

The Types and Causes of Folk Filial Piety Stories Among Various Ethnic Groups in Xinjiang

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ABSTRACT

Based on the types of Chinese folk stories, this paper explains the types and causes of folk filial piety stories among various ethnic groups in Xinjiang. Through the discussion, the paper explains the types of folk filial piety stories of various ethnic groups in Xinjiang, including three types, forcing filial piety type, brother friendly and respectful type and patriotic type. It further analyzes the reasons for the formation of folk filial piety stories among various ethnic groups in Xinjiang, including the main reasons for creative thinking and the communication among various ethnic groups. The common characteristics of folk filial piety stories among various ethnic groups in Xinjiang reflect the common characteristics of diversity and integration of Chinese culture.

Keywords: Folk filial piety stories among various ethnic groups in Xinjiang, Types, Causes of type formation.

1. INTRODUCTION

The term "type" in storytelling originates from the book "Folk Story Type", edited by a Finnish scholar Antti Aame (1867-1925) in 1910, in which the word "type" is used for the comparative analysis of the folk tales of various ethnic groups. Because folk literature is created by the people collectively and passed on in the way of word of mouth, even in the same story, its basic form can be maintained through word of mouth, but it is more or less undergoing local variation. Thus, a number of different texts are formed. storyteller combine these texts together by comparing their different texts, calling them "types".[1]

In our country, filial piety culture has a long history. As early as the Western Zhou Dynasty, at that time advocated "loving relatives"; in the Spring and Autumn Period, Confucius, the most famous Chinese thinker, educator and founder of Confucianism, emphasized "filial piety and fraternity" (Learning). It takes "filial piety" as the foundation of "benevolence". Confucius thought of filial piety and fraternity was expanded to "loving every one" on the basis of "loving relatives" in the Western Zhou Dynasty , promoted from "family love" to "love of the world", and built an ethical

system integrating the self improvement, the family, the country and the world.[2] Therefore, the basic connotation of the traditional Chinese filial piety culture was determined, that is, the culture of filial piety was emerged in ancient China, based on "benevolence", with "filial piety" as the core of the respect, care for the elderly as the tradition, and extends from family harmony to neighborhood unity and national stability. The idea of "filial piety" was also spread and developed. For example, the Chinese character "filial piety" was spread to Xinjiang very early, and the Chinese character "filial piety" from about 1600 AD was unearthed in Bachu, Kashgar, Xinjiang.[3]

This chapter is based on Chinese folk story type, sorting and analysis of the Integration of Chinese Folk Stories (Xinjiang volume)in the han, kazak, Mongolian, uygur ethnic filial piety story, specific exploration and analysis of the types and reasons for the formation of folk filial piety stories such as "The heart of parents, The heart of children", "The Mysterious leather pocket", "The Twin brothers", "The Story of twin brothers", "Bather and Bahtezad", "The magic garden".

2. THE TYPES OF FOLK FILIAL PIETY STORIES OF VARIOUS ETHNIC GROUPS IN XINJIANG

In the stories of folk filial piety among various ethnic groups in Xinjiang, some stories have the same themes, plots and characters. The resulting types of folk stories are often similar, showing their commonalities. The analysis of the folk filial piety stories in Xinjiang plays a very important role in studying the development and dissemination of folk filial piety stories. When sorting out and analyzing the types of folk filial piety stories of various ethnic groups in Xinjiang, this paper does not use "AT type analysis method", but is completely based on the types of folk stories in China and analyzed from a large number of reference paper. Each story type is based on the characteristics of ancient Chinese folk tales, and its name is also based on the Chinese way of thinking. The story of folk filial piety among all ethnic groups in Xinjiang is closely related to life, and the plot is complicated. Moreover, the story is mostly used in rural areas, so filial piety is often based on mutual benefit. Filial son even if life is hard, he always remember the grace of his parents, pay attention to brother harmony, make contributions to the motherland; unfilial sons live rich, but they become calculating over every ounce, forget or ignore the kindness of parents.

Through the induction and classification of the folk filial piety stories of various ethnic groups in Xinjiang, they can be divided into three types: forcing filial piety type, brother friendly and respectful type and patriotic type. Although these folk stories of filial piety all show the thought of filial piety, their plot and content have their own emphasis, with the unique and special features of each type. The plot conflict of forcing filial piety comes from between unfilial children and their parents, while unfilial children often realize the meaning of filial piety after all kinds of difficulties and setbacks. Such stories also highlight the positive energy of filial piety culture and pass on the thought of filial piety. In the brother friendly and respectful type folk filial piety stories focuses on the mutual respect and love between family members. Even the patriotic folk story type of filial piety, in fact, is the process of filial piety from the shallow to the deep, step by step. Love for parents is the mutual respect and love between family members. This atmosphere of family harmony is also bound to

be the foundation of the stable development of a society and a country. Therefore, the patriotic feelings are the inevitable result of the deepening of filial piety. The following is the summary and classification of the types of folk filial piety stories of various ethnic groups in Xinjiang:

2.1 Forcing Filial Piety Type

The plot content of this kind of story is often that several children are not filial to their parents, so the parents will find various ways to let their children support themselves. For example, the Han folk story "The heart of parents, The heart of children", and the Kazakh folk story "The Mysterious leather pocket" all belong to such stories. In the Han folk story "The heart of parents, The heart of children".[4] In the story of a couple, they have three sons, hard to raise them, Parents make them all have a home, and all the property give them. But the three sons to the old man, are not filial piety, two old people live really can not go on, came up with a way: the old man will pick up the yellow stone falsely calling gold, three sons want to get this wealth, they compete for filial piety to parents. After a while, two old people passed away one after another, the three brothers want to obtain the gold but found that it was an ordinary stone. In the Kazakh folk story, "The Mysterious leather pocket".[5] It describes an old man who hunted for a living, whose three sons do not want to support him when he is old and frail. When the old man married daughter knew about this, she hide something in her fathers' usual leather pocket and left. After the girl left, the sons, thinking of the gold in leather pockets, began to honor the old man. When the old hunter died, the three sons didn't hold father's funeral so they never waited to open the old hunters pocket. Then they found that there was nothing except a pocket of broken yogurt lumps.

Through the above two folk filial piety stories, we can conclude the same plot of the forced filial piety type of the story, namely:

- Multiple sons are not filial to their parents;
- Parents try to tell their children that they have a treasure;
- Multiple children compete to show filial piety to the elderly in order to obtain this wealth;
- After the old man died, the children found that their parents had no treasure at all.

The image of unfilial son created in the folk stories of various ethnic groups in Xinjiang is a

kind of satire for the unfilial behavior of the children, and also reflects the real life situation in ordinary people. Through the mode of "unfilial -- try to force filial piety", we not only criticize children who are not filial piety, reveal the behavior that children love money, love their children is more important than parents kindness, but also call on children to educate through negative examples and fulfill their support obligations. Everyone life comes from his parents. In the process of raising and teaching, parents not only spend a lot of money on their children, but also pay a lot of energy. Therefore, it is the bounden duty of their children to honor their parents.

Now some people run their own small families every day, but ignore the old parents who worry about him all day. For them, filial piety became a burden, and forced it became a means. Therefore, in modern society, the news of "forcing filial piety" by public opinion is common. Generally speaking, children showing filial piety to their parents is a kind of gratitude behavior. As children should try their best to support their parents, a person has a big and small strength, concern and dedication to their parents, is to do filial piety. Filial piety should be through practical action to show things, not talk about theory. If a person fails to be filial to his parents, he will not be loyal to the others, the society and the country.

2.2 Brother Friendly and Respectful Type

The general plot of this type of story is a family with two brothers, and when one of them suffers, the other one will save his compatriots without fear of life. For example, in the Mongolian folk story "The Twin Brothers"[6], there is an old couple have twin children a special skill to drop precious stone out of their mouth. When the old couple heard that King Khan wanted to kill the twin brothers, they abandoned the two brothers and let them earn for themselves. An old man took the two brothers back home, when the twin brothers grew up, divided into two ways to find their biological parents. On the way, the twin elder brother killed snake and rescued princess, but encountered minister's ambush, who want to marry the princess, was the minister cut off elder brothers head. A rabbit found to revive the fairy grass, make the elder brother resurrection. After King Khan learned the truth of the matter, the king tied the minister to the ponytail to death, and then married the princess to the elder brother. Later the elder brother was poisoned by the monster. The twin younger brother not afraid the danger, risked

the life to save his elder brother. Under the threat of the younger brother, the monster changed the twin elder brother back into a person. In another Mongolian folk story, "The Story of Twin Brothers,"[7] In, the young couple is really no economic conditions to raise the twin brothers, so they abandoned the two children in the woods. An old man took the two children home, and the twin brothers spent their childhood in the old hunters house, and slowly grew up into a strong young man. At that time, the two brothers said goodbye to their adoptive fathers and mothers, and then said goodbye to each other and crossed the world separately. The twin younger brother cut off the seven heads of the snake on the way, rescued the princess, and the Khan promised the princess to the twin younger brother. One day, the twin younger brother saw a dish sheep grazing on the hill. He picked up the hunting rifle, aimed at the sheep but did not hit it, younger brother follow it into the forest to find that it is a monster. The younger brother was turned into stone by the monster. Twin elder brother finds sister-in-law, after knowing the situation, breaks into the forest, under the threat of twin elder brother, old witch just change twin younger brother back to the original.

According to the above two folk tales, we can analyze the same plot contained in it as follows:

- Parents abandoned their twin brothers in the woods for encounter difficulties;
- A good man took the two brothers back home and raise them up;
- The twins grew up and wanted to explore outside, separate up on the way;
- One of the brothers rescued the princess in danger, and married the princess, but was poisoned by the monster and died or turned into a stone.
- One brother, in order to save the other, fought against the monster and defeated it.
- Twin Brother victimized by the demon is finally restored to his former self.

In these two stories, one of the brothers saves the other in spite of his lives. This kind of selfless dedication between the compatriots is really valuable! Harmony between brothers is not only a virtue, but also a manifestation of filial piety. If the brothers and sisters are not harmonious, will let the parents worry about, this is unfilial. A person who can do good parents and filial piety must also be kind to brothers and sisters. As described in The "University. The Doctrine of the Mean" described

brothers to help each other, this kind and friendly brothers, live a tolerant and abundant life; those who are not kind and friendly brothers, but blame each other for shortcomings." [8]

In two brothers get along, respect elder brother, this is a younger brother first to know and implement in action; Take care of younger brother, is also the elder brother need to perform the duty. "Home is a small country, and the country is big family." Harmonious coexistence between brothers and sisters is the foundation of a prosperous family. Only through family harmony can the society become civilized and harmonious.

2.3 Patriotic Type

The Master said: "Filial piety begins with the marriage, serving for the monarch, and establish yourself".[9] Confucius said, "Filial piety begins with serving both parents, after serving the king, and finally after achieving meritorious achievements." [10] Scholar Bao Lang in "a Study on the Filial Piety Culture of Chinese Ethnic Minorities".[11] In his works, the filial piety cultural factors in Chinese minority folk stories are summarized as filial to parents, brother friendly and respectful, patriotism to the country and so on.

The plot structure of the "patriotic type" story is roughly two poor farmers turning gold out of the fields, and as a result, the two people humble and refuse the wealth without work and finally use the wealth to build orchard for the poor people. For example, the Uyghur folk tale "Bather and Bahte zat" and the Kazakh folk tale "The Magic Garden" belong to such stories. Uyghur folktale "Bather and Bahte zat".[12] It describes that a man bought a piece of land from the local farmer, but he dug up a lot of gold and silver when he plowing the land. He and the local farmers were not willing to accept the wealth suddenly earn. They came to the king and said the situation. The left prime minister said, "Build a big orchard, and the melons and fruits produced by the orchard supply the people." So, a large area of wasteland soon turned into an orchard. In the Kazakh folk story "The Magic Garden".[13] There are two farmers named Hasan and Hasam. Hasan in the field work, unexpectedly dug out a pot of gold, two people yield to each other. They heard that there was a wise old man far away, and they decided to ask him to rule. One of the disciples of the wise old man said, "Use this gold to build a park on the Gobi, so that the poor people can rest in the park to quench their thirst and satisfy their hunger with fruit." The old man arranged for the

apprentice to build a wonderful park. One day on the way, the old mans apprentice suddenly heard the bell of the camel caravan. The camel caravan carried all kinds of birds. The young man took out all the gold in his leather pocket and bought all the birds, and then set them free. But when he reached Aule, he regretted what he had done. He felt some remorse and fell to the ground. He fell asleep, and was dreaming. Dream of a lark flying over, and said to him: "Good young man, you do not be sad the birds will repay you." He woke up and looked around, surrounded by birds. Without much effort, build a large garden.

The same plot of the above two folktales can be summarized as follows:

- A farmer working in fields digging out much gold from underground;
- The farmer wanted to return the gold to his original owner. The original owner thought that the land was sold to the farmers, and that the gold was also dig out by the farmers;
- Two people can not decide, they find the wise man to decide for them;
- Wisdom man suggested: use these gold to benefit the people;
- Finally, a magical orchard was built for the people.

In the above two stories, the original owner and the later owner of the land, the king and the left prime minister, the wise old man and his little apprentice all have the ideological spirit of loving the country and the people. They are not willing to get something for nothing, when they get wealth, they think of the poor villagers, and finally, to build a wonderful orchard for the people.

"Filial piety" is not only filial piety to parents and brothers. In a broad sense, "filial piety" includes a variety of contents, such as respecting elders, respecting relatives, loving hometown and the country. These are the traditional virtues of the Chinese nation and an important factor for family harmony and stable social development. Filial piety culture and education are the basis of love and patriotism education. The culture of kindness and filial piety is the traditional virtue of kindness, gratitude, courtesy and integrity. As the saying goes, "It is better to be a son of the people than to be a father's son." We should absorb the essence of the traditional filial piety, respect for elders, study hard, work hard, to make a contribution for the motherland.

3. REASONS FOR THE FORMATION OF FOLK FILIAL PIETY STORIES AMONG VARIOUS ETHNIC GROUPS IN XINJIANG

Exploring the types of folk filial piety stories among various ethnic groups in Xinjiang, we can find that it is not a result of no cause, but a relatively stable story type formed under the influence of various factors. Through the analysis, the main reasons for the formation of the folk filial piety stories in Xinjiang can be summarized as follows:

3.1 Reasons for Creative Thinking

Filial piety is a traditional virtue that has been passed down from afar in the Chinese nation and the folk story is not the creation of individual consciousness in essence, but the product of collective wisdom. In the creation of folk filial piety stories of various ethnic groups in Xinjiang, the concepts of "benevolence" and "filial piety" as the traditional virtues of the Chinese nation. Being a man is always the first important thing in life, and the family is the most basic social unit. Through the creation of folk filial piety stories, it can resonate with readers, and make readers resolve family problems and adjust the relationship between family members. Therefore, the family moral norms with the main content of "father kindness, son filial piety, elder brother friendly, younger brother fraternity" give the folk filial piety story the basic principle of creation, which is further conducive to maintaining family relations and promoting social harmony.

3.2 Reasons for Ethnic Relations and Ethnic Exchanges

China is a unified multi-ethnic country. In the long-term history of the life and development of all ethnic groups, all ethnic groups have jointly created a time-honored and splendid Chinese culture. Among the ethnic groups in Xinjiang, united and harmonious ethnic relations have been formed through long-term exchanges and integration. By the end of the 19th century, Wei, Han, Kazak, Mongolia, Kirgiz, Manchu, Xibe, Tajik, Daur, Uzbek, Tatar, Russia and other ethnic groups had settled in Xinjiang.[14] The communication between ethnic groups injected vitality into the development and commonness of ethnic cultures, which also affects the creation of folk stories of various ethnic groups in Xinjiang and makes the

creation of various ethnic groups folk filial piety stories have their similarities, such as the above listed different ethnic folk filial piety stories contain the same plots and types. Xinjiang is an integral part of the common homeland of the Chinese nation. Therefore, all ethnic groups in Xinjiang have commonalities in the types of folk story creation.

4. CONCLUSION

To sum up, through the sorting and induction of folk filial piety stories among various ethnic groups in Xinjiang, the main types can be divided into forcing filial piety type, brother friendly and respectful type and patriotic type. The reasons for the formation of the story type can be divided into the reasons of creative thinking and the reasons of ethnic relation and ethnic communication. The common characteristics of filial piety stories among various ethnic groups in Xinjiang reflect the common characteristics of diversity and integration of Chinese culture. With the mainstream of Chinese folk stories of the Han nationality and the folk stories of ethnic minorities as the flow, flowers bloom and birds contend. In the stories of folk filial piety among various ethnic groups in Xinjiang, each story type seems to be quite different from other types of folk filial piety stories. In fact, the truth contained in it is interlinked, and the central idea of advocating filial piety has never changed. The filial piety stories of various ethnic groups have always been one of the main themes of Chinese folk stories. The filial piety stories can further guide people in contemporary society to respect their parents, elders and brothers, so inspires a love to contribute for the hometown, the motherland and the world.

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