eat "dumplings for children and grandchildren". When the house was full of guests, someone brought a plate of uncooked dumplings from the kitchen for the new couple to eat. After the bride took a bite, someone asked loudly, "Is it raw?" At this time, it was taboo to answer "No. Live", be sure to answer "Live"! Everyone heard the bride say "birth", so they laughed happily. Because the word "birth" is a pun, it shows that the bride is willing and able to have children, and that there will be successors, which fulfills people's wishes.

There is also an interesting taboo when building a house with beams. On this day of building a house in Changyang, Hubei, there were many people working, helping, congratulating, and watching the fun. After putting the beams in place, the carpenter of palm ink will spread the coins and meat buns prepared by the master from the house to the front and back of the house, and let people

rush to pick up the money and the buns. ": Yes!" and then asked ": Is there any at the back?" The crowd replied, "Yes!" This question and answer with puns means that there are people who are rich in the front and those who are rich in the back, and the owner of this house will make more people rich. This is everyone's best wishes to the new owner of the house. As a result, the guests, hosts and craftsmen were all immersed in ecstasy.

In the above two cases where the bride answered "birth" and the crowd answered "yes", people did not have any reverence for supernatural powers such as gods and ghosts, but only believed in man's own power, believing that the future is up to man. Such taboos that place people's hopes are often not dominated by inertial psychology, but have a childlike consciousness of life and dominance. Therefore, the inheritance is not only durable, but also people are willing to accept it.

(5) Taboo and Science

The vast majority of taboos are based on fears and superstitions about supernatural powers, and their manifestations are absurd. However, there are also some taboos, that is, empirical taboos are in line with scientific principles, conform to facts, and meet the needs of normal life, so they have practical value. There are many examples that suffice this to be demonstrated.

Intermarriage within the same totem clan is taboo, which is a taboo of many ethnic groups in the world. Later, it was extended to the prohibition of intermarriage between close relatives who are related by blood. It has now become an important content of domestic and foreign marriage laws. Because it is in line with the scientific truth of distant eugenics. Inbreeding often produces freaks, sick fetuses, and idiots. Therefore, this ancient taboo has played a positive role in the eugenic reproduction of human beings and the improvement of population quality.

It is taboo to let the elderly live in the east and west wing rooms. People in Tianjin say, "The old man lives in the wing room, the unfilial son." This is because the traditional houses in northern my country are composed of the north room and the east and west wing rooms, and the north room is the top. The wing rooms are east-west and are vulnerable to the north wind in winter and the sun in summer, while the north room is warmer in winter and cooler in summer, which is more beneficial to the health of the elderly. So this taboo is in line with the truth of science and life.

It is forbidden for children to lose grains of rice when they eat, saying, and“Thundering will

be struck by thunder". This is also in line with the truth of life. "Who knows that every meal in a plate is hard work," cherishing the wealth created by the people's labor and living a frugal life are the minimum requirements of social morality.

There is a taboo in weddings: girls can't hold weddings during menstruation. Folks say it is "riding a horse (that is, wearing a menstrual belt) and worshipping the church, and the family is ruined." This is almost a national taboo. Therefore, when choosing a wedding date, you must first inquire about the girl's menstrual period, and choose a date that is farther away from the menstrual period as the happy day. This is in line with women's health sciences. If you get married during the woman's menstrual period, it will be unfavorable for the newly married sex life, or it will easily lead to gynecological diseases.

There are some taboos for pregnant women, mothers and patients, and there are scientific reasons. If you should avoid rummaging through boxes and cabinets in the maternity room, and turning over the roof, this is to avoid affecting the rest of pregnant women, which is beneficial to the protection of the fetus and eugenics. In all ethnic groups in the north and south of my country, there are taboos that foreigners are not allowed to enter the delivery room. For example, when someone in the Tibetan family is sick or has a child, they will build a fire at the door of the house, stick red cloth strips, insert branches or stand upside down with wooden poles at the door, expressing that it is taboo for others to enter. When there are mothers in the Zhuang family, a straw hat is hung on the door, implying that outsiders are not allowed to enter. Mongolian people in Tonghai County, Yunnan Province hang a hat outside the delivery room. Men are on the left and women are on the right. It is forbidden for outsiders to "step on and wean the milk", and all kinds of diseases will occur. In Beijing and Tianjin, men are forbidden to enter the delivery room. When Bai children gave birth to smallpox, they also hung cypress branches on the door of the patient's room, indicating that no strangers were allowed to enter. These taboos that outsiders are not allowed to enter the delivery room and ward are beneficial to prevent outsiders from bringing bacteria into or out of the ward.

Some dietary taboos and food taboos can avoid food poisoning, nutrient loss and indigestion. For example, in some places of the Zhuang people, it is forbidden to eat dead chickens in cages, for fear of bad luck and death in the cell. This rule against eating dead objects can avoid infectious diseases and meet the requirements of health science.

Therefore, although some taboos are superstitious and mysterious on the surface, they are actually in line with scientific principles, in line with life affairs, and beneficial to the needs of human life, so they can also be spread.

(6) Inheritance of taboos

Taboos originated in ancient times, and can be inherited to this day. Taboos are not limited to one city and one township, but spread widely. What power does it rely on to spread? There are probably the following distribution methods.

The first is behavioral demonstration, that is, the power of example. The taboos observed by grandparents are imitated by children and grandchildren. This is passed down from generation to generation, from place to place. The second is through dictation. The elders teach it to the younger generation, and the relatives and friends in village A pass it on to relatives and friends in village B. These two modes of communication, like relays, spread the taboo widely.

Perhaps there are other ways of inheritance, such as women who marry far away, merchants who travel far, and warriors on expeditions, which can also bring the taboos of their hometowns to afar. However, such taboos brought by individuals are often submerged in taboo folklore forces and are not easy to spread.

Moreover, some superstitious books and superstition professionals have a great influence on the inheritance of taboos. Ancient wizards not only spread taboos, but also had the power to kill and even interfere with social life. The emperor's behavior and political activities are also closely related to the questioning of gypsophila. In everyday life, the influence of books is more pervasive. Like the "Secretary of Yin and Yang" and "Dream of Red Mansions" that Xu Yinyang read in "Jin Ping Mei" forty-two times, "The Book of the Book" and "The Jade Box" mentioned by Grandma Liu; There are some taboos in the books of the relatives. For example, the "Avalokitesvara Spiritual Lesson" in "All Things Don't Ask for Others" teaches people to use five-wen copper coins to "divide the lesson" and ask for luck and fortune. If you get a dangerous horoscope, you must forbid your words and deeds. Among them, "the twenty-eighth dangerous hexagram is fierce", the hexagram image is:



The class poem said: "When the delivery is on the way, the clouds and the sun fall down the mountain. There is no trust in the heart, and it is always difficult before and after." It is unfavorable, marriage is not allowed, planning is not allowed, and the patient is incomplete." This means that after encountering a dangerous hexagram through divination, one should be cautious, and according to the divination, prohibit one's words and deeds.

Folk superstitious professionals such as witches, Duan Gong, Yin-Yang, fortune-tellers, etc., are also disseminators of taboos. Mr. Yin and Yang, who chooses house yards and cemeteries, often say that certain terrains are not suitable for building houses, and certain types of mountains are not suitable for burial; fortune-tellers calculate according to a person's birth zodiac, that a certain pair of men and women cannot marry, and so on. Some taboos with no scientific basis.

In short, the inheritance of taboo is mainly driven by people's ignorance, superstition and inertia, and also because of the primitive cultural characteristics of taboo itself, so the social group consciousness formed by cultural accumulation, coupled with the promotion of some professional and semi-professional communicators, folk taboos have been passed down from generation to generation, and they have been played for a long time.



Forbidden Object

If we classify the forbidden objects, it can be divided into forbidden people, forbidden things, forbidden names, and forbidden numbers to describe.

(1) Forbidden people

In China and abroad, there have been various taboos in the past. The so-called forbidden people refer to both the holy and the unclean. In ancient times, for the safety and auspiciousness of others, these two kinds of people had to be separated for a long time or temporarily. According to the contact law of witchcraft, even the leftover food, clothes and utensils eaten by these two kinds of people cannot be touched by others. British scholar Fraser listed in the book "Golden Bough" the "prohibited" all over the ancient world.

Taboos" include: holy kings, chiefs, priests; unclean Menarche girls, mothers, widows, widowers, soldiers, murderers, mourners, and all who came into contact with the dead.

In the past, who were considered taboo people in our country? The first is women. At the beginning of the first month of the New Year, women are not allowed to go out to neighbors, relatives and friends to pay New Year's greetings or visit. In the past Jehol area, before the fifth day of the New Year, women "would be detested if they rashly went there. Women were regarded as ominous objects in the Gebijian." In Tianjin, according to Liu Yanchen's "Tianjin New Year's Customs": On New Year's Eve, after the offerings are made, ordinary old-fashioned families are temporarily placed under martial law, and women from relatives and neighbors are prohibited from entering. Because it is an old custom, women in their own families usually stop visiting relatives and neighbors on this day. This is the so-called "forbidden person". On the third day of the New Year, a ceremony to lift martial law is required. This lifting ceremony is to invite a "whole person" to preside over the "opening of the market" on the third day of the New Year. "This "full person" is held by a woman. She cannot be a widow, and she is an old lady who has no shortage of children and is blessed with a long life. Only then can she qualify for this "full person". This whole person, after being invited in advance, should go to the house where the market is to be opened on the morning of the third day of the New Year, and

that house had already prepared a bundle of firewood and stood by the door. There are also rock candy and other sugars, waiting for the "whole person" who is invited to arrive. With auspicious words in his mouth, this whole person took a handful of firewood and took the sweetness (i.e., candy, etc.) prepared by the master long ago and walked into the house with joy, which means that the mother of the god of wealth. Bring wealth to bring blessings. The so-called "market opening" ceremony thus ended. Since then, martial law has been lifted, and relatives, friends, and women from neighbors are allowed to enter the house at will, and there is no more taboo. This taboo method is limited to women, but men are excluded.

In the Gelao ethnic group in southwest my country, women are not allowed to step out of the gate during the first few days of Chinese New Year. The Lisu nationality strictly prohibits women from participating in the sacrifices to ghosts and gods and the dragon tree sacrifices on Chinese New Year festivals. Tibetan women are not allowed to enter temples on ordinary days except during temple fairs. In the southern Fujian area of Fujian, if a woman's clothes are drying on a bamboo pole, a man cannot walk under it, otherwise it will be bad luck. Women must never cross the locker on a civilian boat on Tamsui River in Taiwan. When dyeing the net, women are not allowed to step on the net. Guangxi Zhuang people go out to do business, and they don't want to meet women. These taboo folk customs that discriminate against women are very ancient in our country. "Zuo Zhuan" Xianggong twenty-five years, Zheng Gong did not want to ride with Jia Huo's mother when he was attacking Chen; these examples all illustrate a problem, that is, women are discriminated against everywhere, have no social status, and are considered ominous people.

There are taboos for ordinary women, and the taboos for mothers and widows are even stricter. Buyi women are not allowed to walk through their main room. Maternal mothers are not allowed to go to other people's homes before the full moon. In the area of Changyang, Hubei, women are not allowed to enter the gates of other homes during confinement, because they are afraid that they will dirty their doors and that they will back the time (running for money). Widows are considered not only unclean people, but also ominous people. According to the first issue of "Customs" magazine in 1987, Cai Guinan, an 82-year-old lady in Longshan, Wukang, Zhejiang Province, said: In the old days, when widows remarried, the in-laws' family wrote the remarriage contract, but not on the table, but on the stool. It even said that if it was written on the altar stone, the altar stone would collapse. When a widow remarries, she can usually only be carried away from the back door secretly before dusk or dawn.

She cannot get off the boat at the quay of the river and go ashore, otherwise she will be accused of collapsing the quay and cracking the stone at the quay. Widows who remarry must disembark at the head of the river and go ashore. This is really sad.

The Amis tribe of the Gaoshan people in Taiwan regards widowers and widows as 'cannibals'. They are in mourning for three to eight years and are strictly forbidden to go out and contact others, especially sowing in dry land. The crops they planted grow wildly and do not bear ears. The tribe strictly prohibits widows and widows from participating in collective sacrifices and meetings, prohibits wearing black clothes, prohibits giving gifts to others, and prohibits sharing tables with outsiders sharing meals... In short, widows and widows are regarded as 'evil spirits' in people's minds, they are filthy and ugly, their words and deeds must abide by many indescribable prohibitions, and everyone treats them with cold eyes, lest it be too late to escape" (Xu Guoliang and Zeng Siqi (edited: "Gaoshan Ethnic Customs")) This kind of discrimination against widows and widows sounds really chilling, but it really happened in the past. How ruthless people are to the forbidden!

In addition, nuns and monks are also taboo people. In Hunan, it is believed that "when you travel on New Year's Day and meet nuns and monks, everything will be unfavorable in a year". In Nanjing and Anhui, going out in the morning "is the worst to see a nun, and when you see it, you will think it is a big ominous", which will make the business lose money. This is because nuns and monks have bald heads and no hair. According to the law of similarity in witchcraft, superstitious people compare bald heads as the loss of money, and there is no hope of making a fortune.

People who are in mourning are also considered taboo in some areas. He can't attend other people's weddings, and he can't give New Year's greetings to others. In Tianjin, Yangzhou and other places, if someone dies at home, you cannot go to anyone's house to pay New Year's greetings in the next Spring Festival.

Human corpses are even more unholy and ominous things. Unmarried girls of the Bouyei ethnic group cannot be carried out from the main gate after they die. The Dai people believe that any corpses that are burned, killed or drowned outside will bring bad luck, so they cannot be brought back to their home in the village. In Shouxian County, Anhui Province, and Wuxing County, Zhejiang Province, the dead were not allowed to be carried on board, which was considered unfavorable. The reason why people taboo dead corpses is not only that corpses are the most unclean and ominous things, but also that people believed in ghosts in the past, so they were afraid of the ghosts of the dead who would haunt and harm others.

Judging from the "forbidden people" in China, it reflects the ruthless and bullying side of the old interpersonal relationships. These people who suffered misfortune and had low status should have been sympathized and supported by the society, but the taboo folk customs made them suffer more damage and psychological depression. It makes human tragedy "cultural" and "stereotyped" in the form of customs, and at the same time it is the alienation of human beings, that is, the weakening of human nature and the publicity of animal nature, thus protecting a certain social order and unequal social situation. After the founding of New China, people's relationship with the so-called "forbidden people" has changed to a certain extent.

(2) Forbidden things

The contradictory items are wide-ranging. People have taboos on animals, plants, utensils, celestial bodies, etc.

Among the forbidden animals, there are horses, cows, sheep, chickens, dogs, pigs, mules, donkeys, fish, shrimps, crabs, tigers, foxes, rats, snakes, frogs, owls, crows and so on.

Forbidden ways, or eat its flesh, or see its shape, or hear its voice, or say its name, or kill its body.

There are also various reasons for taboos. Some ethnic groups do not eat dog meat. The reason why the Manchu people and the Wu people of the Mulao people do not eat dog meat is that they do not forget the life-saving grace of dogs. Changyang Tujia people do not eat dog meat because they think that dogs are unclean animals and they are afraid that people will be eaten by dogs after death.

The taboo for tigers and snakes is not only to say their names, but also to see their shapes. Among the folk customs of Jinhua in Zhejiang, there is a common custom of fearing and avoiding tigers, and it is believed that the year of the tiger is a crime. In the old days, the mountain people there went up the mountain to work, and they were not allowed to talk about tigers and snakes. There is a local proverb that says, "When you see a tiger, you will suffer for three years." This is the psychological reflection of fear of a tiger. Jilin people do not speak of tigers, and woodcutters call tigers "mountain gods". Changyang people call the tiger "the old man". On the first day of the first lunar month and on weekday mornings, it is forbidden to say tiger. The character in "Water Margin" calls the tiger "Big insect" is also a taboo to say the word "tiger".

The taboos of snakes are: one is to avoid talking about snakes, but long insects; the other is to avoid seeing snakes. People in Wuxing, Zhejiang believed that if they saw snake feet, they would suffer from illness. The third is to avoid referring to snakes. Taiwanese Zhongli Taiwanese say that those who use a finger to a snake will turn their finger into a snake's head, so the finger should be cut off.

The taboo on mice is also out of fear. When women in Chongming, Shanghai heard mice squeaking like money in the middle of the night, they thought disaster was coming. If you see a mouse stumble and fall to the ground, you think it will be sick. When a rat bites something bad, he thinks it is someone who speaks ill of the rat, and the rat hears it. Therefore, it is not allowed to scold the rat and say the name of the rat, but to call it "uncle rat".

Also avoid smelling some animal calls. The sound of a cow is sometimes considered ominous. People in Shouxian County, Anhui Province, heard the cow cry in the morning and thought they were going to be bullied. The natives of Changyang believed that when the cows roared at night, disaster was about to come. They also refrained from hearing dogs barking like crying, otherwise someone nearby would die. People in Wuxing, Zhejiang believed that there was a fire when they heard a dog crying, and people in Anhui believed that there was a flood.

Crow calls are considered bad omen in many parts of the country. People in Hunan, Zhejiang, and Anhui believe that when they hear crows, they will quarrel. Nanjing people listened to the crows in the early morning, and used to recite the five-character mantra "Qianyuan Henry Zhen" seven times to relieve the ominous. Night owls are also taboo. Hunan people believe that when an owl sings at night, someone in the village must die. When Hebei people hear its sound, if they hold a bowl in their hands, they will break the bowl to break the disaster. Avoid hearing owls chirping at night, which existed in the Zhou and Han dynasties of our country. "Said the Garden" said that Duke Jing of Qi "sounded wickedly" to the owl bird (owl) at night. "Han Shu Huoguang Biography" said, "The tree in front of Xiaoshuming Hall is very strange." It can be seen that this taboo has a long history.

Forbidden plants mainly include ancient trees, trees beside temples, behind villages, tombs, and plants that are worshipped by people or regarded as having some symbolic meaning. The forbidden way is not to cut down, or not to use fingers, or not to plant in a certain place. For example, the Miao people in western Hunan have been forbidden to cut down ancient trees since ancient times, and it is forbidden to cut down trees such as camphor, sorghum, maple, and poplar. The elder said: The ancient tree has become a spirit, and the big tree has a spirit. Whoever disrespects the tree gods,

especially if the ancient trees are cut down, such as camphor, toon, maple, and poplar, the gods will bring disaster to whoever. The Miao language calls the maple tree the "mother tree". Cutting down the maple tree is equivalent to killing the "mother" of the Miao people. The Tujia people in Changyang were not allowed to plant palm trees in front of the tombs, because the sound of "brown" and "end" was the same, and they thought that this would make the family of the owner of the tomb cut off their descendants. This is absolutely counterintuitive. Plants such as cinnamon and cypress with strong vitality and evergreen in all seasons should be planted in front of the tomb, and they should not be cut down, because the green pine and cypress are evergreen, symbolizing the prosperity of the descendants and the successors. People here also avoid fingering pumpkins that have not yet fallen, because they are afraid that the pumpkins will die from anger and will not grow much. This is the relic of plant worship. In addition to cutting down the trees in the cemetery, the Wa people are not allowed to bring leaves, ginger and green things into the house.

Furthermore, many ethnic groups and regions refrain from cutting down the sacred trees and feng shui trees beside the temple and behind the village. The trees near the Tibetan temples and the Jingpo official temples are not allowed to be cut down, probably for fear of offending the gods. In the distribution areas of the Buyi, Naxi, and Pumi ethnic groups, it is taboo to cut down the feng shui and sacred trees that have been identified. There is a lush forest near each village of the Bulang people, and not only logging, but also grazing and hunting are not allowed.

It has something to do with primitive nature worship, ancestor worship, and religious conceptions of plants, based on people's taboos on certain plants.

Some objects cannot be touched or approached, others cannot be seen for an extended period of time, and yet others cannot be mentioned directly.

Some fraternal ethnic groups in the southwest have strict taboos on the tripods (called Guozhuang for Yi and Pumi people) used to boil water and cook rice in fire pits (fire ponds). Naxi people are not allowed to step over tripods, Yi people are not allowed to step on or cross Guozhuang, Buyi people are not allowed to move or pedal the tripods, Pumi people are not allowed to touch the tripods, and they have to offer some food and wine to the tripods before tea and meals. Jilin people in the northeast are taboo to sit on the bucket measuring rice, and Wa women sit on the drum pier, and others are not allowed to sit on it. Some utensils are taboo to be seen and used at a certain time. For example, people of the Tujia people in Changyang avoid seeing the weighing pole on the first day of the first lunar month, otherwise they will see snakes all the year round. It is taboo to directly name the utensils, such as umbrellas, which cannot be called umbrellas. Because it is homophonic with

"scattered", people in Changyang, Hubei renamed umbrellas as "opening and closing", and people in Jiangsu called them "shuli".

One of the reasons for the taboos on these utensils is the psychology of reverence. For example, the tripod is an important tool for building a house. It, together with fire, has played an important role in cooking food since ancient times, so it is feared to be respected as a god. , according to the similarity principle of witchcraft, from the weighing rod, the thought of the similar-shaped snake is afraid, so there is a taboo not to see it.

The taboo on celestial bodies arises from the worship of mysterious and unpredictable celestial bodies. For example, people in Changyang, Hubei do not use their fingers to the moon, otherwise the moon will cut off your ears. The ancients of our country also avoided seeing meteors and comets, thinking that as soon as they appeared, there would be disasters in the world. It is taboo to face or carry the Tai Sui star (that is, Jupiter, known as the demon star). Wang Chong of the Eastern Han Dynasty quoted the Migration Law in "Lunheng·Nan Sui" and said, "If you arrive at Tai Sui, you will be fierce, and if you lose Tai Sui, you will also be fierce." The proverbial saying "break the ground". Of course no one believes in such taboos anymore.

In short, the "taboo of natural things" expresses the objectification of various relationships between man and nature, religion, morality, and society. It is often a "popular form" after man faces objective constraints. Therefore, it is broader and more complex than the "formal restrictions" (such as religious restrictions and legal restrictions), and it shows the characteristics of folk customs. Therefore, at first glance, various taboos are very informal, but they are subtle, as long as there is a suitable climate, even if a certain person "believes in his heart", it will form an atmosphere and cause a real restriction, and people will have to stand in front of it.

(3) Forbidden names

A person's name is just a symbol for calling and writing, but in ancient times, some people's names were not allowed to be called and written directly and were replaced by other methods. This is a shunning of the "sublime" and "sacred".

Avoidance is found both in China and foreign countries. According to the book "Primitive Society" by the Austrian-American Rowe, in Siberia, "Buryat women are not allowed to call

Wenggu directly", and Kyrgyz women are not allowed to face up to Weng and their elder relatives, and they are not allowed to speak, knowing its name. If its name is a common thing, it must be arrogant. There is such a story, a woman's husband's relatives have names such as sheep, wolf, river, and reed, but she can't say these ordinary words. So when she was about to tell her husband that there were wolves stealing sheep in the reeds on the other side of the river, she could only say: 'Look! Among the seekers on the other side of the babble, a howl the bugger is dragging away a baaer!'"

Another example, in Australia ", in the Banks Islands of Melanesia, sons-in-law are not allowed to name their parents-in-law, and daughters-in-law are not allowed to be named, not only their full names, but And it is taboo, if that word is included in their name, they will not be able to return to the Dao from now on, but will be replaced by an cryptic language." For another example, in America, the Croes "cannot speak the name of their mother-in-law, nor any of the words in it." "Father-in-law's name can be said, but it is considered disrespectful." It can be seen from these examples that in some places abroad, the daughter-in-law or son-in-law of the younger generation must refrain from the names of the parents-in-law. The purpose is to show respect for the elders by the younger generation.

Some ethnic groups in our country not only do not allow them to say the names of their elders, but also do not allow others to say them. The old Bouyei people are not allowed to call him by his first name, and others should refer to him by the names of his children and grandchildren, such as "some father", "some father".

There are also taboos on baby names (nicknames). In the Han nationality and some fraternal ethnic groups, the baby name of the child can only be called by the parents and elders, and the younger generation is not allowed to call it. Men who go to school or get married should not be called by their nicknames. Otherwise it is considered an insult. Among the Zhuang people, sometimes they even meet with a knife and axe for this kind of thing.

The taboo was more extensive, complete and strict in ancient my country. It is the product of the feudal patriarchal system. State taboos or public taboos, so that subjects have absolute respect for the emperor. There are taboos or private taboos in the family, so that the younger generation shows respect to the elders. When encountering the names of emperors and Confucius, it is taboo to not speak and write directly. If the names of ancestors and elders (whether alive or dead) are encountered, the whole family should avoid them. This is called family avoidance.

The taboo custom originated in the Western Zhou Dynasty. "Zuo Zhuan" records that when Duke Huan of Lu named the prince, he asked Shen about the name, and Shen said: "The people of Zhou use the taboo to serve the gods, and the name will eventually be taboo."

On the other hand, after a person dies, he can no longer speak his name. "Book of Rites, Quli Shang" says that after the death of a relative, we should cry in mourning to show our goodbye. "It is taboo for the dead to cry." After the mourning, the deceased has been regarded as a ghost and can no longer be called by his name. It is also said: "Two names are not taboo", that is, the words in the official name and the name of the emperor are the same as the emperor's name, and only one word can be avoided. It can be seen that the Western and Eastern Zhou taboo systems are not yet complete.

In the Qin and Han dynasties, the taboo system gradually became more complete. Because Qin Shi Huang was born in the first month, he was named Ying Zheng. In order to avoid his name taboo, it is mandatory to read "zheng" as "zheng". The first month of the lunar calendar was recorded in the Spring and Autumn Period's "Chunwang Zhengyue", which called January as the first month. During the Zhou Dynasty, national affairs were generally handled in the first month, so the first month was also called the first month. Qin Shihuang's name was Ying Zheng, and later, the first month was changed to "Zheng Yue" or "Duan Yue". The name of Liu An, King of Huainan in the Western Han Dynasty, because of his father Liu Chang, King Li of Huainan, had "chang" in his name, so in the book "Huainanzi", the word "long" was not used, and the word "xiu" was used instead. Sima Qian's "Historical Records" should not use "talk" The word is also to avoid the taboo of the father's name "Tan".

In the Tang and Song dynasties, the prohibition of taboos gradually became stricter. In order to "respect the ancestors and respect the ancestors" and maintain the authority of the family and the world, the Tang Dynasty required that the deceased monarchs within the seventh generation must be avoided. Therefore, when Yan Shigu, an exegesis expert in the Tang Dynasty annotated the "Han Shu", the word "tiger" must be avoided. Because Tang Gaozu Li Yuan's grandfather was named Tiger. In the Song Dynasty, it was stipulated that the names of monarchs of the seventh generation or above should also be avoided. In the Song Dynasty, the mirror was called "Zhaozi" or "Tongjian", in order to avoid the name of Zhao Jing, the grandfather of Song Taizu, so the "mirror" was changed to "three photos" or "jian".

In the Qing Dynasty, especially in the age of Yong and Qian, taboos and prohibitions were strictly forbidden. Violating taboos became an important part of the Qing Dynasty's writing prison case. Emperor Shunzhi's real name was Aixinjueluo Fulin. In order to avoid the taboo of Shunzhi's name, his descendant Emperor Qianlong, in August of the thirteenth year of Qianlong, after participating in the sacrifice at the Temple of the Moon in Beijing, returned to the palace and passed

by the West Fourth Archway, and occasionally saw the words "Five blessings come to the door" written on the lintel of a resident. Indignant, he issued an edict the next day, and removed the four characters on the lintel of the house. For this reason, an imperial edict was also issued to the whole country, stipulating that these four characters are not allowed to be written on the foreheads of the civil society in the future.

Until the Revolution of 1911 overthrew the last feudal dynasty, the patriarchal system collapsed, and the taboo system that lasted for more than two thousand years also came to an end. The taboo of the last emperor Puyi's name was no longer taboo after Tang Shaoyi changed "Yi" to "Yi". However, in December 1915, during the eighty-three days of Yuan Shikai's restoration of the monarchy, there was a joke about changing "Yuanxiao" to "Tangyuan". Because of the homophonic pronunciation of "Yuanxiao" and "Yuan Xiao", he was particularly taboo, fearing that he would rush to his emperor's throne, and ordered all places to ban the name "Yuanxiao" and change it to "Tangyuan". Within a few days, all the store signs were changed. At that time, there was a popular ballad in Beijing: "President, Hong Xiannian, selling dumplings on the fifteenth day of the first lunar month."

There are three ancient ways of avoiding taboos. One is to change the spelling. Replace the name of the monarch and the honored person with another word. This method has been used since the Qin and Han dynasties and has not been abandoned in all dynasties. Due to the change of characters, confusion appeared in the ancient books, or the name of the person, or the name of the place, the name of the official, or the name of the previous era, the title of the book, or the items and the chronological stems and branches were changed. And some change, some don't. Qin Shihuang's father's name is son Chu, and "Chu" is still used in "Records of the Grand Historian", "Chu" is still used, and the annotations in "Justice" and "Suo Yin" all say that it is forbidden to change "Chu" to "Jing" in order to avoid Prince Zhuangxiang's name of Chu. . "Chang'e" in myths and legends, in "Huainanzi" "Lan Mingxun" as "Heng'e", but in Song Xiaozong Zhao Chunxi's version of "Wen Xuan·Yue Fu" Li Shan's annotation, "Hang'e" was changed to "Chang'e". This is because the Song people avoided the name of Zhenzong Zhao Heng.

The second is empty characters. Leave the words that should be avoided without writing them, or write them as "a" or "kou" or straight script taboo characters. In the "Sui Shu" written by the Tang people, the name of Wang Shichong is the same as that of Tang Taizong Li Shimin's "shi", so the "Sui Shu" changed "Wang Shichong" to "Wang Chong", which is not the Wang Chong of the Eastern Han Dynasty.

The third is lack of brushwork. Do not write the last stroke or strokes of the word you avoid. For example, in the second chapter of "A Dream of Red Mansions": Lin Daiyu's mother's name is Jia Min, so "when she is reading, she always uses the word "secret". When writing, the word "min" is reduced by one or two strokes." The three emperors of the Qing Dynasty, Tongzhi, Guangxu, and Xuantong, all spoke of taboos, and they all used the lack of brushwork, which caused interesting affiliations among the people. Tongzhi's name Zaichun avoided the word "chun", so he removed the word "zi" in "chun" and added the word "yue", that is, the word "□". People then agreed: "The sons are gone, but there are no sons, so Emperor Tongzhi has no empresses." People also attached to the meeting and said, "The flood during the Guangxu period was caused by the opening of the word 'Tian'." Xuantong banned the word, and omitted the word "jiang" to become "Xi". Another person said, "The house is cleared of self and there is no more."

There are still traces of taboos on people's names. Before the "Cultural Revolution" and during the "Cultural Revolution", Mao Zedong was called Chairman Mao by the people. After the death of Chairman Mao and the crushing of the "Gang of Four". People often euphemistically use "the old man" to call Mao Zedong. Among families, relatives and friends, younger generations do not address elders directly by their first names, but by relatives. Among the teachers and students, the students respect the teacher as Mr. and Teacher. In addition to showing respect and showing respect for the elders and elders, this is also a habit of obedience, which means kindness, which is fundamentally different from taboo. The taboos in the past were, firstly, for the dignity of the supreme ruler, secondly, to maintain the status of the venerable, and thirdly, the worship of the prestigious people among the people. In short, it is to maintain a certain social order and interpersonal inequality.

(4) Forbidden numbers

Many numbers are also frowned upon. As far as I am aware, dozens of figures ranging from one to one hundred are forbidden.

Why is there a taboo on numbers? Because people believe that numbers are also auspicious and dangerous. Auspicious numbers are generally even numbers. It is often said that "good things come in pairs", "six or six great things are smooth", if you want to send them, you must not leave eight", which are all even numbers. Therefore, the wedding dates are every double and every sixth.

The marriage period of Yangzhou people especially likes to choose the days of the sixth day, such as the sixth, sixteenth, and twenty-sixth days of the first lunar month. Because Yangzhou people's colloquial language has "liuliu Dashun", which means that everything goes smoothly on Saturdays, and it can be fulfilled. Tianjin people must choose two days to get married, and now it is best to choose two days and two months in both the solar and lunar calendars. The author noticed that October 18, 1987 (the 26th day of the eighth month in the lunar calendar) was another Sunday. On this day, there are many marriages in the urban area of Tianjin, and there are several in one alley. In the past, merchants had to travel far, and generally chose to go out on the eighth day. Zhengyi is the auspicious words of "if you want to send, you can't leave the eight". The most fashionable auspicious numbers in Hong Kong are also "eight" and "six". Because "six" and "lu" have the same pronunciation, to pray for auspiciousness. When Hong Kong citizens buy a new car and want to get a license plate, they will try their best to find the number with the characters "eight" and "six". In 1969, a wealthy businessman in Hong Kong bought a license plate with six characters for a huge sum of 336,000 Hong Kong dollars.

The taboo number is because people think it is dangerous to people. It is not good for people to be lonely, separated or dying.

Taboo from the "one". "One" is an odd number. If you give gifts to people who are married or celebrating their birthdays, it is taboo to give odd numbers, and when married people give gifts to their younger generation, it is also forbidden to give odd numbers.

Although "two" is an even number, it is also taboo on some occasions. Such as giving gifts to the sick and bereaved families, avoid giving even numbers. Manchus, Koreans, and Hans are not allowed to have funerals on double sunrises. Because no one wants bad things to happen in pairs.

Avoid "three", because it is homophonic with "scatter". Yangzhou people avoid this number when it comes to longevity. The so-called "three" for men and "four" for women are not used, which refers to "thirty" and "forty" of age. One layer means that "thirty" and "forty" are not young and should not be longevity, and the other layer means that "three" and "scattered", "four" and "death" are homophonic, which is not auspicious. But women can do 30, and men can do 40, this is to break the "scatter" and "death". The old people said that in the old days, women were afraid of "disintegration" when they had no status, but when they did "three", they were not afraid of "disappearing" again. This also shows that taboo is a "phantom created by people's mind".

Avoid "four", because "four" and "die" are homophonic. Therefore, there are places in the

northeast to avoid four. Hong Kong people are also afraid of the word "death". Therefore, this is taboo, and the house number often does not have the "four" number. There are also "what seven zero eight six" and "five three five four" which people are afraid of. On the contrary, the word "three" is very popular. The reason is that "three" and "sheng" are homophonic in Hong Kong, which means auspiciousness. "Four" is also taboo in Seoul, South Korea because in Korean, "four" is pronounced the same as the Chinese character "die". The word "four" is rarely seen on the fourth floor of high-rise buildings. From the third floor, there are elevator buttons on the fifth floor. The English "F" is used to indicate the location of the fourth floor.

Avoid "Five". In ancient China, people who were born on the fifth day of the fifth month of the lunar calendar were forbidden. Avoid sunning mats for five days, avoid building a house, and consider it unlucky. Rome avoids getting married in May, because Li Moraria is buried in May. Europeans avoid Friday, because this is the day when Jesus went to the cross.

Taboo "seven", Yangzhou has the taboo of "seven out, eight no return". This means that women can't go out and return home on the seventh and eighth dates. There is a saying in Yangzhou: "Every seven is not good." Because in the feudal society, there was a "seven out" rule for women. If the seven rules were violated, the man would divorce his wife. Taboo eight is because eight is the head of the word "fen", fear of separation. Levi Breuer said in *Primitive Thinking*: "In Japan, the number 7 and the numbers that include 7 (such as 17, 27, etc.) are both unlucky numbers. Similarly, in the Assyrian Babylonians, the number 7, 14, 21, and 28 are bad days." This is an example of foreign taboos and numbers with seven.

Jiu Jiu, the Hangjiahu area should be weighed with a scale in the summer of Lixia. It is said that "nine" cannot be reported after the number reported, and every nine is reported as "ten", which is said to be auspicious (see Figure 4). It is forbidden to write nine characters in some settlements. Myths and legends say that the ancestors of the She nationality are divine dogs, and dogs are close to the nine shapes, so nine characters are forbidden. In the music industry, the nine characters are also quite taboo, saying that it is an unlucky number. Because there are some great composers in the world who just happened to write nine symphonies and died. Beethoven in Germany, Bruckner in Austria, Vaughan Williams in England. Dvorak of Czechoslovakia did not number his ninth work as number nine in order to avoid nine characters, but he also died after writing it. What a coincidence!

Another example, the taboo on the month is the lunar calendar, February, May, July, August, and September. In the past, in the Zhejiang area, houses were not moved during the first and

September months, and no stoves were built during the second and August months. A few years ago, in the Han nationality and some fraternal ethnic areas, marriage was forbidden in May, July and September and was considered unlucky.

Taboo 13 is a custom in the United Kingdom and other European and American countries. Judas, who betrayed Jesus, ranks 13th. It is said that when Churchill was a child, he was invited to a banquet for fourteen people, but he was absent, so that the banquet had a taboo number of thirteen people, so he was criticized.

Eighteen taboos: Men and women in the She nationality area are taboo to marry at the age of eighteen. They think that if they get married at this time, they will suffer "eighteen hardships", which probably refers to the eighteen hardships in the imagined eighteen hells of the underworld.

Twenty is taboo. When people in Jiangsu and Zhejiang read the numbers from "twenty" to "twenty-nine", they read it as "recite one", read two" until "recite nine". Because during the Spring and Autumn Period and the Warring States Period, the King of Wu had a daughter named "Er Shi" who was stabbed to death by a fish bone. "Ershi" is similar in sound to "twenty". King Wu cried when he heard the word "twenty", thinking of "Ershi". Later, people read "twenty" as "reading" in order to avoid interpretation.

Avoid thirty-six, in the area of Changyang, Hubei, people say that thirty-six is a "big festival" (dangerous juncture), therefore, avoid thirty-six. When people give gifts and book accounts, when they write down to thirty-five people, leave thirty-six blank, and then write thirty-seven. The reason for the taboo of thirty-six may be because Zhou Yu of Soochow died at the age of thirty-six.

Taboo forty-five, according to "Bianliang Suoji": "The old Bao (Zheng) in Biandi was ordered to put food in Chenzhou, but he was robbed in the middle, disguised as forget eight (the turtle feet of the nine-class prostitutes in the rivers and lakes), and escaped At that time, I was forty-five years old, and the folks believed that the age of forty-five was definitely bad luck, so it was forbidden to say that it was forty-five, and it was mostly changed to forty-four or forty-six to avoid it."

It is said that Confucius (Qiu) died at the age of seventy-three, and Mencius (Ke) died at the age of seventy-three and eighty-four. Eighty-four years old, so this number is considered a big taboo.

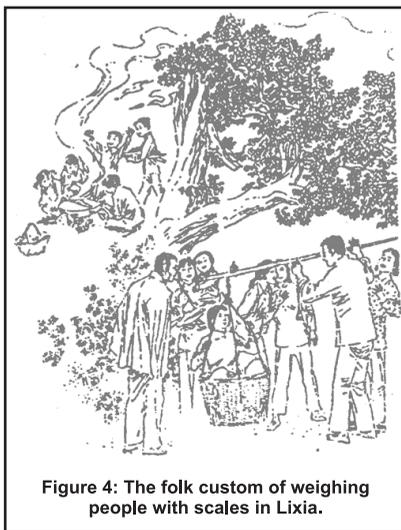


Figure 4: The folk custom of weighing people with scales in Lixia.

If you can pass seventy-three, it is like passing through a difficulty, and then you can live to eighty-four years old. There are still those who use seventy-two or seventy-four to avoid seventy-three. Likewise, reaching the age of eighty-four is a pass, so I avoid it in this way, hoping to live a hundred years. In fact, among the elderly around us, no more die at the age of seventy-three or eighty-four than at any other age.

Eighty-one is taboo, Huzhou, Zhejiang, all old people die at the age of eighty-one, commonly known as ninety-nine-eighty-one, the wealth is counted, and the descendants have the meaning of poverty and defeat, so use an abacus, dismantle it, and wait until When the deceased is out of breath, spilling out through the window is considered broken.

There is no scientific reason for many of these taboo numbers. They just show people's fear of loneliness, separation, and death, as well as their desire for good things and longevity. It is also a manifestation of people's instinct to protect themselves.

In addition to the above-mentioned people, objects, names, and numbers, the objects of taboos are also people's words and actions. However, the taboos of people's words and actions are always manifested in people's production and life practice, so they will not be described separately here.



Taboo Classification

The objects of taboos discussed above are classified in terms of the objects that are tabooed. Now, if we divide them from the subjects who practice taboos—people's practical activities, we can divide taboos into two major fields: production and life: Taboos of various industries, festival taboos, etiquette taboos, daily life taboos, etc.

(1) Taboos in various industries

To varying degrees, people from all walks of life in the social division of labor used to respect some taboos. The taboos in agriculture, industry, trade, education, and the military are just briefly described here.

1. Farming taboo

My country is an agricultural country. The taboos that have long existed in agriculture are not only many, but also distinct in that they frequently reflect a sense of mystery to nature, as well as a psychology of awe, dependency, and begging for the object of production. It also demonstrates how, in a poor and confined agricultural system, taboo has virtually become a tenuous link between man and environment. It is also used to modify the relationship between man and nature.

Grain farmers, medicine farmers, and silkworm farmers each have their own taboos in production.

The taboo of food and agriculture is to avoid thunder. That is, don't go out to work on the first or first few spring thunderstorms. In the past, ethnic groups such as the Shui, Miao, Yi, Buyi, Pumi and other ethnic groups that mainly focus on farming have this custom of avoiding thunder. Aquarium has the longest period of avoidance of thunder. For the first thunderstorm every spring, avoid labor for nine days, seven days for the second, five days for the third, three days for the fourth, and one day for the fifth. From now on, avoid one day every thirteen days until the seedlings are transplanted. During the period of avoidance of thunder, it is not allowed to plough, turn over, or sow seeds. The Miao people in southeastern Guizhou cannot go to work for three days after the first spring thunder. The reasons for the formation of this folk custom of avoiding thunder may be

that one is the legacy of fearing the god of thunder, and the other is that the first thunder sound of each year is used as a message to determine the start time of spring ploughing and spring planting. Because the first few spring thunderstorms are usually in the late first month of the first month and the early and middle of February, it is early spring, and the cold wave has not stopped.

The second is to avoid going to the fields on certain days. There are such taboo days in the Miao, Yi, Qiang, Bai, Dong, Zhuang, Tujia, Buyi, and Monba ethnic groups. For example, the Miao people in western Hunan do not pick feces on the first and fifteenth day of the lunar calendar. On "Eastern Day", "Break Day" and "Tuwang Day", the soil and fields are not moved. Yi people can't grow buckwheat on Rabbit Day, otherwise they think people will die. From the 1st to the 16th day of the first lunar month, you cannot work or break ground, otherwise it will be bad luck. The first and fifteenth days of the fifth, sixth, seventh and other three months of the lunar calendar are the days of death, and one cannot work, otherwise the crops will suffer disasters. The Yi and Qiang people do not cultivate the soil on the fifth day. On the first and fifteenth day of the first day of the New Year and the second day of the Great Sacrificial Festival, or on the day when someone in the village dies, the Bai people cannot go to the fields to produce, otherwise they think that the dragon gods will be disturbed and the crops will not be good. The Monba people and the Tibetan calendar on April 15th and June 4th are the days to avoid farming. On this day, it is forbidden to kill living beings, and it is forbidden to cultivate the ground. The formation of this taboo day custom, on the one hand, is due to the worship and superstition of supernatural power, and the fear of natural disasters, on the other hand, people's hopes for a good agricultural harvest are placed. But objectively, it adjusts the time ratio of people's labor and rest. After ten days and a half of work, they also need a day off.

The third is to avoid certain words and deeds during production. For example, the Maonan people are not allowed to whistle when farming, thinking that the whistle is a strange sound, which will attract evil spirits and cause the crops to fail. Avoid talking about birds and beasts, thinking that crops will be harmed by birds and beasts and the yield will be reduced. Gaoshan people in Taiwan are forbidden to talk loudly and make noises during sowing and harvesting. They always maintain a solemn and solemn atmosphere, and couples are forbidden to share the same room, otherwise it will be a blasphemy to the god of rice and millet and their ancestors. Hunting, fishing and logging are strictly prohibited during harvesting. In some places, it is forbidden to bathe, eat salt and sugar during farming, otherwise it will lead to poor harvest. When the Lisu people are blooming with corn, women are not allowed to weave linen cloth and men are not allowed to chop bamboo and wood. When the

rice is blooming, it is forbidden to do laundry and peel hemp next to the rice field, otherwise, it will be thought that the rice will be frightened and the yield will be reduced.

These superstitious and mysterious taboos on agricultural production not only reflect people's worship of crops, fear of natural disasters, and hope for a bumper crop, but also show people's passive position in the face of natural forces and the backward level of productivity. Since most of these taboos have a negative impact on agricultural production, with the improvement of productivity and the popularization of scientific knowledge, these taboos are basically broken.

Let's look at the taboos of medicinal farmers. Because when going up the mountain to collect medicine, it is difficult to predict whether it can avoid wild beasts, avoid unexpected disasters, and whether or not to collect good medicine. Therefore, for people with superstitious thoughts, on the one hand, they should sacrifice to the mountain gods and pray for their blessings. On the other hand, some taboos must be abided by, so as not to offend the God of Mountains and the God of Medicine and be punished in some way.

The taboos of people who dig ginseng in Changbai Mountain in the northeast are typical. When ginseng diggers (also known as "mountain people") are setting mountains, they must first burn incense and offer offerings to the mountain god "Old Mantou", the originator of the Changbai Mountain ginseng diggers, and perform some witchcraft. There should be four shamanistic language of "Shouting the Mountain" question and answer and the shamanistic behavior of tying ginseng with "quick rope" (that is, a red-headed rope). In addition, there are some taboos to be observed, such as:

When the ginseng diggers need to rest, they cannot shout to each other, but use the knock on the trunk as a secret signal, which is called "calling the stick", saying, "If you shout, the Mada ghost will answer." In fact, shouting loudly creates tension and affects the mood of digging ginseng.

The big tree stump was not allowed to sit, saying that it was the seat of the old head of the mountain god, and he would bleed from his nose and mouth when he sat. There are two versions of this: one is that the stump is the dining table for the "old man"; the other is that the stump is the place where the "old man" puts his hat. In fact, the stump is damp, and sitting on it will make you sick.

Akiko Pine was not allowed to sit, saying that it was the candle of the "Old Man" of the mountain god; the blackened wood at one end was not allowed to sit, saying that it was the pen of the "Old Man" of the mountain god. Whoever has a good dream is not allowed to talk about it when he wakes up in the morning, for fear that it will be broken and it will not be effective.

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"Duanguo" (cookers) who do not go up the mountain can't eat in the shed after preparing

the meal, saying that if they eat it, those who dig ginseng will be hungry and tired. "Duanguo" can't sleep either. If he sleeps, the head of the ginseng digger will faint.

The above taboos of ginseng diggers have a positive effect on ensuring the consistency of their actions and behaviors with each other and ensuring the health of ginseng diggers. In addition, there are taboos for medicinal farmers everywhere. For example, the Qiang people do not go to the mountains to dig medicines during prolonged droughts. When pharmacists in Changyang County, Hubei Province were digging up wild medicinal materials in the mountains, they should not dig up the seedlings of medicinal herbs, otherwise they would never be able to dig up the medicinal herbs again. This taboo is beneficial to protect the ecological balance of wild medicinal materials.

Sericulture and silk reeling are also very old industries in China. People also have a sense of mystery and dependence on silkworms. Therefore, sericulture is also taboo. There are many taboos for silkworm farmers in Zhejiang. When the silkworm breeding season arrives, each family buys two large paper flowers, sticks them on the door, and calls the general of the door god to pray for the flourishing of silkworm flowers. During the silkworm breeding season, people in the countryside are not allowed to knock on the door, or they may rush to silkworm flowers.

When silkworms first come out, except for silkworm breeders, idlers and strangers are not allowed to enter the silkworm room directly. They are not allowed to shout loudly, or wear filial attire to enter. They are afraid of attacking foreign evil, thinking that it was the Qinglong who came to protect the silkworm, and he had to fast and make offerings immediately and let it go. In the house where silkworms are kept, avoid saying unlucky words. These taboos on silkworm raising are all in the hope of avoiding disasters and harvesting silkworm cocoons.

In a word, these taboos on farming show such a mentality:

Take it naturally, and worry about being punished by natural disasters. Therefore, with the mentality of reverence first and then gain, show the hope for one's own labor and the hope for the fruit of labor.

2. Animal Husbandry Taboo:

The taboos of herdsmen are closely related to the animals they keep. On the one hand, these taboos express the herdsmen's hope that the herds will be free from diseases and disasters, reproduce smoothly and grow vigorously, and on the other hand, they have practical effects on the protection of the herds.

For example, the Kazakhs taboo others to count the number of their livestock or praise the fatness of the animals, thinking that this will offend Hu Da and bring disaster (the Dongxiang ethnic group also has this prohibition). People can't step over the rope tied to the animal, thinking that the crotch is an unclean place, which will affect the reproduction and growth of the animal.

Tajiks have similar taboos. They are not allowed to kick sheep with their feet. Do not ride horses through the flock or near the sheepfold. When a female animal is giving birth, herdsman often set up a gate sign at the gate, and it is most forbidden for outsiders to enter and watch, otherwise it will be considered bad luck. These taboos are obviously a summary of production experience, which is beneficial to the protection and development of the herd, in addition, livestock is not sold on Wednesdays and Sundays. This is probably an adjustment to the time of the livestock trade.

The taboo of raising deer is interesting. In ancient times, deer were worshipped as the head of the "Four Spirits" (that is, the Four Gods). "Book of Rites." Ritual Fortune" said, "The lin, phoenix, turtle, and dragon are called the four spirits." The unicorn is created by people's imaginations based on the deer. In the past, people not only had to burn incense and make offerings, kowtow and pray when the doe gave birth and the male deer saw its antlers, but also abide by some taboos. Deer breeders in Dongfeng County, Jilin Province are not allowed to laugh and make noise when working in the deer pen. People cooperate with each other and can only rely on gestures, eyes and secret codes. Women are not allowed to approach the deer pen, and even if they look at it from a distance, they will be reprimanded, saying that women are bad luck, and seeing deer is taboo and unlucky. These taboos reflect the deer's habit of being afraid of being disturbed and people's sense of mystery and respect for deer. But it is unreasonable to discriminate against and despise women.

3. Hunting and Fishing Taboos:

Hunting is an ancient survival activity of mankind, and has since been regarded as a holy act by some people. In order to capture wild beasts, people often sacrificed certain beast gods and imposed various taboos.

For example, the Gaoshan people in Taiwan have a lot of hunting bans, which are very strange. When they hunt deer, wild boar, bear, leopard and other animals, it is forbidden to go hunting if there is a funeral or a pregnant woman in the family. If you encounter a snake on the way of hunting, it is regarded as an ominous omen, and the hunting must be stopped, otherwise there will be danger. Hunting gear should not be touched by women. During hunting, it is forbidden to have sex with

his wife. When going out for hunting, the fire in the stove must be burning for a long time, and it is strictly forbidden to borrow fire and things from outsiders. After the Rukai people go out during the hunting season, it is forbidden for outsiders to enter the house. Paiwan people are not allowed to kill pigs before going out for hunting. During the hunting period, they are not allowed to store ramie at home or touch bamboo. Bunun people should not be injured when hunting, otherwise it will be regarded as a sign of suffering for the whole village, and they must rest for seven days and stop all production activities. Among these taboos, it is difficult for us to understand other taboos, except for the fact that there is a certain reason for family mourning, pregnant women stop hunting, sexual life before hunting, and the injured should rest. They are obviously produced in very ancient times, reflecting the primitiveness and absurdity of human early thinking.

The hunting prohibition of the Lhoba is to avoid encountering outsiders when hunting, and if they do, they should leave quietly and quickly. When placing the trap, you avoid being seen by outsiders, thinking that the souls of outsiders will take away the prey. When the Benglong clan used to go hunting, the family avoided visits from outsiders, otherwise the hunt would fail. Like the Lhoba clan, they also thought that the souls of outsiders could take away the prey. This taboo is also very old, but probably later than the above-mentioned Gaoshan hunting ban, because it already has traces of private ownership.

Some Manchu people in the northeast regard the mink as the god of the house, and they worship the mink god before catching the mink. The taboo when catching mink is not to wear mink coats and hats. After the mink is caught, it cannot be peeled on the spot, and it must be taken a hundred steps away. When the Ewenki people catch their prey, they are not allowed to smear the blood of the beasts. They must clean up the blood and dirt on the ground, otherwise other beasts will escape when they smell the smell of blood. When the Oroqen people are hunting, they should avoid making loud noises when they pass by the cliffs, rock caves and big trees where the mountain god "Bachana" lives, so as not to collide with the mountain god and make the hunting unsuccessful. This kind of taboo against blood and noise, aside from its mysterious color, has the effect of not scaring away wild animals when hunting, so it is beneficial.

Earlier, the Oroqen people prohibited catching bears, and later they did not eat bear heads, and instead of saying that bears were "dead", they would say "Apaha ("sleep). Tibetans are forbidden to hunt and kill eagle eagles, otherwise they think it is bad luck. These taboos are related to ancient animal worship. The eagle is still regarded as a divine bird by Tibetans.

The fishermen who live in the area of the Shuipang River Net have a taboo on fishing. We only need to look at the taboos of Taiwanese fishermen in the past to see. They have a whole set of taboos from building fishing boats, repairing fishing gear to fishing.

The fishermen believe that the eyes on the bow are used to find fish. When nailing the eyes, three nails must be nailed, and they can only be nailed around the eyes, not in the center of the eyes. No one can move around in front of the boat, let alone touch it with their hands, otherwise the boat's eyes will not see anything. Nails must not be nailed to the bottom of the boat, otherwise the boat will capsize. The bow board is covered with cloth, and four nails must be nailed in front of it, two nails on both sides, and two nails on the inner side, which means gossip. When nailing, don't nail it backward or crooked, otherwise the magic power of the gossip will disappear, and the ship will suffer disaster. This is people who humanize and deify the boat, and endow it with mysterious power to enhance people's confidence in catching fish.

When making bamboo rafts or repairing fishing gear, don't say bad things about not being able to catch fish. Women are not allowed to step on the fishnets when dyeing the fishnets, and pregnant women are not allowed to touch the fishes with the fishnets during the confinement period. In particular, people who have a funeral at home should not approach the place where new nets are woven or dyed for a year. When dyeing the net, do not drive away the noisy children watching, otherwise the net will not catch fish.

On fish boats, bowls and spoons are strictly prohibited from being placed upside down. To catch sharks, choose auspicious days, and don't tell others. During the fishing season for Yami people, men must live in groups, and women are not allowed to approach. When fishing at night, it is forbidden to talk, otherwise the sea ghost will punish you with disaster and let you return with an empty net.

In this set of fishing taboos, the two moods of the fishermen are clearly reflected: One is to hope that the fishing boat will be safe and no disaster will occur. The second is to hope to fish more. Of course, from the point of view of taboo items, most of them have no scientific basis.

4. Taboos in Handicrafts:

Handicraft is a very late industry in the division of labor in human society. In other words, it was born and developed from the barbaric age to the civilized age. Although people's sense of mystery and dependence on nature has decreased, the sense of danger and terror in production still

exists. Especially the ancient people in the state of small production, not only the safety measures are poor, but also the safety knowledge is quite poor, so it is natural to have a sense of anxiety about their own safety. So there are also some taboos about personal safety. For example, miners, lumberjacks, boatmen, carpenters, and masons all have taboos that are characteristic of their respective industries.

Miners carry out mining production in mines, and the safety factor is relatively small, especially in the old days of the past, the safety measures were poor, so they had a heavier sense of danger and terror. Therefore, when miners are in the well or underground, they should not say words such as "death", "suffocation", "smashed to death", and swear words. Workers are not allowed to say it themselves, nor are they allowed to be spoken by others, not even when a husband and wife quarrel. The miners felt bored or quarreled with others, so they didn't go down the mine that day. Liaoning Benxi, South.

The miners in the area are also forbidden to call him "Old Master". They don't think it's an honorific title, they think you're scolding him. Because people in this area call the dog's genitals "Old Master"; another understanding is that he doesn't want to hear you saying that he is old and can't work anymore.

In terms of behavior, the miner forbids others from hitting his hat (hard hat), and is not allowed to throw the hat on the ground. Because the hat protects the head, which is the symbol of the head. The head should not be hit or touched, let alone dropped on the ground. In terms of diet, miners are not allowed to drink alcohol when they go down to the well, and even if they smell alcohol. Don't bring matches when you go down the well, probably because you are afraid of causing gas explosion in the well. It is taboo for anyone to burn paper at the wellhead, because only dead people burn paper. Animals in the mine are auspicious symbols. Miners forbid anyone to kill animals underground, and animals such as mice, weasels, and snakes are not allowed to be killed in the mines. Because there are animals living underground, this reports safety information to the miners. Therefore, this taboo has a certain scientific reason.

Forest workers also have certain risks in the process of logging and transporting wood, so they also have their production taboos. In terms of language, in addition to avoiding saying unlucky words such as death and injury, when logging on the mountain, if the axe turns around, you must not say "turn around", you must say "go out of the mountain". This is obviously a pun that turns evil into good. One is that the handle of the axe came out of the axe; the other is that the woodcutter can come out safely.

In terms of behavior, when the big tree is cut or sawed and has not fallen, it is most forbidden for people to run. If you run, you will think that the tree will fall in the direction of the person running, and it will hurt people. Such taboos may arise from the experience of loggers.

There are many taboos for boatmen. Before and during the boat, whether it is a boatman or a passenger, it is most forbidden to say words such as "turn over", "sink", "reverse", "wash", "stay" and so on. Hunan boatmen always say "add rice" when they are serving meals, "sifter the cold" when taking a bath, "clear water" when pouring water, and "sleep the mast" when they throw down the mast. In the morning, words such as "tiger", "monkey" and "ghost" are especially avoided. If you are a little careless, you should be scolded immediately, even if you are a passenger. In the past, on the wooden boats on the Yangzhou Canal, it was forbidden to call the owner of the boat as the boss, but to be called "boat boss" or "shopkeeper". Because the "boss" means that the wooden board on the ship is worn out and will fall apart, which is considered unlucky. On the boat of Wuzhong in Jiangsu, in order to avoid the word "living", the chopsticks are called chopsticks. In order to avoid the word "turn over", the canvas is called a rag in Taiwan's Danshui River folk boat custom. On the first day of building a boat, you must not utter evil words and curse people. The words spoken should only mention the things of life, not the things of death. Don't say anything on the boat when the rope is broken.

The behavior of people on the boat must also be taboo. In the north and south of my country, pancakes and fried fish are not allowed to be turned over. In some places, sailors are not allowed to turn over their trousers. Don't put chopsticks on the bowl after dinner, thinking that the bowl is like a boat, chopsticks are chopsticks, chopsticks are the same sound as living, and there is no business to do in boats. It is not allowed to urinate on the ship, because the odor of urine is commonly known as Sao, Sao and burning are the same sound, and merchant ships are particularly afraid of fire, so there is this taboo. On ships in Zhejiang Province, dead persons are not allowed (this is also prohibited on ships in Shouxian, Anhui). Men and women are not allowed to copulate on the ship. The boatmen believed that if these taboos were violated, it would be very unlucky.

In short, all the taboos of boatmen are related to the fear of overturning, drowning and other disasters or having nothing to gain. However, these taboos are also negative countermeasures, which can only temporarily get rid of the terror and seek psychological balance. If considered from a positive perspective, these taboos may remind people to pay attention to the safety of boats and increase their vigilance.

Carpenters and masons also have their taboos. As the saying goes, "Don't touch a few things: the carpenter's axe, the eldest girl's waist, the single person's luggage." The carpenter's axe, ink bucket, and curved ruler are all treasures handed down by the ancestor Lu Ban, not only their tools, but also their worship. When others move indiscriminately, one is for fear of damaging them, and the other is to disrespect their ancestors, so it is taboo to touch them.

Carpenters pay great attention to the taboos at the start-up stage in production. When a carpenter builds a house for someone and cuts down the first tree, he must cut it all at once, without leaving the wood pieces standing on the stump, otherwise it will be called a "spirit tree", and soon after the house is built, and someone will die in this house. When a carpenter makes a coffin for a family, don't let the wood chips cut off with an axe fall nearby, otherwise, the family will die soon. This is also an omens superstition. In fact, there is no causal connection between the wood chips standing on the stump, the wood chips falling close, and whether or not someone died. After the stonemason carved the stele for a human being, on the morning of the day the stele was erected, it was forbidden to say unlucky words. At the moment when the monument is erected, it is even more necessary to avoid nonsense.

The butcher's taboo is not to kill pigs every day. When slaughtering livestock, it is necessary to kill with one knife, and avoid two knives. After piercing the pig's throat, when throwing a knife on the ground, the tip of the knife should not be directed towards the door of the owner's house, otherwise the house will have a murderous incident. When disemboweling, the pig should not be hung in the place facing the gods, so as not to offend the gods.

Precisely, in the past, some dangerous industries and folk artisans each had their own taboos. Most of them are based on superstition. They reflect the extra dependence of handicraft production on natural conditions, the self-protection of practitioners and the mentality of sticking to the rules, and the ignorant and backward survival consciousness of people praying for the blessing of supernatural forces under the conditions of low production level and low safety factor.

5. Business Taboo:

There are two types of commerce, those who do business in a shop, and those who travel to the countryside and households. Both types of business people used to have their taboos.

The taboo of sitting in business, for example, in a shop in Huzhou, Zhejiang, people are not allowed to sit on the cabinet, because the cabinet is a money storage device, and sitting on it will

make business unsustainable. In addition, people are not allowed to stand on the threshold of the store and tap the counter with their hands, otherwise they think they will lead to loss of money or bad business. They are not allowed to urinate in the store, nor are apprentices allowed to sweep out the floor, thinking that they will sweep out their wealth and incur losses. The shop assistant was not allowed to sit facing inward, thinking it was a sign that nothing could be done. In a tea house restaurant in Nanjing, Jiangsu, there are three people at a table. If there is no one seat, it is called a closed seat, which is the most taboo of the shop owner. Anyone who goes into the store to buy things, if you put your foot on the threshold, it is a taboo for shoppers, and you will be reprimanded. In Hong Kong, people in the restaurant and food industry should not choose "fried rice" for the first customer. Because "fry" means dismissal in Cantonese. It is considered bad luck when the stove is turned on and the sound of "frying" is heard. Shop assistants are not allowed to read books in the store, even after work. The boss is willing to "lose" his old capital, but he wants to make a lot of money? So taboo. In the past, in some places of the Han nationality, it was forbidden to sell pigs but not ropes. When selling pigs, they must be tied with ropes and pulled out, but when selling pigs, the ropes must be returned. It is believed that selling together with the rope is like taking away with luck, and it will be unlucky to raise pigs in the future.

People who are engaged in business should not go out on a single day. The most auspicious day is every eighth, when they will make more profits. It is forbidden for others to step over the pole of a businessman, especially women. People of the Bai nationality who go out to do business on horses should not speak words involving wolves, tigers and leopards, otherwise it will be unfavorable to go out.

It can be seen that business taboos mainly reflect the businessmen's fear of losing money and hoping to make a fortune. There is also a sense of closure to maintain peace.

6. Academic Taboo:

Academia is a group of people with cultural knowledge, and it is reasonable to believe that belief is a taboo of superstition. However, the ancient Chinese Confucian scholars lacked understanding of nature, and due to various reasons such as being forced to obey orders (such as the taboo mentioned above) and following the crowd under the control of inertia and psychology, there were also taboos in the academic community.

For example, in the area of Changyang, Hubei, students under the age of 12 are forbidden to

eat pig blood. They think that eating pig blood will cause bad memory, easy to forget things, and it is forbidden for students to use paper with characters to make toilet paper, which is considered to be disrespectful to saints and sages.

In the old days, the age of six, eight, ten and other even-numbered years was taboo. In the Eastern Han Dynasty Ban Gu's "Bai Hu Tong", there is a saying that seven years old is yang and eight years old is yin. Therefore, there is a superstition of "seven up and eight down". It is believed that children who go to school at the age of seven will be able to make progress, but the opposite is true at the age of eight. Zhai Hao's "Popular Chapter · Ritual Festival" in the Qing Dynasty quoted Li Yanshou's "Northern History" in the Tang Dynasty as saying: "Li Hun's younger brother was six years old when he asked for admission to his family, and his family was not allowed to enter school at the age of seven." Now most children enter school at the age of seven. It is determined according to the growth and development of the child.

In ancient imperial examinations, there were taboos on the question and answer sheets, and even the names of candidates. Shang Yanliu's "Records of the Imperial Examinations in the Qing Dynasty" said: "It is taboo to ask questions, see Yu Yinghe's "Notes of Enfutang", the general idea is that it is not appropriate to give college questions in the provincial examination, and there will be fire in the siege Wu Xuan Yu Jiaqing three years Wu Xuan The noon examination of the Guangdong Township Examination, titled 'This is called the Way of Moment', was written by the corpus and was returned to the Lu... Kui narrated "Xiaoguang Pavilion Miscellaneous Notes"... It is said that the same is true in Guangdong. If you are caught by fire, or the examiner will be in trouble, and especially in the first chapter of the Bible, "the imperial examination questions in the feudal era must choose a sentence from the "Four Books and Five Classics" as the question. In order to avoid fire, it is forbidden to give "University" questions in the rural examination. Maybe it was thought up by well-meaning people who were afraid that it would be difficult for the scholars.

The taboo for candidates when answering the paper is: they must not offend powerful figures or power groups in their articles, otherwise they will never pass the exam. During the reign of Emperor Wenzong of Tang Dynasty, Liu complained bitterly about the harm of eunuchs in the countermeasures, so he fell down and could not serve as an official in the court for life. Therefore, at the end of the answer sheet for the "countermeasures" of the palace examination later, candidates must write: "I am a new learner at the end of the court, and I am ignorant of taboos. A reflection of the taboo customs of His Holiness in the imperial examinations. Today, it seems from one side that the

imperial examination system was used to maintain the essence of the feudal dynasty's rule.

It is also taboo for candidates to have strange names, and some were dismissed because of their strange names. In the 22nd year of Yongle's reign in the Ming Dynasty, the Jiachen Division Palace Examination began to formulate Sun Rigong as the champion. Ming Chengzu looked at it and said that the two words "Ri Gong" together seemed like a violent word, and it was downgraded to the third place. And Xing Kuan in exchange for him, saying that Kuan is the opposite of Violence. In the 23rd year of Jiajing, Jiachen Branch first designated Wu Qing as the champion. "Wu" is the same as "Nu" in Beiyin. Ming Shizong looked at it and said that the ruthless person is the first to live. When he was hesitating, he suddenly saw the hanging flags in the shape of a thunder, so he found a person named Qin Leiming from the list, and he was the first, and Wu Qing was the third. This reflects the chance of admitting candidates and the feudal dictatorship of examiners (especially emperors), as well as the general social psychology of avoiding evil and seeking good fortune.

7. The Taboo of The Soldier:

There are two prospects for victory or defeat in sending troops to fight. From soldiers to generals, there is a mentality of seeking victory and avoiding danger. Therefore, in ancient times, even large military operations had some taboos. In the 60th chapter of "Water Margin", before Chao Gai attacked Zengtou City, because of the ominous omen of the strong wind blowing the flag of recognition, some people were taboo to enter the army. This taboo is also common in ancient warfare instances.

The months when ancient military strategists were taboo to send troops were "Mengchun's Moon" and "Jixia Month". The Book of Rites Yueling said: "It is the moon (also the moon of Mengchun), and you cannot call an army, and calling an army will bring disaster to the sky. If you cannot afford to fight, you cannot start from me." It also said that the month of the summer season "cannot raise troops to move. People... If you hold a big event, you will have disaster." This means that in the coldest January and the hottest June, if you take the initiative to send troops, you will be punished by God. This is a taboo derived from climate.

In ancient times, soldiers often avoided the date and direction of sending troops. It is taboo to send troops in the direction of Tai Sui Xing. "Xunzi" said: "King Wu attacked Zhou, and he did it with military taboos, and greeted Taisui in the east." "Zhizi" said, "King Wu attacked Zhou, and Yu Xin said: 'Sui is in the north, not the north!'" The day to send troops should not be on the dark day and the

Guihai day. Because the dark day is the last day of the month, and the night is dark, it is believed that sending troops will be defeated. Therefore, in "The Sixteenth Year of Lu Chenggong" in "Zuo Zhuan", when recording the "Battle of Yanling", he analyzed the enemy's situation based on whether the minister violated the taboo, "But Zhi Zhi said: Chen does not violate the dark, and if you violate the taboo of heaven, I will It must be overcome." Gui Hai day is the end of the ten days of dry, Hai is the end of the twelve earthly branches, and Gui Hai day is the end of the sixty Jiazi, so it is called a poor day, and it is forbidden to send troops. "The Biography of Deng Yu of the Later Han Dynasty": "Tomorrow, Kuihai, Kuang and others will not be able to survive due to Liujia's poverty, and Yu has to be more rational in order to restrain the masses." Both sides in the war knew the taboo of sending troops. This is a taboo based on the sorcery principle of "commonness can lead to the same", thinking that sending troops on a "poor day" will surely lead to a "poor road". Actually there is no scientific basis. In ancient times, it was also forbidden to have women in the army. Taking women as ominous, fear of defeating the military. For example, "The Biography of Li Ling in the Book of Han": "My morale is low, so why can't I stand up to it? Are there any women in the army? They are all found and beheaded. Tomorrow, they will be beheaded 3,000 times." This example shows that the army is taboo the reason for women is that they are afraid of affecting morale and combat effectiveness.

War is an extension of politics, and military affairs also belong to the category of science. However, in ancient times, especially in the ancient society of our country, taboos could play a dominant role under certain conditions. This not only shows the low productivity, conservative thinking and outdated system, but also the concept of "kingdom and gods help" and feudal superstition. Consciousness is at work. As a result, political life and military operations are covered with a layer of mystery and prophecy, and enterprising spirit and pioneering power have been replaced by ignorant prayers to supernatural and superego gods. The vitality mechanism of society is of course distorted, imprisoned and inert.

(2) Festival Taboos

Festival taboo is the prohibition of people's words and deeds in the festival life. It expresses people's fear of gods, disasters, and hope for the future and auspiciousness.

The Spring Festival is the most solemn festival for the Han nationality and some fraternal nationalities in my country, and it is the first of the Lunar New Year. During the Spring Festival in the past, from New Year's Eve to the end of the first month, there were the most taboos, and people

believed in the most pious. This fully reflects the social psychology of people's pursuit of happiness, seeking advantages and avoiding disadvantages, and also using taboos to adjust various relationships in people's lives, such as labor and entertainment, rest, joy and sorrow, vigilance, eating meat and vegetarian food, etc., and people Relationship with people, people and society.

The contents (objects) of the Spring Festival taboos include: avoid certain foods, avoid certain words, avoid certain behaviors, avoid certain people coming to the door, and avoid meeting certain people and things. In terms of diet, on the first day of the first lunar month, many places should avoid meat and cooking new food. People in Tianjin say that if you eat vegetarian dumplings on the first day of the first lunar month, you will be pure and simple throughout the year.

On the first day of the first lunar month, the Zhuang people avoid eating meat to honor their ancestors. Avoid soup and rice in East China, South China, and Central China, otherwise it often rains when you go out. In the area of Haining, Zhejiang, tofu is forbidden before the 15th day of the first lunar month. Because the tofu is white, the family only eats tofu rice when there is a funeral. In the vast areas where the Han, Xibo, Gelao and other people live, it is popular to avoid cooking new food from the first to the third day of the New Year, and to eat cooked food prepared before, which means that there are more than one year in a row, otherwise the year will not go well. The custom of avoiding meat and cooking new food during the Spring Festival is in line with the needs of people's lives. Eating meat on New Year's Eve, and vegetarianism on the first day of the New Year, and adjusting meat and vegetables, are not without benefits. People have been busy for many days in order to have a rich meal and happy festivals during the New Year, so during the Spring Festival and the following days, instead of cooking new food, eating the finished products from the previous year can save time for rest, entertainment, hospitality, etc. visit friends.

In terms of language, on New Year's Eve and Spring Festival, it is forbidden to say all ominous words such as "illness", "death", "ghost", "kill", "poor", and "defeat". When it must be said, replace it with auspicious words. For example, if the dead fish and ducks are bought in Nanjing, they say "wen fish", "wen duck", and the text means not moving. In the Tianjin area, even adding coal to the stove during Chinese New Year should avoid the sound of "mould" and say "add fire" instead. In the past, on the second day of the first lunar month, when a boy came to deliver (Chai God of Wealth), it was forbidden to answer "No". If you don't want to buy it, you can answer "I have it". During the Chinese New Year, if a child says something against the taboo, the adult will say: "Tong Yan has no taboo." to relieve the ominous.

In terms of behavior, on New Year's Eve and on the first day of the new year, avoid breaking the bowl, avoid spilling lamp oil on the ground, and avoid falling down on the bench, otherwise there will be misfortunes in the new year. This is a common taboo everywhere. There are also taboos during New Year's greetings. In Hunan, it is forbidden to pay New Year's greetings at the bedside, saying that this means that the owner cannot afford to lie down all year round. From the first to the third day of the first year, in some areas of the Han, Gelao, and Tujia people, it is forbidden to carry and splash water, which means that it will often rain when farming and going out. Also avoid sweeping the floor, take out the garbage, for fear of financial outflow. Many ethnic groups are forbidden to work in the fields on New Year's Day. The Gelao people are not allowed to ride horses, plough fields, use hoes and harrows, and women are not allowed to use needles and threads. In the Han nationality and some fraternal ethnic areas, it is forbidden to beg people for fire from the first to the third day of the first day, thinking that it is not good for both the host and the guest. From the first to the third or fifth day of the New Year, women in Beijing, Tianjin, Hebei and the Gelao ethnic group are not allowed to go out to visit. In the area of Biyang, Henan, it is forbidden to do things during the "Broken Five Festivals". For example, Changyang people are taboo to see the scales on the morning of the New Year, otherwise snakes are often seen in many areas from the first to the third day of the New Year, and beggars are not allowed to come to the door. Avoid meeting monks and nuns when you go out on the first day of the New Year. It is forbidden to go out for a funeral for the first time in the New Year. In the Nanjing area, if there is a funeral of relatives or friends during the New Year's Day, when returning from condolences, you must go to the temple and go to the temple, for fear of sneaking with you.

In addition, in some places, certain behaviors should be taboo during the first month of the first month. For example, the married daughter should not stay at her parents' house in the first month. In some places it is taboo to shave the head in the first month. Changyang Tujia people say that if the family shaves their heads in the first month, they are afraid that the crops will not grow neatly. People from Tianjin say, "If you don't shave your head in the first month, you will kill your uncle." Tianjin people still have taboos not to buy shoes or salt in the first month, saying they are afraid of "evil spirits" and fear of being "idle" and losing their jobs in the New Year.

In addition to the Spring Festival, there are a few taboos in other festivals. For example, on February 2, "Dragon Heads Up Day", needles and scissors should not be used in Henan, Shandong, Hebei, Shaanxi and other places, for fear of hurting the "Dragon Eye" and suffering disasters. This is the psychological externalization of people's prayers for good weather. "The beginning of autumn"

is regarded as a big festival in some places. In a farmhouse in Xuanwei, Yunnan, people are forbidden to walk in the fields, otherwise the autumn harvest will not be good, and they have to ask someone to write the words "Autumn begins today, and all illnesses will rest" on a red note and stick it on the wall. "March 3" of the Buyi people is the festival of sweeping villages and offering sacrifices to mountains. When offering sacrifices, the temple and the village should avoid any noise and cannot speak. When eating the offerings after the sacrifice, don't let the soup and crumbs drip on the clothes and trousers, otherwise, if you go up the mountain to chop wood for work, you will be attacked by wolves, and the animals will be hurt by tigers and leopards. On the day of offering sacrifices (some three days), it is strictly forbidden for people from outside the village to enter the village. If outsiders come to "step on the mountain", the sacrifice to the mountain will not work, indicating that disasters will occur. The fifteenth day of the seventh lunar month is the "Ghost Festival". Bai people pick up their ancestors on this day, so they are not allowed to go out, otherwise they will encounter ghosts on the road, which is unlucky.

In short, whether it is the taboos of the Spring Festival or other festivals, the purpose is to eliminate disasters and diseases, and to be safe and auspicious. It expresses people's vigilance and good wishes.

(3) Etiquette Taboos

Etiquette taboos are taboos in people's special lives. It includes marriage taboos, birth taboos, funeral taboos, intercourse taboos and so on. In addition to superstition, some of these taboos also contain certain scientific reasons, some express people's good wishes, and some also show people's humorous life interest under the suppression of taboos.

1. Marriage Taboo:

Marriage is a lifelong event for a person, and people have long held a very serious attitude towards it. There are taboos to express good wishes and prevent imagined misfortunes.

When determining the object of intermarriage, first of all intermarriage between direct blood relatives and collateral blood relatives is prohibited. According to the book "Book House Yuangui·A Good Marriage" compiled by the Northern Song Dynasty, the ancient emperor was surnamed Ji,

Emperor Yan was surnamed Jiang, and the different surnames "combined men and women to make life for the people". And with the same surname, "men and women don't have the same surname, and they are afraid of blasphemy and respect. Blasphemy is resentment, resentment, chaos and disasters, disasters destroy the surname, so marrying a wife avoids the same surname, and fears chaos and disasters." This is to say that men and women with the same surname do not marry, because they are afraid of blaspheming their ancestors. If the ancestors are desecrated, the ancestors will complain, and complaining will bring disaster to fertility. When disasters are added to fertility, the family will be wiped out. Most of the Han nationality and some fraternal ethnic groups in our country abide by the prohibition of not marrying with the same surname, and not marrying blood relatives and close relatives. Some ethnic groups have strict taboos on this. For example, the Yi people who intermarried their cousins and cousins in the past were to be executed. The taboo of blood relatives and close relatives not marrying is in line with scientific reasons. Therefore, this kind of intermarriage taboo has been written into the current marriage law in our country.

Among the taboos of intermarriage among the people in my country, it is also taboo for male and female zodiac signs to oppose each other. This superstition taboo has existed since the Han Dynasty. It compares the birth dates of both men and women. If they are mutually exclusive, they cannot get married. For example, those who belong to the horse cannot marry those who belong to the ox. There are also things like "pigs and monkeys don't have their heads", dragons and tigers fight each other", "women belong to sheep and keep empty rooms"; what water overcomes fire, fire overcomes metal, metal overcomes wood, wood overcomes soil, and soil overcomes water, also avoid intermarriage.

The taboos in the process of love show the urgent psychology of young men and women to hope for a successful relationship. For example, the marriage and love taboos of young men and women in mountain villages in Taiwan we mentioned earlier are like this. When falling in love, don't bring an umbrella, don't bring a fan, and don't give a mirror, all of which are afraid that the marriage and love will fail, either it will break up, it will be cold, or it will be broken. Also, when wearing a ring on an engagement, avoid being slippery, for fear of a marriage change. This taboo behavior, there is no lack of humorous taste in life.

In the determination of the marriage date, the old practice is mainly to avoid certain years, months and days. In some areas of our country, it is forbidden to get married in a year when there is no Spring Festival, and it is said that the year when there is no Spring Festival is "the year of the widow".

The 198 lunar New Year is the beginning of spring, and the 198 lunar New Year is the year of the dragon. The superstitious people hope that the dragon will give birth to a son, so many young men and women are rushing to get married before the 198 lunar New Year. The months to avoid marriage are May, July and September, and Taiwan also avoids June. Thinking that these few months are bad months, I am afraid that after marriage, it will not be consummated, harmonious, or long. The date of marriage should not be a single day, because it does not meet the wish that good things come in pairs. There are also taboos on the weather on the wedding day, such as rain, wind, thunder, and eclipses. Taiwan avoids rain on the wedding day because she thinks her husband will easily become an alcoholic. On the wedding day of the aquarium, avoid thunder, which is considered unlucky. The Hani people do not want to get married on the day of the eclipse of the sun or the moon. These taboos about marriage year, month, and day have no scientific justification.

After the wedding date is determined, when preparing for the dowry, some people have to choose auspicious days and talk about taboos. For example, when the Buyi people used axes to make furniture and cut scissors for dowry, people in Quanzhai were not allowed to grind or pound the burial. The superstitious saying was to avoid "running and grinding away" the Fuxi of the party concerned.

There are more taboos in weddings. Let's start with the bride leaving her family. The color of the dress worn by the bride should not be white, because white clothes are only worn at funerals. Therefore, in ancient times, the wedding dress was still black (green), and now it is still red. In Taiwan, the bride's clothes should not have pockets, so as not to take away her family's property, and two pieces of cloth should not be sewn together to prevent remarriage. She and Pumi brides are absolutely not allowed to look back when they are getting married, thinking that turning back means they will marry again.

There are also taboos in some places when welcoming the bride. When the Bai people welcome their brides, it depends on what they should avoid on that day. In Taiwan, when a bride enters a man's house, it is forbidden to step on the house.

The wedding day is a day of great joy in life, and it is also a day for relatives, friends and neighbors to gather and entertain. But in order to express people's wishes and adjust the atmosphere of joy, there are some taboos at the wedding. For example, avoid placing flowers, because flowers are easy to wilt, which is not auspicious. Pomegranate flowers can be placed because of their strong vitality and many red seeds. They can also be placed with green pine branches decorated with peanuts,

sunflower seeds, and minced fruits (gingko nuts). Because these two kinds of flower arrangements can symbolize happiness and longevity, and the children and grandchildren will multiply. A pair of red candles lit during the couple's worship, representing the groom and the bride respectively, should not be extinguished first. This allows people to pay attention to their own behavior and actions in the joy, not to put out the red candle, or make other unpleasant things, and destroy the festive atmosphere. In addition, people not only express good wishes in the form of taboos, but also express people's feelings. Humorous and fun to meet people's entertainment needs. For example, at the wedding in Wengyuan, Guangdong, when a couple "eats Hehe eggs", it is forbidden for one party to say no to eat it, because it is forbidden

for the husband and wife to "discord". There are also taboos for guests attending a wedding, visiting a new house or making a mess. For example, in Taiwan, it is forbidden for people who are born under the zodiac Tiger to look at new people, because tigers will hurt people. Avoid children around, because children easily cry, avoid crying at weddings. The presence of widows and mourners should not be considered ominous. In Guangdong, four-eyed people (pregnant women) and Mao-faced people (unmarried women) are not allowed to visit new houses. If you enter, thinking that there will be disaster for the bride in the future.

When the Hui people in northwest my country get married, when the groom returns to the bridal chamber, he cannot turn around to lock the door, but he must carry the door with both hands behind his back. After the door is latched, no one can open it. (See Figure 5).

After the wedding, in some areas of the Han nationality, the bride has to avoid food and sit on the "watching table", watching her husband's aunt and sister-in-law and other attendants eat and drink, while she sits with her hands down. In some areas of Ningxia, brides are not allowed to go to the ground while sitting on the kang for three days, otherwise they will think that they are polluting the gods and bring disasters.

On the second day of the wedding (the fourth day in the north), the bride and groom have to "go back" to their parents' home. The taboo at this time is that in Taiwan, the bride should not see her family make fire or cook rice, otherwise she will be at odds with Weng Gu for the rest of her life. In

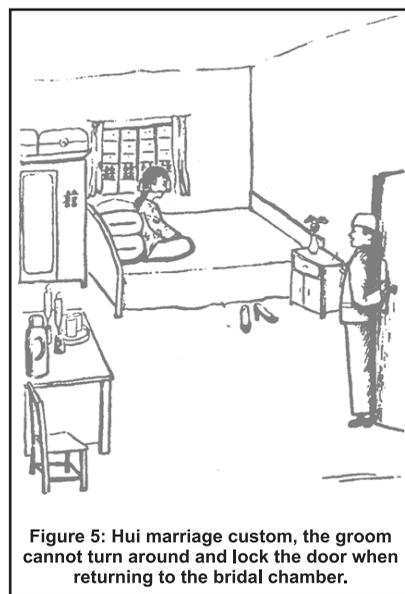


Figure 5: Hui marriage custom, the groom cannot turn around and lock the door when returning to the bridal chamber.

the Changyang Tujia family, the bride is not allowed to sweep the floor for her mother's family when she returns home, for fear of sweeping away the poverty of her mother's family. The bridegroom eats the first meal at his parents-in-law's house that day, and he must not finish the large bowl of rice that his father-in-law's house specially packed. Some also put two soybeans (golden beans) in the wine glass for their son-in-law. After drinking, the soybeans are of course left over. Also, husbands and wives are not allowed to share the same room in their parents' house. Married daughters of the Zhuang ethnic group should not touch the altar, the incense table and the offerings placed on it when they return to their parents' home.

Sex life after marriage was also taboo in the feudal era. "Book of Rites Yueling" says: "It is also the month (March), the day and night are divided, and the thunder will make a sound... If there is a person who does not guard against its tolerance, if the child is not prepared, there will be disasters." This means that thunder strikes in March. Avoid sexual intercourse. This is the earliest record of sexual taboos. Sun Simiao in Tang Dynasty "Qian Jin Fang", the sexual taboo is described in more detail: "When men and women have sex, there are even more taboos, and you must be careful. If you violate it, the heavens and the earth will take away your life, ghosts and spirits will bring disaster to your body, and you will be afraid of giving birth to children. Keep the precepts, you can live forever. What you should avoid will be described later: the earth shakes, the death storm, the thunder and the lightning, the dark and the new, the moon and the sun break, the great cold and the great heat, the eclipse of the sun and the moon, the birthday of the gods and the Buddha, the gengshen Jiazi, the day of birth, the three yuan and eight festivals, the fifth day of the fifth month, famous mountains and rivers, shrines, temples, monks and Taoist temples, in front of the statues of saints and sages, and before and after the well and stove, there is a fire. Those who are big will lead to longevity, small ones will be sick, or if they are born male, they will make them ugly and strange, their bodies will be incomplete, and disasters will lead to premature longevity. All the taboos are laid down before, and the 18th day of the fifth month will be the year of heaven and earth. On the day of yin and yang intercourse, people in the world must avoid it, be careful not to have sex, serious violations will kill your life, and mildly shorten your lifespan. First, in the event of natural disasters or abnormalities, such as earthquakes, thunder, storms, solar and lunar eclipses, etc., it is forbidden to have sex. Second, in broad daylight, cluttered places where people come and go, such as famous mountains and rivers, beside wells and stoves, and in front of firelights, should taboo sexual behavior. Sexual behavior in these two types of situations has an impact on the emotions of men and women, and the

During pregnancy, eating turtles makes children short.

Eating ice cream kills the fetus during pregnancy.

Many of the foods that are taboo for pregnant women are the same as those mentioned above. For example, in July 1985, students from the Chinese Department of Peking University investigated in Zhenzhou Town, Yizheng County, Yangzhou, that local pregnant women could not eat crabs, peppers, turtles, duck heads, hares, or drink alcohol.

It is believed that if a pregnant woman eats a duck head, the child born will shake its head; eat a hare, the child will have a mouth open; eat a crab, give birth to a child that foams at the mouth; eat pepper, give birth to a child without long hair; eat turtle, giving birth to a child shrinks its head; eating wine, giving birth to a silly child. In addition, Taiwan's Gaoshan people "pregnant women should not eat fish, apes, lynx, pangolins and other animals' internal organs, etc." ("The Gaoshan People's Customs"). Pregnant women of the Jino ethnic group in Yunnan should not eat banana flowers that are not in their early stage, for fear of dystocia. Changyang Tujia pregnant women avoid eating chicken and drinking tea, saying that they are afraid that the baby will cry at night.

Pregnant women have long had taboos in their behavior. Wang Chong's "Lunheng·Mingyi Chapter" said: "Li" has the method of prenatal education: when the child is in the body, if the seat is not upright, he will not eat, if he is not upright, he will not eat, if he is not upright, his eyes will not be seen. When the mother is not careful, and the mind is arrogant, the child will grow up to be arrogant and unwholesome, and the body will be ugly." This describes the taboos that pregnant women should pay attention to when eating, sitting, seeing, listening and the outside world are not going well.

Some of the taboos on the behavior of pregnant women are justified. For example, pregnant women should not have sex with their husbands, otherwise they will miscarry. Pregnant women are not allowed to attend weddings or watch the dead be buried. Pregnant women in Zhenzhou Town, Yizheng County, and Yangzhou are forbidden to climb high enough, because they are afraid of "stillbirth". Pregnant women are also not allowed to go to the theatre or watch scary statues, for fear of scaring the pregnant woman and harming the fetus.

Some forbidden behaviors of pregnant women are also mysterious. For example, when pregnant women of Jino ethnic group are chopping firewood, they cannot put an axe in the middle of the firewood, and they cannot carry bamboo firewood and tree firewood together, because they are afraid of dystocia. Changyang Tujia pregnant women should not use a knife to chop things in the house, otherwise the child will have knife marks on his body after birth. Pregnant women cannot

taboo is in line with sexual hygiene. As for the third type of situation, that is, taboo sexual behavior on special lucky and ominous days such as the birthday of the gods and Buddhas, Gengshen Jiazi, and the date of birth, there is no scientific reason for it and it promotes a sense of sexual mystery.

2. Fertility Taboo:

There are two reasons for the birth taboo: First, in ancient times, people regarded the phenomenon of fertility as a mysterious phenomenon, and in addition to normal fertility, there were various abnormal phenomena: some women were infertile, some had dystocia, and some geek. This makes people have both hope and fear for having children, which leads to the superstition and taboo on childbirth, and uses it to seek good luck and avoid evil. The second is that women who have given birth have summed up some empirical taboos based on their predecessors and their own reproductive experience.

Reproductive contraindications include contraindications for pregnant women and contraindications for mothers.

The main taboos for pregnant women are dietary taboos and behavioral taboos. Dietary taboos for pregnant women have long been documented in ancient times. Wang Chong of the Eastern Han Dynasty said: "If a pregnant woman eats a rabbit, the child will be born without lips." Guo Licheng's "Chinese Fertility Etiquette and Customs" is quoted from the second volume of Zhu Duanzhang's "Healthy Family Treasures for Obstetrics" in the Song Dynasty. : "The sun and moon are not full in the fetus, and the yin and yang are not prepared. The bones and joints of the fu-organs are not fully formed, so from the first child to the birth, there are taboos in eating and living:

Eating sheep liver during pregnancy makes the child doer.

Eating goat meat during pregnancy makes the child sick.

During pregnancy, eating donkey and horse meat, prolongs the month.

It is difficult to give birth if you eat mule meat during pregnancy.

Eating rabbit and dog meat during pregnancy, makes the child silent and lacks lips.

Eating chicken and dried carp during pregnancy makes the child sore.

Chicken and glutinous rice make many white worms.

During pregnancy, eating ducklings expel the heart plug.

Eating bird meat and bean paste during pregnancy makes the child full of sunspots.

Eating sparrow meat and drinking alcohol makes the child's heart chaotic and shameless.

wrap the thread around the neck, otherwise the umbilical cord of the fetus will be coiled around the neck. Pregnant women of the Gaoshan ethnic group in Taiwan are prohibited from using knives and axes and digging burrows for fear of harming the fetus.

In addition to the taboo for pregnant women themselves, husbands and family members are also taboo. For example, people in Changyang are not allowed to drive stakes or nails in the maternity room, otherwise the baby will not be able to urinate after birth. Do not hit snakes, otherwise the baby will have a weak neck after birth. When a Jino woman is pregnant, her husband can't cut down palm trees when hunting, otherwise the child's hair will not grow well, and they can't beat monkeys, otherwise the child will not grow beautifully. When an old man in a stockade is dead, he cannot carry it, set the handle of a knife, hit a snake, and climb a tree to pick fruit, or participate in a drumming. The husbands of pregnant women of the Gaoshan ethnic group in Taiwan are forbidden to participate in sacrifices, hunting and other activities. These taboos are also mysterious and difficult to explain.

For mothers, the place where the child is born should be taboo. The Han and many ethnic minorities are forbidden to give birth in their parents' home. If they don't have time to return to their husband's home, they must be born in the wilderness. In Hebei and Tianjin, if you are in your parents' home, you will fill the pot with rice to avoid bad luck. In the past, Qiang mothers could not give birth at home, but had to go to the cattle and sheep pens to give birth.

Before the full moon, mothers are not allowed to leave their homes or enter other people's homes. Some can't even leave the delivery room. There are two explanations among the people. One is that they are afraid of sullyng their own and other gods. This is superstitious thinking. Another thinks that the mother is afraid of the wind. Therefore, it is also called "forbidden wind", which can prevent illness and is beneficial to maternal health.

Before the mother is full moon, it is forbidden for outsiders (including pregnant women and menstruating women) to enter her bedroom. This is a common taboo of the Han nationality and other fraternal nationalities. Some people especially avoid bringing copper, iron and other metal utensils into the delivery room, thinking that they will "step on" or "take away" the mother's milk. Therefore, some set up the door sign "no door". The Qiang nationality uses the red flag as the door sign, and the Dong nationality uses soft grass to tie the chicken wing feathers and add a piece of cloth (red cloth for males, blue and blue cloth for females) on it and hang it in front of the door to prevent strangers from entering the delivery room. In addition, mothers should not have sex with their husbands before the full moon. These taboos are in line with hygiene requirements.

Of course, we must not fail to notice that the taboo of pregnant women mainly shows that the male society attaches great importance to the behavior of inheriting the lineage, not the respect for women themselves, especially the taboo for pregnant women to eat, which highlights this point. Even the elements of correct health are distorted by the inert mentality of seeking good fortune and avoiding evil to achieve the purpose of blessing God through the closed isolation of pregnant women.

3. Funeral Taboo:

"Book of Rites, Quli Xia" says: "There is no joy in mourning." These records tell us that in ancient times before the Qin and Han Dynasties, when someone died in a neighbor's house or one's own family, it was forbidden to talk, laugh, sing, and pound the mound. During the funeral, there is no road, and there are puddles on the road. These taboos reflect people's common feelings of mourning for the dead, so they have been handed down among the people.

Reproductive contraindications include contraindications for pregnant women and contraindications for mothers.

When there is a funeral at home, after the family mourns, they are silent in mourning, stop all production activities, take care of the funeral with the help of neighbors, and abide by some taboos. For example, when there is a funeral in the Pumi family, filial sons and daughters cannot drink alcohol, sing songs, and slaughter six animals. The most common mourning taboos among the Gaoshan people in Taiwan are that the relatives of the deceased stay at home silently, do not go out, stop working, do not drink alcohol, sing, talk or laugh loudly, do not wear costumes, do not fish or hunt. In some places, it is also forbidden to touch raw hemp, women do not sew, weave, lift a pestle, do not dress, do not bathe, do not eat fish, and some do not eat salt and pepper. Buyi and Dong families have funerals to avoid eating meat and vegetables, and the period of mourning is still very long. The Miao people are not allowed to cross the bridge, rush to the field, or work within one month after the death of their parents. The Miao and Lisu people abstain from eating chili peppers for a month, otherwise they will be the enemies of the deceased. When someone in the Li family dies, their relatives are not allowed to go to the field to give birth on the anniversary of their death within three years.

During the mortuary wake, don't let the tears fall on the corpse, and don't let the cat touch the corpse, otherwise it may make the corpse stand up suddenly. The taboo of the funerary is due to the superstition of reincarnation. For example, it is forbidden to wear leather clothes and trousers for the

deceased. Liu An's "Huainanzi" in the Western Han Dynasty believes that leather clothes are both expensive and fear that the deceased will be reincarnated as a beast in the next life. Shanxi Dingxiang wears shrouds for the deceased. Men wear blue, and black is forbidden. It is believed that wearing black clothes will reincarnate the deceased as a donkey. Women wear white or blue, earrings, bracelets, and lotus shoes, indicating that they can become immortals. The deceased cannot carry iron products. The Achang deceased are not allowed to wear sweaters and shoes, and cannot bring metal objects, even gold teeth must be removed, and otherwise it will affect the reincarnation.

The taboos on the date of funeral are mainly to avoid double days and heavy mourning days, for fear of the death of another person. Han, Bai, and Tujia all have this taboo. The Li people are not allowed to go to funerals at noon.

The taboos during funerals are: one is to avoid looking back, and the other is to avoid returning from the same path. This kind of folk custom is found in many places such as Tianjin, Shanxi Dingxiang and Yangzhou Yizheng. Women are not allowed to approach the grave during the Gelao burial. In addition, there are many taboos in the selection of cemeteries and the process of burial.

In addition to the taboos of bereavement, there are also taboos in the neighborhood. In the Wa and Dai areas, when there is a funeral, the whole village stops production for one day. The Dai people do not pound rice, spin thread, or carry firewood into the village. This taboo of not pounding rice is probably an ancient custom handed down from the Book of Rites, "If there is a mourning of the neighbor, the pounding is not the same." There are also taboos for neighbors, relatives and friends to go to the mourning house for mourning and funerals. In the Nanjing area, it is forbidden to go to mourning in the afternoon, saying that it is to collect drumsticks, which is unlucky. If the mourner arrives after the awakening, it will be regarded as ominous if the coffin cannot be reached.

To sum up, funeral taboos generally include three meanings: one is the grief for the deceased, such as avoiding singing and laughing. The second is to hope to benefit the deceased, such as reincarnation. The third is the fear of bringing ominous to the living, such as avoiding serious mourning. These last two points are purely superstitious ideas, and many areas have changed.

4. Social Taboo:

The taboos in social interpersonal communication play a certain role in regulating interpersonal relationships. It is based on the basic principles of being respectful, friendly, and helping others.

Of course, it also has the purpose of respecting oneself and selfishness. "Don't do bad things for others, don't be alarmed when you knock on the door in the middle of the night", or "Don't do bad things in the daytime, don't be afraid of ghosts knocking on the door at night", this is a common adage to persuade people to be kind, and it is the basic principle of interpersonal communication. But it comes in the form of a taboo, in line with the aforementioned taboo formula of "don't do anything or there is some kind of danger". It warns people not to do harm to others, or they will be punished in some way. In the specific matters of interpersonal exchanges, such as addressing, giving gifts, being a guest, treating Guest, there are some taboos.

In the language of addressing people, it is taboo to address elders directly by their first names, but to address them with respect and kindness, such as addressing relatives of parents or grandparents. Otherwise, the other party is not happy.

There are taboos in terms of quantity and variety when giving gifts to others. For example, when giving gifts to married people, those items that should be paired should not be sent in odd numbers. Send a pair of vases or a pair of pillows, wishing people a pair, if you send a vase and a pillow, it will be unpleasant. When giving gifts to people in Hong Kong, especially business owners, don't give jasmine and plum blossoms. Because jasmine is homophonic with "unprofitable", and the plum in plum blossoms is homophonic with "mold". To visit relatives and friends who are sick, don't bring gladioli, because "gladiolus" is in harmony with "seeing trouble", which is a taboo for the sick. Synonymous with "leave". Therefore, pears are called round fruits in some places. When giving fruit to patients, you need to send apples, oranges, peaches, and chestnuts, all of which have the meaning of being safe and auspicious, and escaping from the disease.

Giving gifts among fraternal nations cannot be done as one wishes. It is taboo to send chili and eggs in the Wa area, otherwise they will be regarded as enemies. Because of the war between tribes in the old days, they often declared war by giving each other hot peppers, and giving them eggs for revenge. The Wa people are also taboo to send decorations to girls. It is taboo for the Pumi people to present bracelets and belts to girls.

The taboo of visiting other people's house is based on the principle of respecting the host. Usually knock on the door or call the host before entering. In the area of Changyang, Hubei, you should shout "Congratulations" when you enter someone's door, and avoid quietly sneaking into someone's house, which is impolite and may be suspected as someone who wants to steal. In the areas of the Yi, Wa and Dai nationalities in the southwest, the stockade has a stockade gate, which is a

landmark of the land and a symbol of the dignity of the whole stockade. Riders must dismount from their horses when they arrive at the gate of the village. They should not drive straight on the horse, as this will offend the owner. In the Mongolian areas of northwest China, "When a child goes to be a guest alone, he has to go around the back of the yurt before dismounting, and he cannot dismount until the front of the yurt" (Fan Pu: "Minorities in Northwest China"). In Kazakh, Kirgiz, Tajik and other pastoral areas, horseback riding should go around the yurt and then dismount, and avoid fast horses until dismounting in front of the door, because this is only possible when reporting funerals.

After entering the door, where do you sit? The past is not allowed to be casual. It is generally forbidden to sit under the position of worship. When entering the Jingpo family's home, you can sit by the fire pit, and don't stand for a long time. In a Zhuang family, neither family members nor guests are allowed to sit in the middle of the threshold. In Tibetan pastoral areas, after entering the room, men sit on the left and women sit on the right, avoiding confusion. In Mongolian areas, when guests enter the yurt, men must walk under the shrine from the right, and women must walk under the shrine from the left to sit. The taboo that Tibetans and Mongolians do not allow men and women to sit together is the same as "men and women should not sit together" in "Book of Rites, Qu Li Shang". When entering the yurt of the Kazakh people, the guests should sit on the left side, not on the right side of the master seat, nor on the food box, nor use the cloth on which they eat with their feet, nor step over it. No littering of food and splashing of water. In the Manchu family, it is forbidden to sit on the west kang, because the west kang is the place where ancestors are worshipped.

When eating as a guest, the seat should not be moved casually. The Eastern Han Dynasty Yingshao's "Customs Tongyi" said: "Sit without moving the bottle. It is said that people who feast and drink will transfer the bottle of wine, which will be slandered." In addition, there are upper and lower seats in the seat. The upper seat is the most respectful, and the seat and the left is respected. So if no one pushes you, you can't sit on the seat of honor, otherwise you think it's not polite. When eating, no matter how hot the food is, don't turn the bowl to eat and drink, because "zhuan" and "earn" are the same sound, earning someone's job is of course not welcome. When guests add rice, if they can't finish a bowl, they should explain in advance how to add less. If you can't finish it and leave it in the bowl, it is considered to be a waste of food, which is unpleasant.

The taboo in hospitality is based on the principle of respecting the guests. When pouring tea for guests, the spout of the spout should not face others, because "huzui" sounds like "huzui". Friends and relatives should not share a pear to eat when they get together, because "dividing a pear" and

"separating" are the same sound. There is a saying in Tianjin and other places that "two people do not distinguish pears".

The Zhuang nationality is a hospitable nation. When they give up their seats to a guest, the teenagers cannot sit with the guest, but must stand next to the guest and talk to the guest. If the guest asks the little master to sit down, he can sit. But when sitting, you can't cross your legs, and you can't stretch your feet to the guests. Should not sit side by side with the guests, just sit opposite, otherwise it will be considered rude to the guests and the guests will not be happy. Pouring tea or scooping porridge should be handed to the guests with both hands, not with one hand, otherwise it will be considered rude. When eating, do not allow guests to go to the kitchen to pack their meals. When drinking with guests, the host cannot stop first. During the banquet, the chopsticks cannot be stretched out in front of the guests to hold the dishes. After eating, don't put your chopsticks away without making a sound, otherwise you will be considered disrespectful to the guests.

From the taboos of interpersonal communication outside of the above family members, we feel that the characteristics and functions of taboos are: because they are all taboos for communication between people and between equal people, people understand each other, so it has almost no mystery and superstition. Color is just a habit that people follow together. And because these taboos are habits of restricting oneself, respecting each other, and respecting others, they play a positive role in regulating interpersonal relationships, making them friendly and harmonious.

(4) Taboos in Daily Life

In people's daily life, there are restrictions on clothing, food, housing, and medicine.

1. The taboo of clothing:

The taboo on dressing was first seen in "Book of Rites, Qu Li Shang". For example: "He who is a son of man, his parents are there, his clothes are not vegan". And "boys don't wear clothes". This means that when the parents are alive, the children's clothes and hats should not be white. Teenagers should not wear leather clothes. This latter taboo still exists today. As for the taboo that children should not wear white clothes and hats when their parents were in their time, it was broken during the Wei, Jin, Southern and Northern Dynasties and the Sui and Tang Dynasties. At that time, from the

emperor to the people, people usually wore white clothes and white hats. Only on festive days, such as weddings and birthdays, avoid white and red.

Men do not wear green headscarves and green hats, which are considered taboos to wear in normal times. Zhai Hao of the Qing Dynasty said: "Prostitutes who are not affiliated to the ten officials and who sell adultery at home are called local prostitutes. Commonly known as private girls. And those who prostitute outside their wives, look at them. Husbands are turtles...the system at the beginning of the country, green scarves to show humiliation." This means that because wives cheated and prostituted, they put green scarves on their husbands to show humiliation. Therefore, wearing a green scarf and a green hat later became taboo.

The Uyghurs are not allowed to dress short and short. Generally, the tops should be over the knees and the trousers should reach the feet. This may be the taboo customs of dressing due to the wind and sand in the living area and the cold climate.

2. Taboo of Food:

In terms of daily diet, there are many taboos in various ethnic groups.

First of all, in the way of eating, in ancient times, the Han people had a taboo not to eat with their hands. In the Book of Rites, Qu Li Shang, it says, "When sharing a meal, your hands cannot be used." This is in line with the requirements of hygiene and civilization, and has been observed by people to this day.

Do not knock empty bowls when eating, and do not place bowls upside down on the table. Do not put one end of chopsticks on the bowl with rice. These actions are considered unlucky. Because the beggars beat the bowl with chopsticks and wailed. After the sick person takes the decoction, the bowl is put on the table, indicating that he will no longer take the medicine when he is sick. When calling the ghosts of the dead to eat, only put one end of the chopsticks on the rice bowl. These actions and behaviors related to poverty, illness and death will of course arouse people's disgust and taboo.

Secondly, the objects and reasons for not eating are more diverse in all ethnic groups and regions. Dog meat is forbidden to people in certain areas of the Han and other ethnic groups. There is a saying that "dog meat should not be eaten on a large scale", and there are different reasons for not eating dog meat. In the old days, barren women of the Han nationality thought that dog meat was unclean, and that if they became pregnant after eating it, it would lead to dystocia. Lahu, Manchu and Zhuang people in some areas regard dogs as objects of worship and gratitude. It is said that the

owners of the Manchu people were rescued by "righteous dogs", and in some places the Zhuang people used dogs as totems. Therefore, they all refrained from eating dog meat.

Some are influenced by religion and refrain from eating certain animals. For example, people in Qamdo in Tibet, southern Labrang in Gansu and parts of Qinghai should not eat fish, shrimp, chicken and eggs. Mongolian people are also forbidden to eat fish and shrimp. The reason is that Lamaism forbids believers to eat these animals. Later, it gradually exceeded the scope of religion and evolved into the daily eating customs of the people.

The Hui, Uyghur, Kazakh, Dongxiang, Kirgiz, Sala, Tajik, Uzbek, Tatar, Baoan and other ethnic groups in the northwest region abstain from eating pork, animal blood and animals that die by themselves. Muhammad, the founder of Islam, stipulated in the canon that pork is not allowed. Later, it gradually exceeded the scope of religion and became a dietary taboo of all religious groups. After Islam was introduced to the above-mentioned ethnic groups in northwest my country, the regulations of religious fasting gradually became the daily eating habits of the people.

Some refrain from eating certain animals due to animal worship. For example, in addition to some places where the Zhuang people do not eat dog meat, there are also places where beef, cat meat, swallows, snakes and frogs are forbidden. This is because they regard these animals as cherished things, terrible things, fetish things, fairy things and other objects of worship.

Some avoid eating certain animals due to fear. For example, the reasons why some tribes of the Gaoshan people in Taiwan do not eat certain foods have more ancient traces. The Meiya people are a fishing group, and their main food is flying fish. But they do not eat the flying fish on the ground, so as to avoid the danger of falling to death when going up the mountain. This is the taboo according to the law of resemblance of witchcraft. When the Bunun people hold ear-beating sacrifices, children do not eat wild boars and goat meat. They think that if they eat goat meat, they will be afraid of wild boars when hunting, and eating goat meat will infect the wildness of goats. This is again a taboo based on the law of contact in witchcraft.

In addition, there are many ethnic groups avoiding certain foods, such as Miao people do not eat mutton, Yi people do not eat garlic. In some areas, certain foods are forbidden for a certain period of time. In the Nanjing area, Mi Niangniang's birthday was on the second day of the first lunar month, while in Biyang, Henan, the third day of the first lunar month was the birthday of millet.

In short, the dietary taboos in various places are all for some reason, the dietary customs formed from a very early age, and formed the national characteristics and become part of the national culture.

3. Contraindications for living:

The house is the base of people's daily life. Building a house is a major event for the benefit of oneself and the benefit of the children and grandchildren. Therefore, people hope to choose a location with convenient production and living, beautiful natural environment and a wide field of vision as the building base, hope to build the house strong, practical and beautiful, and pay attention to the careful protection and rational use of the house. All are very reasonable. However, when people are superstitious about supernatural power, they often choose to build houses in areas with Fengshui dragon veins and the protection of gods, and on the other hand, they must implement taboos, so as not to damage Fengshui and offend the house gods. Therefore, people have taboos from choosing a place to build a house to furnishing it, from where people sit to where they sleep.

Choose an auspicious day before starting to build a house, and it is forbidden to start the ground on a day that is not suitable for ground-breaking. We are very particular about the choice of homestead and the orientation of doors and windows. First of all, it is taboo to face roads and rivers. In Jiangdu County, Yangzhou, Jiangsu, there are two main taboos for building a house. One is the place where the road is directly facing the house, which is called 'Lujian' by the locals. ". Arrows can shoot people. Building a house in such a place is easy to encounter accidents, which is unlucky. So be sure to avoid it. ("Yangzhou Collection Records") Secondly, it is taboo to face the doors and windows of other houses and other houses. In Jinhua, Zhejiang, "In the old days, if the main entrance was facing other houses, corners, hills, rocks, etc., it was considered unlucky. We must pray to the tiger god to be separated (Huang Ziqi's "Jinhua Tiger Customs"). In some places, the Zhuang people do not want to be straight to the point when building a house. It is taboo that the back door and the front door are in a straight line, otherwise wealth will enter through the front door and exit from the back door, which will not only be unsafe for wealth, but also unlucky for people. When building a house in Tianjin, it is taboo to face the door, window and gable of another house. , said ": the window is facing the door, if you don't have a lawsuit, you will die." Door to door, everyone will die. "" Doors and windows are facing the door, and people will die without asking the doctor (doctor)."

In the process of building a house, the door roof and the roof beam are two critical times. It is taboo to say unlucky words, and it is taboo to beggars. The top of the door and the beam tree are taboo for anyone to step on and cross. It is taboo for craftsmen to bury white cloth towels and dustpans in the wall because they are dissatisfied with the owner's house, otherwise people will die after the roof is completed.

The mountains and rivers in front of and behind the house are superstitious as gods who can bless the wealth and glory of the house owner, and it is forbidden to damage them. It is also taboo to plant any trees in front of and behind the house. For example, in Kaifeng, there is a folk song about "Household Taboo": "No mulberry is planted in front, no willow is planted in the back, and no 'ghost clap hands' is planted in front of the door." Mulberry and the word for mourning are homonymous, "liu" refers to the funeral of parents after their death Willow branches are often used as "mournful sticks" and "spirit banners". Ghost clapping is the common name of poplar, which is mostly planted in cemeteries. Therefore, it is considered ominous to plant these trees in the house. This is of course a habit of association, and it makes no sense.

Taboos for interior furnishings and use, in Tianjin, there are taboos that standing cabinets cannot be placed on the bed (mentioned above). In the Zhuang area, the house faces the door in the middle of the aisle, and it is not allowed to hang pork or eat. There is no ground floor near the gate, and pigs cannot be killed in the corridor outside the gate, for fear of the ancestors to blame. In the Blang family, a central pillar near the inner side of the fire is regarded as the symbol of the family god, the residence of the gods, and no one is allowed to touch it. In Naxi homes, you cannot touch the stone "door gods" standing on both sides of the gate, and you cannot touch the pine wood fork with feathers and straw ropes above the door, "the god of mouths". Do not step on the threshold and sit on people. Jilin villages believe that it is unlucky to step on the threshold with both feet. The Miao people regard the "door" as the protection god, and they are not allowed to sit on the threshold at ordinary times. During festivals and weddings and funerals, the whole family also pays homage to the door god.

Among the taboos of living are also taboos on the direction of sleeping. For example, in some places of the Han and Zhuang nationalities, people should not sleep with their feet facing the door, because the coffin is with the head facing the door and the feet facing the outside. Contrary to the Zhuang people, the Li people do not sleep with their heads facing the door. Because when someone of the Li ethnic group dies, they will bury the body with its head facing the door. Uyghurs do not sleep with their head up or down, or with their limbs stretched out straight. This may be to avoid the thought of returning to the West. The Daur people also avoid outsiders lying on the kang, thinking that this will bring disaster. It can be seen that when dealing with the same thing, because of different ethnic groups and regions, the taboos are often different. But people are surrounded by forbidden webs, and they cannot escape even living in their houses and sleeping in their beds.

4. Contraindications to taking medicine:

Taking medicine when sick is inherently unfortunate, so patients should avoid language and behavior when taking Chinese medicine.

It is taboo to say "drinking medicine" when drinking medicine, and instead "drinking medicine" is changed to drinking tea. For example, drinking medicine is called "drinking good tea" in Jiangxi area. In the area of Changyang, Hubei, drinking medicine is called "drinking fine tea". This is to avoid inauspicious things verbally, so as not to increase the fear of others and oneself.

However, people all hope that the medicine will cure the disease, and therefore, the contraindication method is used to maintain the efficacy of the medicine. For example, the prescription list cannot be folded backwards, but must be folded forwards. In the old days, people in Nanjing, Jiangsu believed that if the prescription is reversed, it means that the medicine and the disease are reversed and cannot be effective. Another example is that a good decoction cannot pass the threshold. The Hunan area believes that if the medicine is taken over the threshold, the medicine will not work. If the drug is ineffective or on the contrary, it may cause the disease to not heal or aggravate the disease, which is of course against people's wishes, so it should be avoided.

People are free from disease, and the pot is idle, which is a happy thing, but if the disease comes back, of course, people try to avoid it. So the pot can be borrowed, but not returned. You can pick it up yourself if you need it.

From these drug taboos, we see once again that people always try their best to avoid ominous things. On the other hand, it also reflects people's strong desire to get rid of danger. But because this desire is often based on non-scientific awareness, the stronger it is, the more ignorant and mysterious it will appear, causing potential psychological obstacles.



The Normative Function and Negative Effects of Taboo

(1) Adjustment and normative effect on behavior

Through the investigation of folk taboos, we found that on the one hand, it had some positive effects, and at the same time, it had a great negative effect.

From the perspective of positive effects, taboos have had a normative function on people's behavior. As we said in Chapter 2 when comparing taboos and laws, before laws came into being, taboos played the role of social contracts and bound people. After the law is produced but the law is incomplete, the taboo plays a supplementary restraint role. Therefore, within a certain period of social life, through the norms of taboos, individual behaviors are coordinated with others and with the society. At the same time, some contents and clauses in the taboo adjust the relationship between man and nature, man and society, and man to man in production, life, exchange and distribution.

First of all, folk taboos adjust the relationship between man and nature, making people adapt to nature, make use of nature, protect nature, and let nature serve human beings.

Nature is the premise and foundation of human survival and development. Nature has its own laws and is not at the mercy of man. Human beings who violate the laws of nature will be punished by nature. In the process of long-term dependence on nature, human beings have drawn some lessons, including certain production taboos, through which the relationship between man and nature is adjusted. For example, the taboo of raising deer, because the deer are easily frightened, people are not allowed to talk, laugh and make noise when working in the deer enclosure. Among the taboos of hunting, because the beasts smell blood, they will run away, so the blood of the beasts is forbidden when hunting. This is a taboo for adapting to nature. Among the taboos of miners, because there are animals living in the mine, it proves that there is no gas poisoning in the mine, so the miners are not allowed to kill the animals in the mine. Toads are the natural enemies of farmland pests and the guards of crops, so the Miao people in western Hunan avoid toads. These taboos enable people to take advantage of nature. The Miao people in western Hunan are not allowed to cut down ancient trees and

chun, camphor, maple, and cypress; some ethnic groups in the southwest are forbidden to cut down the trees next to temples and behind the villages; medicinal farmers are not allowed to dig up wild medicinal materials; the Miao people are not allowed to fish in deep pools Three nets, avoid picking single branches and sprouts; Guangxi Zhuang and Xiangxi Miao people are not allowed to shoot frogs and swallows. All these taboos help to protect the ecological environment and maintain the ecological balance of nature.

Some taboos have practical effects on the safety of the guarantor in production and life.

For example, it is forbidden to nail nails on the bottom of the ship to avoid water leakage; it is forbidden to point people with murder weapons to prevent danger. In Huzhou, Zhejiang, it is not allowed to tie two boats side by side with iron wire. This is because it is afraid that after the hull is widened, it will be easily damaged when crossing the bridge. It is not allowed to speak under the "Dumb Bridge" because there are many bridges in the area. When the boat passes under certain bridges, talking will distract the attention of the boatmen, and accidents are likely to occur, causing the boat to be bruised or overturned, so the bridge is also called. "Dumb Bridge", played the role of reminding attention. (See Figure 6).

Therefore, although some production taboos seem to restrict people's behavior, in fact, they play a positive role in adjusting the relationship between people and nature and protecting people's safety.

Secondly, some folk taboos play a role in adjusting the relationship between people and society and maintaining public order. People's production and life must be in harmony with society. The productivity of primitive society is low, so production needs to be dispatched in groups in order to show strong power. In order to show the power of survival and self-defense, people must live in groups. After the family and private ownership come into being, people, family and society are still an interdependent whole. For the sake of production, life, and the common interests of social development, people must have public order. Therefore, at some point, it is necessary to play the role of taboo. Avoid blood relatives and intermarriage between close relatives, and maintain a certain order of marriage. When there is a funeral in the neighbor's house, avoid pounding the mound,



Figure 6: The boat is passing under the Dumb Bridge, and no words are allowed.

avoid singing and laughing, and can maintain a good-neighborly relationship with the neighbor in the emotional sense. Avoid putting things in the road, avoid sitting on the threshold, and maintain traffic order. In the store, avoid knocking on the counter to avoid distracting customers. Shop assistants should not sit inwards, so as not to see customers, and to avoid being rude and unenthusiastic to customers and hindering commodity transactions.

Third, taboos can also adjust the relationship between people. People should maintain a relationship of equality, fraternity, mutual assistance and mutual benefit. Such acts of disrespecting people, unequal exchange, and cheating will inevitably destroy the harmony of interpersonal relationships. Civil taboos can also play a restrictive role in this regard. For example, refraining from doing unrighteous things (“doing too much injustice will kill oneself”), refraining from negligence in buying and selling, etc., is beneficial to maintaining a harmonious relationship of equality and mutual benefit among people. Another example is, avoid calling the names of the elders, avoid insulting other people's parents, avoid calling others Laozi, and avoid deceiving and laughing at the disabled (as the saying goes, laughing at others' disabled, oneself will be disabled), etc. These are beneficial to the friendly relationship among people.

Among family members, taboo folklore also plays an important role in regulating interpersonal relationships when interacting with relatives. For example: “In the Yukagir tribe, daughter-in-law cannot look directly at Weng and uncle, and son-in-law cannot look directly at father-in-law and mother-in-law. Son-in-law originally lived in father-in-law's house, but father-in-law gave instructions to son-in-law but only in the third person. Or use a hint. The daughter-in-law is not allowed to undress in front of the weng, and the same rule applies between the uncle and the sister-in-law. Other Siberian tribes also have almost the same customs.” (Luo Wei, “The Society of the Primitives”). These taboos are the norm for the ethical relationship between people in the family and are also a kind of incest taboo. Explained from a sociological point of view, the family is the most basic unit that constitutes a society, and its stability directly affects the stability of the society. In order to avoid conflicts between fathers and sons, between brothers, between mothers and daughters, between sisters, and between all members of the family, due to sexual problems, which will destroy the stability of the family, there is a taboo on incest. These taboos restrict the words and deeds of family members within a certain range, which ensures the harmonious situation of the family and indirectly stabilizes the social order.

In the relationship between relatives, there are also incest taboos to regulate. “In terms of

social restrictions, I am afraid that no tribe can catch up with the Ukagir people. In addition to the taboos of Weng-in-law and Yue-in-law encountered in other places, there are regulations prohibiting conversation between (the direct relative and the estranged) and the sister-in-law, the brother-in-law and the niece, the uncle and the granddaughter-in-law, and the wife-in-law and the sister-in-law. But kinship is likewise restricted: brothers are not allowed to talk at will, between brothers and sisters, and between sisters with each other, and this prohibition extends to cousins. In the presence of a person with one of these kinship relationships, the other person must not expose his body, even between people of the same sex; nor can a person with such a relationship speak about sexual intercourse. They are not allowed to look at each other, nor to greet each other directly, either by name or by relatives ("Luo Wei's "Initial Society"). These taboos that restrict the relationship between relatives can also maintain the harmonious situation between relatives, which is beneficial to Social stability. The relationship between families and relatives is beyond the reach of the law, and is completely restricted and regulated by taboos. This shows that taboos play the role of a social contract, and play a role similar to the law. Of course, some Taboos are too restrictive, hindering people's normal communication, and their negative effects are also obvious.

(2) The taboos of superstition are harmful and unhelpful

The greatest negative consequence is that of taboo, particularly the forbidden element of pure superstition, which is nearly all dross.

The folk superstitious taboos are fundamentally characterized by self-enclosure and passive defense, which often reflect people's conservative consciousness and inertia, and they hold an attitude of doubt and fear towards all novelties. Therefore, one of the negative effects of superstition and taboo is to constrain people's thoughts and mold people's inert psychology. There are many examples of ignorant, superstitious people who are afraid of new things. Fraser said in "The Golden Bough": "Anything new arouses the awe of primitive and uncivilized people. A pioneer who pioneered Borneo said: 'The Juniper people take whatever happens around them, good or bad, It's a strange superstition that luck or unfortunate is due to the novelty that comes into the country. I used to live in Cam Ranh, for example, and it's been said to be responsible for the recent unusually hot weather there.' 186-187 The British took measurements in the Nicobar Islands in the winter, and when

it rained unusually, the natives were very alarmed, thinking that it was the gods who set up theodolites, stout spirits and other things where they liked to walk. The anger expressed by strange measuring instruments, etc. Some people suggested slaughtering pigs to sacrifice to the gods and praying for forgiveness. In the mid-17th century, due to the continuous poor harvest, the riots of Estonian farmers were provoked. They traced the cause and believed that it was a mill. It is set up in the upper reaches of the river to block the flow of water and cause floods.” From this point of view, even strange foreigners, new instruments, tools, and new buildings will cause fear and taboo of ignorant people, then, people they will not dare to be free in their thoughts, speeches, and actions, and even less dare to have new inventions and creations. Then we can only stick to the tradition and imitate the predecessors. Therefore, the country and society will have to stay in a backward state for a long time. In fact, taboos are always and everywhere restricting people's words and deeds. People are cautious and their minds are greatly restrained.

Secondly, for those who believe in taboos, once they violate the taboos, not only will they not be able to comfort themselves, but they will suffer greater mental torture, aggravating the fear, and some even die because of the extreme terror after breaking the taboo.

In the past, the horrors of death due to taboos were not unique. Zhu Tianshun said in "Primitive Religion": "Some actions of primitive religion often arouse people's spiritual terror. In some written records, we can see that some people unconsciously committed a taboo and died of terror. For example, there was a person in the Nanyang Islands who misused the tobacco pipe of the chief to smoke, and later found out that he had violated the taboo, and immediately became extremely terrified, and died soon after; caused a great panic, and soon died. These facts show that people in the primitive society have committed taboos and blasphemous emotions caused by terror, which is beyond our imagination." Freud's "Totem and Taboo" cited example: "In New Zealand, once a monk left the leftovers on the roadside after eating, a hungry slave found the leftovers shortly after he left, so he didn't ask That is, swallowed whole, and at this moment, a terrified bystander told him that the food belonged to a monk." Originally, he was a strong and brave young man, but "it was when he finished listening. After the fatal news, he started to cramp all over his body and had severe stomach cramps. The symptoms continued until the evening of the same day, and he finally died ". A Maori woman was only told after eating some kind of fruit. This fruit came from a forbidden place, and at the same time, it was declared that she would be killed because she had desecrated the holy soul of the king. This happened in the afternoon, and at noon the next day, she was found dead. "On one

occasion a tinder box of a Maori chief had killed several people; for when the lost tinder box was used by the people who found it to light a pipe, they found everyone who took the box was actually frightened to death.”

Facts have shown that people believe in taboos too religiously, which is equivalent to throwing themselves into a snare, and it is difficult to get rid of them. We imagine that if people were skeptical about taboos, or didn't believe them at all, they wouldn't be terrified by taboos. Therefore, superstition and taboos will aggravate terror and cause serious consequences. The ignorant people in ancient times fell into the web of taboos because of their wrong understanding of the objective. Modern people are in an era of scientific development and civilization progress, so they should no longer believe in ancient superstitions and taboos. Third, the taboos of superstition directly hinder production and life, and also hinder social progress. Because the taboo is conservative and closed, new production tools are also among the taboos of savage people. As we all know, the use of iron tools is a great progress for mankind, which greatly improves productivity and promotes the development of society. However, superstitious and conservative people have long tabooed the use of iron tools. "Perhaps as early as the ancient society when iron was still a novelty, it was already reluctant to use it because of superstition. At that time, many people were suspicious of iron and did not like it... After the introduction of iron plowshares for the first time in Polish history after years of poor harvests, farmers blamed the iron plows, abandoned them, and still used old wooden plows. To this day, the Badui people in Java (mainly farming for a living) still refuse to use iron plows to cultivate the land.”

(Fraser's "Golden Branches") When harvesting, the Atayal people of Gaoshan ethnic group in Taiwan also avoid using iron tools such as knives and sickles, and can only use traditional bamboo knives to pick ears.

After the widespread use of iron tools and the great increase in productivity, those who believe in taboos still have to stick to ancient traditions and use primitive wooden plows and bamboo knives. It is conceivable how serious the inertia of taboos and the resistance to production must be. .

Another example, the taboo days of agricultural production will also directly affect production. Originally it was the season of farming and planting, and the weather was suitable for farming and farming, but because it was forbidden to go to work, one could not go to work in the fields, which would inevitably delay the agricultural production season and reduce crop yields. As mentioned above, in some areas, people have to avoid working in the fields after several spring thunderstorms. In fact, relying on spring thunderstorms to control the cultivation time has become a

superstition of thunderstorms and escaping from fierce days, and even the longest period of avoiding thunderstorms. Avoid more than twenty days. In this way, the good spring will be wasted in vain. In some places, people stop going out to work when they hear crows, and stop hunting when they encounter snakes. Many facts have proved that superstition and taboo have a direct hindering effect on the development of productive forces.

There are many cases of superstition and taboo affecting people's lives. Many nutrient-dense foods are not allowed. Bathing, laundry, haircuts are required, but not allowed at certain times. Need to buy salt, buy shoes, but not at any point. In some areas, women used to go to the cattle and sheep pens to give birth when they gave birth. Many of these life taboos have adverse effects on human hygiene, health and normal life.

Fourth, the superstitious taboo destroys the equal relationship between people, and even restricts personal freedom, causing some unfortunate people to suffer great psychological damage and torture. For example, women are supposed to be equal to men, but they have long been regarded as taboo objects, and are despised and discriminated against for no reason. Widows and widowers, who lost their lifelong partners in the middle of their lives, should have been sympathized and helped by society, but they were regarded as "taboo people" and unlucky people. Therefore, they are not welcome to participate in other people's festive activities, which makes them psychologically humiliated and oppressed, which increases their loneliness. Taboos have erected an invisible wall between these people and others, creating an undeserved divide in the world.

Superstitious taboos even cause de facto interpersonal barriers, isolating "taboo people" from others alone, and limiting personal freedom. Primitive people are extremely afraid of girls' menstrual bleeding, and they think that if they do not control girls within a certain range, they will be harmful to the girls themselves and the people they come into contact with. As a result, young girls with menarche have their heads out of sight, their feet out of the ground, and they are confined for days or even years. Fraser said in "The Golden Bough": "Girls on the island of New Ireland were to be imprisoned in cage-like huts for four or five years, without the sun or the ground. An eyewitness described this custom as follows: The hut was about twenty-five feet long, among reeds and bamboo, with a bale of hay hanging at the entrance to indicate that it was a strictly 'no, place.' There were three cone-shaped structures, about seven or eight feet high, about ten to twelve feet in circumference at the bottom, tapering about four feet above the ground until the apex is conical. These three small cages are densely braided with the broad leaves of the pandanus tree, opaque and unobstructed.

Ventilation. There is an opening on the side of each small cage, and there is a double door made of coconut trees and pandanus leaves. About three feet above the ground is a layer of bamboo shelves, which is equivalent to the floor. It is said that each small cage there are three girls living in the cage, and each of them must live in the cage for at least four to five years without leaving home.” These girls are really like being in prison, and they are banned for five years. This fact makes us see how cruel the superstition and taboo are, to the point of tormenting the heart and destroying the human body.

Fifth, superstitious taboos affect family harmony and neighborhood unity. In modern society, a few people still believe in superstitions and taboos, while most people do not believe in taboos. In some families, the elderly still believe in taboos, while the young people do not believe in taboos. In this way, people who believe in taboos and those who don't believe in taboos often have conflicts and quarrels. In a building in Tianjin last year, there was an unpleasant incident. There was a funeral in this family, and the mortuary was facing the door, but it was also facing the neighbor's door, which caused the unhappy neighbors. The neighbor of the opposite door proposed through a third party: if there is a funeral at home, four apples should be placed in front of the door of the opposite door, which means that the ominousness is relieved and the four seasons are safe. However, the family that had the funeral did not understand these taboos at first, so both families were unhappy. Later, a third party communicated the thoughts of the two families, which eased the conflict. There is also a conflict caused by the taboo of hanging the demon mirror. In the old days, the taboo of hanging the demon mirror was facing the door of the next door. Buildings in the city now have two doors facing each other on the same floor, and the windows of two adjacent rows of buildings inevitably face each other. There is a mirror on the door or window of this house, just facing the door or window of that house. That family was very unhappy and said, "You want to use the demon mirror to look at us." So they asked this family to take off the mirror, otherwise the family would also hang up the demon mirror on this family and look at each other. The two developed a mutual hatred of each other.

From these two events, we see that the superstitious taboo is the cause of the neighborhood spear. One of the roots of the shield. If everyone no longer believes in superstitions and taboos, these contradictions will not arise. Society has long since entered the era of civilization, productivity has increased, and people's ability to conquer nature and overcome disasters and diseases has been enhanced. There is no need to use taboo methods for ineffective psychological defense. It is still necessary for everyone to move forward in the direction of civilization and science, go hand in hand. In short, the negative effects of taboos are many. In order to make our minds free and open, to get rid

of unnecessary fears and troubles, to develop productive forces, to make our lives more free and happy, to make interpersonal relationships more normal and harmonious, and society more stable and united, we should resolutely get rid of the shackles of superstition and taboos.



The Demise and Transformation of Taboos

(1) Those who doubt taboos already exist

In ancient my country, some people expressed doubts and criticized the folk taboos. Because superstitious concepts have no scientific basis, and empirical taboos are often expressed in mysterious forms without scientific explanations, they are confused with superstitious taboos. Therefore, the taboo has long been challenged and questioned by people of insight.

In the Spring and Autumn Period, Confucius was regarded as a "sage" by later generations, and he had doubts about the existence of ghosts and gods. "The Analects of Confucius: Shuer" says: "Zi Buyu is strange and chaotic."

"If you can't deal with people, how can you deal with ghosts?" "If you don't know life, how can you know death?" The taboo of superstition is the fear of supernatural forces such as gods and ghosts. Of course, it belongs to the "weird power and chaos" that Confucius did not want to talk about. Although Confucius said, "When my parents are here, I don't travel far." Because it does not use supernatural powers such as gods and ghosts to scare people. On the other hand, because he was regarded as a "saint" by later generations, some words and deeds became the basis for taboos. Of course, this is not because Confucius advocated taboos, but because of society.

Wang Chong, a materialist in the Eastern Han Dynasty, questioned and criticized the taboos more directly. His "Lunheng · Four Taboos" specifically refuted the four taboos that were popular at that time.

At that time, the folk custom "taboo the west to benefit the house", that is, it is taboo to expand the house to the west, which is considered "ominous". Wang Chong said, "I don't know whether the house is auspicious and ominous in the west." He specifically refuted that the house is surrounded by land on all sides, and the expansion of the other three sides does not say that it is dangerous, but only says that it is not fortunate to expand to the west. What is the reason? What is the loss to the land by expanding the house to the west? What's the harm to the house god? The expansion to the west is

ominous, so would it be better to demolish the house in the west? Or is it auspicious to expand to the east? Wang Chong believes that the true meaning of this taboo is that it is taboo from a subjective point of view, "a taboo that is not good or bad".

Regarding the taboo of "being a prisoner, not going to the tomb of Qiu", Wang Chong also believed that it was only "a taboo of righteousness and rationality, not a taboo of viciousness".

At that time, there was a taboo for maternity, "taboo women's breasts, and think it is bad luck". Wang Chong didn't think so either. He retorted: "Today, the six animals are no different from humans, and their milk is the same. The six animals are no different from humans. It is taboo for people to avoid the six animals, but I don't know why. The world can produce other people's products and the milk of the six animals, and I will listen to them. If you can't tell them apart, then I would say that it is a taboo in the world." Wang Chong also said that the so-called filth and stench of pregnant women are unreasonable. "Nowadays, women's breasts are on their own, so why should anyone who fasts avoid them?"

Another taboo is "taboo to mention the sons of the first month and the fifth month. It is believed that the children of the first month and the fifth month kill the father and mother." Wang Chong refuted, what is the difference between being born in the first month and the second month? What's the difference between being born in May and June? Why do you say he is dangerous? Tian Ying's son Tian Wen was born in May and was taller than the door, but Tian Ying didn't die. This proves that "the world's taboo, false words are also."

Wang Chong exposed the falsity and absurdity of these four taboos very powerfully and correctly.

In addition, Wang Chong also has a profound analysis of the taboos of folk experience. He believes that taboo is not just a kind of superstition, "taboo is not one", not just a kind of "the gods and monsters that must be entrusted, if death is set, then the world will trust", but also "to persuade people to be kind, to make people cautious, and to be cautious. Harm of ghosts and gods, evil and ugly" taboo. This taboo benefits people. For example, Wang Chong said that people are taboo to hear thunder when making bean paste, because they want people to make the paste in a hurry, not to delay making the paste until spring. It is taboo to sharpen a knife on a well, for fear that the knife will fall into the well; you are not allowed to sit under the eaves, for fear that the tiles will fall off and hit your head. The hat is not allowed to be hung upside down, because it looks like a dead man's clothing, and some people say that it will fall on dust. Do not sleep on your back because it looks like a corpse. Do not

pass chopsticks to each other, because it is not easy to connect. It is not allowed to sweep the tomb on behalf of others, because the tomb repairers hope that someone will take their place. These "not allowed" words are all "to teach people to be cautious and to encourage people to be kind". Another example, "Book of Rites" says, "Don't hold the rice, don't flow ("Don't knead the rice into a ball, don't drink it with a big mouth), all of which are "the prohibition of propriety and righteousness, not necessarily good or bad words". Here, Wang Chong divides the folk taboos into two categories: one is the superstitious taboo that "to entrust gods and monsters to death". He gave a thorough critique. The other type is the "trivial taboos" that "persuade people to be kind and make people cautious", which we call experience taboos. Wang Chong believes that such taboos serve as a warning and exhortation to people.

Ying Shao in the Eastern Han Dynasty also adopted two attitudes towards folk taboos, one was to doubt and criticize, and the other was to explain it with science and life principles. He doubted and criticized many superstitions and taboos in "Customs and General Meanings". For example, there were some superstitious birth taboos at that time: "Don't give birth to three children", don't give birth to a child", "Do not give birth to a father with a confinement child", do not give birth to a beard, etc. It is commonly said that these children cannot be raised, otherwise "nuisance parents". Cases should be cited point by point to prove the falsity and absurdity of these taboos. He said: "It is commonly said that as for the third child, the child is like six animals, and it is said that it is a hindrance to the parents, so it is not recommended. According to the "Spring and Autumn" and "Mandarin": King Goujian of Yue ordered the people to give birth to three sons, and they would nurse their mothers and give birth to two sons. The three sons can be raised alone, so they are with the nursing mother. Therefore, the people are prosperous, and the death of the strong Wu, the shame of Xuehuiji, and the hegemony in China. They have six sons, all of whom are feudal lords. Nowadays, people have three more sons, all of them grow up, and their parents are safe. How could there be someone who was conceived by heaven and harmed their parents and brothers!" For example, "Zhuangong was born", Zhuangong's parents are safe and sound ": Wugong is old and old, Jiang's is the same, is it safe to hurt his parents?" He gave birth to a child in the same month as his parents, "Lu Huan's son is in the same month as his father, because of his name, the sons are the same. Emperor Ming of the Han was also born in the same month as Guangwu." They did not harm their parents. "Having a beard on the temples" also does not harm parents: "According to the Book of Zhou: King Ling was born with a mustache", but the father and son "reconciled for the second generation", what

is the harm? Ying Shao used the well-known facts at the time to expose the falsity of superstition and taboo.

Ying Shao's other attitude towards folk taboos is to remove the cloak of mystery and explain it with science and the truth of life. For example, "As the saying goes, it is fatal for the eldest son of the first month to untie his clothes and quilt." Ying Shao explained: "The source is that at the beginning of the first month, Tianfu was sad, and the words were: 'the great heat is at seven, and the great cold is at one'. The first month is also called the first month. People can't change their robes and clothes, and take off their clothes, so they are caught in the wind and cold, with the sound of chhen, the same as the rash) Disease is not (, it may be a misspelling of "chhou", death will be inevitable. Or that in the first month, the minister saved his monarch, and the son paid tribute to his father, the nine clan states, and offered gifts for the week, and the eldest son served to inform piety, so he did not solve the problem." This means that it is very cold in the first month, and removing the clothes quilt will freeze and sicken the body. Some say that the eldest son has to serve the emperor or his parents, and he is cold and tired, so he cannot remove the clothes quilt. Obviously, this taboo belongs to the category of empirical taboo, not superstitious taboo.

In addition to Wang Chong and Ying Shao's doubts, criticism and analysis of the taboo, others raised objections later. For example, when Du Gongzhan of the Sui Dynasty made an "annotation" to "Jing Chu Sui Shi Ji", he proposed corrections to the taboos of not drying mattresses, mats, and building houses in May.

Therefore, folk taboos, especially superstition taboos, have long been criticized by some people in the era when they prevailed. That is to say, in modern times, it is no accident that folk taboos are dying and mutating.

(2) The demise and transformation of folk taboos

Various social phenomena have arisen, developed and died. Folk taboos cannot avoid the ending of demise and transformation.

The folk taboos in our country continued after the 1911 Revolution, and they began to die and transform. With the overthrow of the feudal emperor's throne, the disintegration of the feudal patriarchal system, and the shaking of feudal superstition, as men cut off their long braids and women untied their foot-binding cloths, the superstition and taboo concepts in people's minds also began to

shake. The reason for the disappearance and transformation of the folk taboo lies in its own absurdity first. It belongs to the taboo part of superstition, because it is the product of human beings in the era of low productivity, the product of misunderstanding the objective world, the product of ignorance and superstition, so after the increase in productivity, especially after the rise of modern large-scale industrial production, people's cultural science After the level of knowledge is improved, people must consciously abandon or forget those superstitious taboos. The taboo part of experience, although it is the product of people's practical experience in production and life, is also covered with a frightening superstition. To retain the practical value of the taboo of experience, it must also be stripped of its superstition.

Second, social changes, the impact of advanced productivity and science are the external factors that promote the disappearance and transformation of folk taboos. Especially after the "May 4th Movement", the new ideas of Mr. De ("democracy) and "Mr. Sai ("science) spread in China, Marxism spread in China, and the proletarian revolutionary movement rose, which impacted superstition and taboos into narrow Range, remote corner. The number of people who believe in superstition and taboos is gradually decreasing.

In his "Taiwan Folklore", Kokubun said that when he collected superstitious and taboo materials in Tamsui Bali Village, Taiwan in 194, the common people were reluctant to talk about it. He said: "It is very difficult to collect superstitions. The average person seems to be reluctant to talk about it. The old people hide in the house with disgusted expressions and don't say a word. The younger generation does not understand superstitions. The world of superstition is where they hide their secrets. For young people, it is just an unknowable world, and they have half-belief in all kinds of superstitions passed down." We can see from the account of this investigation. It is obvious that people of different ages treat superstitions, including taboo superstitions, with an attitude of unbelief, suspicion, and non-disclosure. This is the message of the demise of the taboo.

After the founding of New China, fewer people believed in superstitions and taboos. Because every family smashed the statues and ancestral tablets, and broke the superstition of gods and ghosts. Therefore, those taboos of relying on ghosts and gods have long been buried in the bottom of the old man's memory.

Therefore, the development trend of folk taboos is that some of them go to the grave with the elderly, while the other part belongs to the taboos of experience, stripping away the cloak of superstition and transforming them into rules and regulations useful for production and life, and village rules and regulations. For example, in a car or boat, it is not allowed to joke with the driver

who is operating, this is for safety, and there is no need to scare people to obey with mysterious superstitious expressions. Educating children not to throw rice grains when eating is to avoid waste and develop the habit of thrift from a young age, let alone threaten people with words like "throwing grain and getting hit by thunder" or "growing up to find a pockmarked person". In this way, the parts of primitive or ancient cultures that have practical value can accompany mankind forward with a new face of science.

(3) Raise the level of science and culture and get rid of ignorance and superstition

Folk taboos are only practiced by a few people in today's Chinese society, yet their detrimental impacts cannot be disregarded. There are also sporadic headwinds that are out of sync with the growing rhythm of the times and might stymie production and scientific research. The current reform cause does not benefit from the advancement and development of the cause. As a result, we should encourage the abolition and transformation of folk taboos.

Examples of superstitions and taboos impeding production, scientific study, and reforms abound, and the infrequent item on "Xu Chengfa went insane" in the *Guangming Daily* on June 28, 198, should serve as a cautionary note. After self-studying archaeological science, Xu Chengfa, a young farmer and mason in Aoli Village, Shangpan Town, Linhai City, Zhejiang Province, discovered the world's rare pterosaur fossils while quarrying on the mountain behind the village in 1986, and was rewarded by the Provincial Museum of Natural History and the Linhai Municipal Government. The jealous individuals in the hamlet, on the other hand, were highly critical, asking that the interests be shared. "Some old people grumbled: The keel was sunk, the dragon vein was broken, the feng shui was destroyed, and the nine tribes would be injured!" Feng Shui taboo offends people who have contributed to archaeological science by accusing the discovery of fossils. In the first month of 1987, a peasant from Aoli Village went up the mountain to cut down trees and died unexpectedly of an illness. Although the finding of the fossil and this violent death occurred at the same time, there was no causal link, but individuals with superstitious taboos stupidly linked the death episode with Xu Chengfa, and there were many disputes. As a result, Xu Chengfa became enraged and ill. The absurdity and harmfulness of feng shui taboo superstitions not only tie people's

ideas, but also directly obstruct production and scientific inquiry, as demonstrated by this instance. As a result, while strengthening productive forces and material civilization, we must not overlook the process of demolishing beliefs and emancipating our brains.

In order to promote the demise and transformation of folk taboos, we must pay attention to two points:

First of all, while respecting the folk beliefs and customs of all ethnic groups, it vigorously advocates reforming old rules and vulgar customs and changing customs, which has been valued in ancient times. The Book of Rites and Music said: "If customs are changed, the world will be peaceful." Social order and tranquility are linked. Today, changing customs is not only for social stability and unity, but also for the smooth development of production, life and reform. Therefore, in our Constitution and the Ethnic Region the Autonomous Law stipulates that all ethnic groups "have the freedom to maintain or reform their own customs and habits". In September 1986, the Central Committee of the Communist Party of China stated in the "Resolution on Guidelines for the Construction of Socialist Spiritual Civilization": "In the vast urban and rural areas, we must actively carry out activities to change customs, promote a civilized, healthy and scientific way of life, and overcome the ignorance and backwardness that still exist in social customs. The bad habits in marriage, funeral and marriage must be reformed, and feudal superstition must be eradicated. This reform must be carried out by the masses on a voluntary basis under the premise of respecting healthy folk customs." Therefore, we believe that taboo folk custom Of course, superstition, ignorance, and backwardness should be eliminated. However, the way to get rid of it should be after the masses' awareness has been raised, and on the basis of the masses' voluntariness, the masses should do it themselves.

Second, the state and local governments should make efforts to popularize education, cultural and scientific knowledge, and promote materialism. After the people have improved their cultural and scientific knowledge, they will inevitably give up those superstitions and taboos. Photography, for example, was initially taboo. In "The Culture of Primitives", Nikolsky of the former Soviet Union said: "There are many places in Europe where people's portraits are regarded as magic. Even in Scotland, where there are dazzling flowers, there are many old men who stubbornly prohibit people from taking pictures. With his small photos, he was afraid of what would happen to him." Before China's liberation, some elderly people were also afraid that the photos would capture their souls. However, now the elderly in rural China are willing to leave a photo in the world. After the popularity

of photography, they knew that photography would not take away the soul, so they no longer tabooed photography. Therefore, popularizing cultural and scientific knowledge is the fundamental way to promote the demise of superstition and taboos.

One of China's national conditions is the long-term isolation and backwardness. The historically closed and conservative consciousness and closed-off state have resulted in today's retrograde situation. The self-sufficient natural economy in the countryside makes the countryside in a closed and semi-closed state; farmers' production methods and lifestyles are traditional, and farmers' thoughts, including taboo concepts, are also traditional. The city is surrounded by such rural areas, and most of the citizens' grandparents come from the countryside. Although the production of commodities in cities has developed to a certain extent in modern and modern times, and although the production methods, lifestyles, ideas and customs of citizens have undergone great changes, due to the inertial force of history, the old concepts and habits have not completely disappeared. In recent decades, we have faced foreign blockades, and for quite some time, we have been in a somewhat closed-door environment ourselves. In such an atmosphere, the world's advanced science and technology cannot be rapidly introduced and introduced in large quantities. Not only cannot commodity production advance by leaps and bounds, but traditional thinking, historical inertia, and superstitious taboos cannot be fundamentally impacted.

Today, Chinese leaders and the Chinese people have deeply reflected on history, met the challenges of the new era with an unprecedented new attitude, carried out domestic economic construction as the center, carried out reforms in all aspects of the economic system and political system, and implemented opening-up to the outside world. Policy, vigorously introduce and digest foreign advanced science and technology and experience in commodity production and economic management. This will undoubtedly add wings to the economic construction and add new vitality. It will also give a fundamental impact to the inertia of history, closed and conservative ideas, including taboo concepts.

Today's world is constantly evolving, and there is still a significant difference between China and the world's affluent countries. The Chinese people must be liberated as soon as possible from the shackles of old ideas, concepts, customs, and habits, as well as from the snares of superstition and taboos, and work tirelessly for the rejuvenation of the Chinese nation and the acceleration of the construction of our material and spiritual civilization!



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