

Research on Wedding Etiquette System in Ming Dynasty

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Abstract

Due to the social background and political reasons of the Ming Dynasty, the wedding etiquette system of the Ming Dynasty also highlighted its distinctive features and style. Taking the wedding etiquette system of the Ming Dynasty as the research object, through the research methods of historical literature investigation, the system changes of the Ming Dynasty wedding, the marriage conclusion procedure, the etiquette costume system, the customs taboo, the law restriction, etc. It is believed that under the new humanistic vision of multidisciplinary intersection, studying the cultural heritage of the wedding etiquette system of the Ming Dynasty can promote the current in-depth understanding of the ritual culture and political culture with Chinese characteristics.

Keywords

Ming Dynasty; wedding; etiquette system.

1. Introduction

1.1 Patriarchal system.

China is known as the state of ceremonies, and marriage and family are deeply imprinted with ritual culture. The system of patriarchal system runs through the development process of ancient China for thousands of years. The marriage system of the Ming Dynasty was developed and perfected under the guidance of the patriarchal system. The marital relationship under the patriarchal system emphasizes social order such as the three principles and five commons, ethics and morality, and the patriarchal system has also become the guiding principle of the marriage ritual system. Ceremony is a social phenomenon throughout the ancient Chinese feudal society and is also the core of Chinese traditional culture. The etiquette system advocated by the Ming and Song Dynasties in the Ming Dynasty occupied an important part in maintaining the political order of feudal society status.

1.2 Combination of etiquette and system.

At the beginning of the founding of the Ming Dynasty, Zhu Yuanzhang of Ming emperor determined in the guiding ideology that the costumes of the Ming Dynasty should restore and embody the Han Palace, the ancient system of the Han Chinese, and the level of feudalism and honor. In the Ming Dynasty, the system of rituals in the society has relatively perfect regulations on the marriage system, which are embodied in the conditions of marriage, the life of the parents, the words of the matchmaker, the age of marriage, and the equality of the family. According to historical records, Ming Taizu regulation: male sixteen, female fourteen can be married. In the Ming Dynasty, The voluntary principle was included in the law on the premise of equal status. Therefore, the marriage level is considered to be a prominent feature of the marriage customs of the Ming Dynasty. In the midst of the dowry and wedding banquet, the Ming Dynasty was extremely extravagant. In the middle of the Ming Dynasty, the luxury of the Ming Dynasty was getting stronger. In the late, the wedding discussion is a fashion, and the style of worshipping gold is extremely prosperous. The prostitute were restrained. Although they advocated monogamy, there were still many phenomena of prostitute. Among the folks, there were many marriages, child marriages, and Abdominal marriage, marriage,

and many other bad habits. The chastity became almost an insurmountable moral norm. From society to family, it greatly restrained women's marriage life.

2. Marriage customs and wedding dresses

2.1 Marriage customs.

The traditional wedding has the Nacai, ask for name, the Naji, the Nazheng, appointed date, and the pro-welcome "six rituals." In the Song Dynasty, the six rituals are simplified into three rituals in the marriage ritual system, namely, Nacai, Nabi, and Pro-Welcome, which correspond to the three stages of marriage, dear, and marriage, which are simple and easy. It became the basis of the marriage etiquette of the Ming and Qing Dynasties for more than a hundred years. The official ceremony of the Ming Dynasty strictly stipulated that the wedding still uses the "six rituals" and pays attention to the integrity of marriage etiquette. The wedding of the people can be simplified according to the situation. Generally speaking, the aristocratic and bureaucratic homes are more cumbersome, and the people of the public are more simple. The reasons for the cumbersome and simple differences are attributed to the economic level gap and the regional differences.

2.2 Wedding dress.

The wedding etiquette costume culture not only represents the traditional aesthetic tendency of Chinese costumes, but also becomes the bearing symbol of political ethics and the concrete representation of social hierarchical order. The wedding dress of the Ming Dynasty is a peak of wedding dresses, which has a great impact on future generations. During the 400-year period from the Ming Dynasty to the modern times, the civilian men greeted their wives and wore ninth level official costume. When the civilian women were married, they could also enjoy the honor of being a official lady's clothing. The women's wedding dresses of the Ming Dynasty are one of the most important forms of wedding dresses for later generations. From the overall perspective, the dresses of the Ming Dynasty have coats and Xiapei. In the Mid-Ming Dynasty, whether it is an ordinary woman or an aristocratic woman, regardless of the ordinary wedding or the queen's wedding, the bride can wear the Fengguan and Xiapei. When the officials got married, the wife wore the corresponding red dress and red dress; the official woman could wear big red big-sleeved clothes or round neck women's clothes and big red pleated skirts when she was married. After the establishment of the ceremonial costume system in the Ming Dynasty, it was included in the regulation of the rules and the law, which strengthened the significance of clothing in state governance and social education, and became a distinctive feature of Ming Dynasty politics.

3. Characteristics of the etiquette system

3.1 Strict and orderly grade differences.

The hierarchy of marriage is mainly expressed in the middle and upper classes and families. This hierarchy is expressed in the process of marriage and in people's political life. Wedding dresses of different classes in the Ming Dynasty also had a clear customization. In the Ming Dynasty, it was not only ceremonial and prosperous, but also a very grand rule. According to the ancient "six rituals" procedure, it had strong political color, feudal privilege and grade color. In the Ming Dynasty, the ranks of the officials and the people of the monks mainly practiced monogamy and feudal marriage. In the middle and late Ming Dynasty, there were many regulations and restrictions on the dowry and marriage objects of different grades and officials, and the ceremonial procedures of the officials and the monks were also improved and adjusted accordingly. In the Ming Dynasty, the compulsory force of law was used to preach education, affirmation of ritual system, control of the people, and the establishment of a hierarchical society with a good position, a disorderly order, a noble, and a high rank.

3.2 Allowance for wearing a wedding dress that does not meet your own level.

At the beginning of the establishment of the Ming Dynasty, the clothing system as a symbol of etiquette was given a specific meaning, and the ruler made a strict customization of the clothing.

However, with the development of the Ming Dynasty society, the appearance of the royal servants and the civilian wedding attire were all Fengguan and Xiapei. The bridegroom of the Ming Dynasty can wear nine official uniforms. The bride can use Fengguan and Xiapei when she is married, but this kind of violation level wear is not clearly stated. When the civilians get married, the bride can use the phoenix crown of the ninth level official costume, but the pattern on the Xiapei does not need dragon and patterns, and the texture and pattern are all different. As the symbolic symbol of the etiquette system, Fengguan and Xiapei in the Ming Dynasty has become a costume of women's great joy, a form of blessing and blessing, symbolizing the joyful and festive celebration of life, and also reflecting the political enlightenment and social progress of the Ming Dynasty.

4. Conclusion

In the new humanistic vision of many disciplines, the etiquette system of the Ming Dynasty wedding was studied, and the changes of the system of the Ming Dynasty wedding, the evolution of the marriage conclusion procedure, the wedding etiquette costume system, and the characteristics of the wedding etiquette system were investigated and summarized to make up for the past. The lack of discussion on the political, social and cultural aspects of the wedding etiquette system also explores the specific historical connection between the etiquette system and the etiquette culture behind the etiquette costumes. As an important part of Chinese festival etiquette system and costume culture research, it is of great significance to promote the Chinese folk ceremonial dress code and fashion culture construction that is compatible with "contemporary culture and modern design."

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