

Funeral Rites of the Coho People in Lam Dong (Vietnam) Today

Phùng Thế Anh, Nguyễn Thị Như Thúy

Ho Chi Minh City University of Technology and Education

Abstract: *The funeral ritual is one of the cultural customs of Vietnam and many countries around the world. In addition to the common points, basically the same in the form and steps of organization, funeral rites of each country and ethnic groups are also organized differently, depending on the perceptions of culture and customs of each country. Family, ethnicity. This article analyzes the funeral rituals of the Coho people in Lam Dong in the current context in order to recreate and add to the cultural picture for the ethnic minority groups in Vietnam in general and the Lam Dong area. Tay Nguyen in particular.*

Keywords: Coho, funeral rites, Coho people in Lam Dong, life cycle ritual

1. Introduction

The funeral ritual is one of the customs of Vietnam and many countries around the world. It also depends on the religion and spiritual culture of each ethnic group to see in the funeral rituals people often conceive of, offering offerings to the dead, how many days can the dead stay in the house, the burial ceremony How is it organized, ... For the Coho in Lam Dong, the funeral rituals also derive from the characteristics of the Coho's traditional cultural customs.

As a whole body composed of many factors, the ritual of the Coho ethnic group has clearly revealed the unique cultural values, bold national traditional characteristics such as human values, spiritual values, ethical values, traditional cultural values. Cultural values in funeral rituals of the Coho reflect the multidimensional human relationships with humans, humans with the social environment, and the natural environment in certain spaces and times. Currently, under the impact of economic, cultural, social conditions and international integration, the Coho funeral rituals have certain changes, selectively absorb new cultural values. consistent with the general development of humanity.

A funeral rite is a special social phenomenon - a ritual belonging to the culture, customs and practices of each national or ethnic community. Research on funeral rites is often based on life cycle rituals and has a certain impact on social life with a specific meaning. In essence, funeral rites are a normal social phenomenon that shows the views, cultures and lifestyles of different ethnic groups in the relationship between the living and the dead. Research on funeral rites not only helps countries, peoples in general and agencies and organizations in particular have a more specific view in the concept of death as well as burial rituals, procedures, ... Therefore, in the concept of death and funeral rituals, many domestic and foreign scientific researchers have had specific approaches and analysis angles.

Huntington, Richard and Peter Metcalf (1979) argue that the funeral rite is a structured rite, consisting of three phases: beginning, middle and end. It is a socially

accepted way for members of a community to reaffirm and show their social cohesion. At the same time, the authors also argue that, under the eyes of anthropologists, funeral rites are a rite of passage, affecting everyone involved, including the deceased.

Philippe Aries (1975) shows that the Western attitude towards death began when a series of lectures were presented to Johns Hopkins University. Philippe Aries saw the United States as influential in changing the way the world viewed death, feeling it was important to have their ideas circulating on both sides of the Atlantic. Over a millennium of history, Aries divided European people's attitudes toward death into four distinct phases, forming four main parts of the book: Taming (often religious) death. Death of a person (As people become more aware of their personal place in the world, their death reflects that perception), (People see death as a part of life), (Along with seeing death, they must mourn it).

Mitford, J. (1978) once analyzed the American way of death through the work "The American way of death", the author shows that all commercial activities lead to funerals but cost, form and way. The organization is not related to any Christian or Jewish tradition and is almost unheard of in any country today. And there is accurate information about what is being done to reduce the costs and enhance the dignity of US burial. "

In Vietnam, studies on funeral rites are also shown quite clearly in studies by Linh Nga Niêk Dam (2011), Nguyen Minh Tuan (2012), Nguyen Thi Nhu Thuy (2012), Vo Tuan Tu (2016), studies have described funeral rituals of ethnic minorities such as BaNa, Ede, Coho, Chu Ru, .. with analysis of the concept of death, burial, burial, as well as the roles and responsibilities of the people living in Tay Nguyen in general and Lam Dong in particular.

From the above analysis shows, funeral rites are mentioned in many different angles. But basically, it can be affirmed that the funeral rites have certain basic steps such as the concept of death, the initiation ceremony, the ritual of worship, the concept of the relationship between the living and the dead. However, because the approach and problem analysis are different for each country and ethnic group, there are not many articles that really go into

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depth, analyzing funeral rites for a particular social group like the Coho. Therefore, we inherit the knowledge of theory and practice from previous studies to learn about the characteristics as well as the funeral process of the Coho ethnic group in Lam Dong. - where there are many different economic, social and cultural characteristics from other ethnic groups in the world as well as in Vietnam in the current context.

Death can also be understood as loss, or permanent death, death, death, ... According to research results from the ethnographic branch of author Linh Nga NiêKDam, Coho people divide the deaths into two categories: natural death (called good death) due to age, or death at birth; and death of a calamity (considered a bad death) due to an accident, sudden death or death due to epidemic diseases is caused by gods because of violating a taboo. When a dead person does not beat the drum, only three people blow the tube to report the news. When do we start to drum.

In the traditional conception of Coho Chil, there are quite obvious differences; death is the return to ancestors. When a family member dies, family members often use two bamboo or reed plants in front of the house to report mourning. At that time, family members were fully present to bid farewell to the deceased and take care of the funeral. Relatives, relatives, relatives in the village come to condolences and help the owner with pigs, chickens, and rice (depending on each person's condition and the relationship with the owner). The priest was invited to preside over the funeral.

In fact, the concept of human death has changed along with the social transformation to suit the beliefs, spiritual culture as well as the general development trend of humanity. In this study, we show that the Coho's conception of "good death" and "bad death" as the previous ethnographic researchers' conception is no longer in the social context. Development, when the urbanization process is more and more developed and the successful lifestyle tends to prevail over the rural lifestyle, the concept of human death also becomes simpler and softer.

Funeral ceremonies will take place right after the death has been announced to relatives, brothers, relatives and neighbors. Funeral arrangements start with the preparation of robes for the dead, papers, incense, coffins, building theaters, ... and the funeral lasts for a few days, depending on religious beliefs and conceptions. as well as perceptions of the people.

“The funeral rites include the following rituals: the first day of worship (shroud), the second day (entry), the third day (to bring ghosts and bury); After the funeral, we worship once a month at the tomb, there is no death anniversary like the Kinh people; The ceremony to remove the graves is the last one, taking place after 3 to 5 years” (Tay Nguyen Regional Steering Committee. Orient Development Research Institute, 2016).

The dead body was preserved at home for two to three days for relatives and relatives to visit, farewell. TheCohoChil people follow the custom of burial, whereby

the dead are buried in a cemetery, a convenient place not far from the village for relatives to visit and take care of the graves. When giving the funeral, all the houses along the two sides of the funeral road pass tightly closed, and the children are kept indoors to avoid evil harms. When burying, people put arrows on the coffin to protect the souls of the dead from evil. The dead are always set with their heads facing southeast. After burial is complete, funeral participants must shower before returning home. The Coho do not build a grave for each person, but bury the whole family in a grave with ready-made roof.

However, today, the concept of a funeral has changed significantly, in our research, when a family dies, relatives no longer report the news by blowing an umbrella, nor erecting a bamboo tree. reed, sugar cane in front of the house, but the obituary is posted to report the news. The burial of the dead also takes place, taking on this role, usually by the village chief, village head or by the family organizing the funeral. The coffin no longer has to go into the forest to cut trees or cut wood but to buy; the notions of funerals are simpler than in the previous period.

The manifestations in the Coho people's spiritual life according to funeral rituals have had certain changes in the impact of urbanization, socio-economic conditions and some socio-demographic characteristics. - in which special emphasis on the religious element. Funeral rituals through the aspect of funerals have shown certain changes following the trend of more professionalization, the funeral rituals are no longer cumbersome like the period of 10 years ago, but become more compact. Fewer days and more modern, customs are gradually pushed back and replaced by modern rituals, influenced by market economic factors. The use of the funeral approach has contributed to clarify the situation as well as changes in the lives of Coho people.

Through the above analysis, it shows that the Coho people 's funeral rituals have been more or less changed. Due to the rarity of the wood, the hollowed coffin is gone and replaced by a six-piece coffin purchased from the Kinh people. If the descendants of the deceased are already complete, burial may take place one to two days after death. Due to the influence of Protestantism and Christianity, many regions have built solid brick tombs with tombstones engraved with the names of the crosses of the deceased.

Coho people tend to receive new things from different ethnic groups in the same area as well as from the expansion of awareness, knowledge and way of life through the media. Therefore, the Coho people's funeral rituals have had positive changes and are consistent with the trend of movement and development of the society. From these explanations, we can see that the Coho people's cognitive and thought development has increased significantly, which will contribute to the formation of new cultural models, cultural lifestyles. New, more active, and in line with the trend of social development.

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