

The Development and Enlightenment of Yi Culture: A Case Study of Sanhekou Town, Mabian, Sichuan Province

Jingjing Luo¹, Yongyi Wen^{2,*}

¹School of Humanities and Management, Shaanxi University of Chinese Medicine, Xianyang 712046, Shaanxi, China

²School of Foreign Languages, Shaanxi University of Chinese Medicine, Xianyang 712046, Shaanxi, China

*Correspondence Author

Abstract: *Based on the actual situation of Sanhekou Town, Mabian Yi Autonomous County, Sichuan Province, this paper reflects and enlightens on the origin and development of Yi culture, the actual situation of Sanhekou Town, Mabian, and the writing, clothing, religious beliefs, and festivals of Yi culture, so as to protect and inherit the minority culture.*

Keywords: Yi cultural inheritance, Development cross culture.

1. Introduction

China is a country with many ethnic groups. In the long course of social development, all ethnic groups have jointly created colorful and distinctive material and spiritual cultures. The Yi nationality is an ancient and glorious member of this large ethnic family. Since ancient times, the ancestors of the Yi people have worked with other ethnic groups in China to create a great China and its splendid culture. Over the past century, the Yi people have worked together with other ethnic groups to fight bravely against imperialism, feudalism and bureaucratic capitalism. In the process of creating history, they have shown a strong sense of survival and development and formed a strong national cohesion. The Yi nationality has made indelible historical contributions to the formation and unification of the whole Chinese nation, the enrichment and development of the Chinese national spirit, and the establishment and construction of new China. The unique Yi culture created by the Yi people in the course of development is a bright pearl on the historical and cultural picture of the Chinese nation. The Yi nationality is an important member of the Chinese family and has a long history and culture. More than 2000 years ago, their ancestors lived and multiplied in the Anning River Basin in Sichuan, on both sides of the Jinsha River, Dianchi Lake in Yunnan and Ailao Mountain. Their activities are now mainly distributed in the vast areas of Yunnan, Sichuan, Guizhou and Guangxi provinces, with a population of about 7million, ranking sixth among ethnic minorities in China. The study of such a nation with such an important position plays an important role and is of great significance to the study and investigation of the long history and culture of the entire Chinese nation, as well as the further exploration of the formation and development of the pluralistic and integrated pattern of the Chinese nation. Based on my own experience and information, the author thinks about the development of Yi culture in Sanhekou town.

2. The Origin and Development of Yi Nationality

The Yi nationality, which is widely distributed in Southwest China, has a long history. However, due to the lack of clear and systematic literature records, there has been a long

discussion in the modern academic circles, including the east from Chu in the middle reaches of the Yangtze River; Some come from the west of Tibet Plateau; There are people from the ancient Yue Nan speaking; There are northern speaking from the Qiang people in the northwest, and southwest indigenous people who believe that they originated from today's Yunnan and adjacent areas. With the development of science, the diversity of research methods and the deepening of academic research, the academic community has formed a mainstream view that is relatively accepted by most people, that is, "the Yi people are based on the ancient Qiang people who went south from the 'yak outside' as a people's community. After going south to the northern banks of the south of the Jinsha River, they integrated many local indigenous tribes and tribes, and developed with the development of social economy." the origin of the Yi people and the ancient Qiang people can be confirmed in historical documents such as Yi and Chinese; It is also reflected in the inheritance of language; Also reflected in marriage and funeral customs; The naming habit of father son naming system is also reflected.

While confirming the theory that Yi originated from Qiang people, we should also pay attention to the theory that Yi originated from southwest aborigines. Academic circles generally believe that the older aborigines in Southwest China, mainly in Yunnan, should be the Yue and Pu ethnic groups. Among them, the distribution of the Yi people in the future is mainly the activity zone of the ancient Pu people. Pu people have many branches and large areas of activity, also known as "Baipu".

To sum up, it can be considered that the Yi nationality was gradually formed with the development of social economy after the ancient Qiang people who went south from the "yak payment" arrived at the north and south banks of the Jinsha River and the central Yunnan region, and merged with the local indigenous tribes dominated by Pu people.

3. Introduction to Yi People in Sanhekou Town, Mabian

Mabian Yi Autonomous County is under the jurisdiction of

Leshan City, Sichuan Province. It is located in Xiaoliang mountain area on the southwest edge of Sichuan Basin, at the junction of Leshan City, Yibin City and Liangshan Yi Autonomous Prefecture in Sichuan Province, covering an area of 2293 square kilometers. With beautiful ecological environment and rich natural resources, the county is known as "golden mountains and silver waters". According to the data of the seventh census, as of 0:00 on November 1st, 2020, the permanent population of Mabian Yi Autonomous County is 188251. At the end of 2015, there were 215449 registered residents, including 110851 Han people, accounting for 51.45%, 104598 ethnic minorities, accounting for 48.55%, 102365 Yi people, accounting for 47.51% of the total population. There were more than 20 nationalities in the county, including Han, Yi, Miao, etc. Sanhekou Town, subordinate to Mabian Yi Autonomous County, Leshan City, Sichuan Province, is located in the northwest of Mabian Yi Autonomous County. It is adjacent to xuekoushan Township and shaqiang Township in the East, meiziba Township in the south, shuwo Township in Meigu County, Lewu Township and Wanping Township in Ebian Yi Autonomous County in Liangshan Yi Autonomous Prefecture in the west, Xinlin town in Ebian Yi Autonomous County in the north, and dazhubao Township in the northeast. The town people's government is 19 kilometers away from the county seat, with a total population of 126.65 square kilometers. The author traveled between Sanhekou and Leshan for many times from 2016 to 2021 to participate in public welfare activities. From September 2020 to June 2021, the author supported teaching in Sanhekou town middle school for one year, and had a certain understanding of Yi culture.

4. Yi Culture

4.1 Yi Language Development

The Yi nationality is an ancient ethnic group on the Yunnan Guizhou Plateau in Southwest China, with a long history and culture. In ancient times, the ancestors of the Yi nationality created their own writing - Yi language, which has become one of the earliest national characters created by Chinese minorities. In Chinese historical records, the Yi language is called "Cuan", "Weishu", "lisuwen", "Yi language" and so on, while the Yi language is called "nuosubuma", "nasosu", "niesu" or "assu". The Yi language is a kind of ideographic syllabic writing. The Yi language has a variety of word formation methods, such as pictograph, understanding, pointing, borrowing, transposition and extension.

The strokes in Yi language are less, with an average of about five strokes per character. The basic strokes include "horizontal", "vertical", "curved", "dot", "circle", and the composite strokes include horizontal bending, horizontal bending, vertical bending, left oblique bending, horizontal bending and right bending. The writing method is from top to bottom, from left to right, from horizontal to vertical, from outside to inside, from bottom to top, from middle to top, from middle to both sides. From these rules of character formation, we can see the ideographic and syllabic characteristics of Yi characters. With the increase of borrowed words, it also has the function of partial phonetic representation. Therefore, some people have summed up the characteristics of Yi language as "round or not round, square or not, and it is

difficult to separate one from another; thick or not, thin or not, and turn and turn into a system."

But as far as my one-year teaching experience in Sanhekou town is concerned, although Sanhekou town is a pure Yi District, and all the students speak in Yi language, and the school speaks in Mandarin, the students still like to speak Yi language. However, the author found that students can only speak Yi language, but can not write. Although in recent years, Yi language has been included in the scope of high school entrance examination and the protection of Yi characters has been strengthened, the passing rate of students is not high, and their learning enthusiasm is not as good as that. In the long run, it is a devastating blow to the development of national culture. Therefore, Yi language should be included in the scope of learning earlier in order to protect the national culture.

4.2 Ethnic Beliefs of Yi People

Yi people everywhere have their own witches, who are called "Bimo" and "sunI" respectively. Bimo is filled by men. Most of them are passed down from father to son, and some of them are learned. They master Yi language and are familiar with Yi classics. Historically, they have been witches, hosts of various religious rituals and sacrificial activities, and intellectuals who taught the ancient Yi culture. They often use black charcoal dipped in chicken blood or bamboo stick dipped in black smoke to write the Yi scriptures. Now they know hundreds of kinds, most of which are sacrificial and divination words, but there are also many important contents about astronomy and calendar, philosophy, theory, history, geography, medicine and so on, which are important historical subjects for studying the ancient history and culture of the Yi people. Therefore, Bimo was not only a wizard engaged in religious activities, but also played an important role in imparting knowledge and inheriting the traditional culture of the Yi people. Bimo's fundamental function is to soothe the spirits of the family, send spirits, guide the way, summon souls, make silk (ashram), fasting, and sacrifice. While performing their duties, Bimo also performs witchcraft such as divination, talismans, ghosts, exorcisms, people, disasters, and "divine judgment" on theft cases. The magic tools they use in practice mainly include hat, robe, bell, bag, fan, signboard, and swab. When engaging in professional activities, they will receive certain remuneration and have certain economic income, but most of them are not separated from productive labor and have not yet developed into professional religious professionals. In Liangshan, Sichuan, where the above religious activities are relatively complete, it is said that Hua Mo was first held by members of the Black Yi people. Later, with the decline of Bimo's political status, the interest of the Black Yi slave owners' nobles in Bimo's position gradually declined, and Bimo was also gradually held by qunuo. Qunuo, who has served as Bimo, enjoys high social status, freedom of migration, and relatively light obligations to the Black Yi masters.

SunI is also a kind of wizard, but his function and social status are different from Bimo. SunI can serve both men and women. Its origin is neither family nor apprenticeship. It is said that it is due to a certain disease or "sunI's soul possession". They do not know the Yi language, do not understand the Yi scriptures, and specialize in superstitious activities such as jumping and

expelling ghosts. The main magic instrument is the skin drum. When doing this, you must tremble all over, spin and jump, and slam the leather drum and shout loudly to achieve the purpose of expelling ghosts. When engaging in professional activities, sunI will receive a certain amount of remuneration, and sunI is generally filled by Qu Nuo or individual AGA, with a lower social status than Bimo.

In the teaching activities, students have mentioned Bimo many times. The author has learned from students that in this process, students jokingly call it "superstition", which is a traditional religious activity that their family will believe in and hold. At present, students do not know much about it, mainly from the introduction of their parents, but bimo culture is not all the essence, and there are some dross. For example, students had epilepsy, and they all said that "please Bimo can be cured". Therefore, for this national culture with obvious advantages and disadvantages, we should take its essence and discard its dross.

4.3 Yi Lacquerware

Liangshan Yi lacquerware is a handicraft developed from ancient times to the present on tableware. It uses sour twig wood and camphor wood as raw materials. It is painted with earth paint obtained from nature and various colors of mineral pigments such as pig blood and pot ash. This kind of handicraft is non-toxic, has no bad smell, and can not deteriorate in acid-base and high temperature environment. It has been found in medical research that the selected materials and earth paint have natural health effects such as poison prevention and disease elimination, and has been included in the national intangible cultural heritage list. There are many kinds of lacquerware, including pots and pans of tableware, tea sets, wine sets, indoor decorations, etc. The patterns and patterns are diverse, and the composition is unique. Most of them are shining like the sun, mountains and lakes, myths and stories, animals and plants, and pay attention to symmetry. Liangshan lacquered murals originated from cliff murals in the primitive era. The content of the murals is the portrayal of the real life of the Yi people in Liangshan, the plain folk customs, the ideological evolution of their ancestors, and other materials. From ancient times to the reform and opening up, many pictures form a picture scroll spanning thousands of years, showing a unique artistic form and rich national spirit. The tread materials of painted murals mainly use wood, metal plate, linen, etc. The lacquer murals are made by local craftsmen and artists according to the line drawing of traditional Chinese painting, engraving of engraving and painting techniques of lacquer painting. Nowadays, this technology is widely used for architectural skin decoration in the landscape reconstruction of Liangshan Yi nationality area.

The lacquerware culture of the Yi people is particularly reflected in their food culture. Basically, as long as the shops on the street use lacquerware as materials for their tables, chairs, and tableware, and the colors are mainly red, yellow, and black. The author was very interested in its patterns, which have symmetrical and harmonious beauty.

4.4 Yi Festivals

Torch Festival is the annual traditional festival of the Yi

people with their own national characteristics, which usually lasts from June 24 to 26 in the lunar calendar. There is an ancient myth and legend that "Torch" has preserved the homes of Yi people and brought about a bumper harvest every year in the Yi region. For the Yi people, the torch festival is as grand as the Spring Festival of the Han people. During the festival, villages kill chickens and sheep, prepare delicacies and hold grand celebrations. Every family drank wine, ate lumps of meat, and killed animals to sacrifice their ancestors. People exhibit cultural and sports activities with national characteristics, and walk around the house with torches at night; Men, women, old and young all wore holiday costumes and gathered at the designated venue for bullfighting, horse racing, singing and dancing. At night, men and women chased each other with lighted torches to show their kindness and good luck, as well as burning away evil spirits with fire. On the evening of the third day, groups of torches were raised to travel all over the mountains, and they gathered to light a campfire. Lighting torches, drinking, singing and dancing, holding torches around the house, killing insects and pests in the fields, and singing and dancing all night long. Today's Torch Festival has a variety of forms and rich contents. It not only has the national cultural characteristics of the Yi people, but also has strong regional folk customs.

The author didn't participate in this activity at this time because he worked in school. But in the Yi new year, that is, in mid November, he participated in a torch festival before the new year. The students would hold hands and sing and dance around the campfire. The activity atmosphere was warm and grand, with a strong national festival atmosphere.

5. Thinking About the Development of Yi Culture

5.1 Obstacles to Cultural Transmission

In terms of the geographical location of the Sanhekou area in Mabian, Sanhekou was originally located in a remote area and was also a key area for poverty alleviation in China. The poor natural conditions, backward economic construction and the lack of attention paid by the leadership to the national culture of Sanhekou have become the main obstacles to the effective dissemination of Yi culture. Then in terms of products, most of China's national culture has been gradually commercialized, which has weakened the original elements of national culture to a certain extent, and also caused the weakening of the cultural environment of ethnic minorities. The commercialization of minority culture has dissolved its original cultural connotation, and even some minority languages and cultures have fallen into the crisis of extinction. Secondly, with the passing of the older generation of ethnic minorities, these ethnic cultures are facing the crisis of loss. As the foundation of a nation, cultural personality, if its characteristics disappear, then culture will lose its value in human society. Finally, under the new media, the entertainment culture and consumer culture that can be seen everywhere in daily life also have a strong impact on the spread of minority culture.

5.2 Thoughts and Suggestions

At present, the spread of Yi culture among ethnic minorities is

faced with multiple bottlenecks, such as innovation, acceptance and leaders' attention to culture. In order to better and effectively spread the Yi culture, actively guide the public to correctly understand the Yi culture and promote the mutual integration of all ethnic groups, we should think in the following directions in the dissemination of Yi culture. First, Yi Autonomous Prefecture and other relevant departments can use new media technology to play the role of national culture and effectively spread minority culture. In the process of communication, we should not only use microblog, wechat, video and other media to carry out a large number of publicity and coverage of Yi culture, but also innovate in the shooting methods and angles. Large scale and all-round publicity can help people understand their excellent traditional culture more intuitively through their favorite media, and change people's understanding of communication culture through innovative shooting methods. Therefore, relevant regions can more directly present Chinese culture to the public through Omnimedia technology, which is conducive to more people across the country and even the world to better understand China's minority culture. Secondly, we should pay attention to mutual integration and interaction in the dissemination of Yi culture. For example, cross-border cooperation. Cross border cooperation can make national culture appear in front of the public in a new way, and at the same time, it can also use the popularity of cooperative brands to spread national culture. This can not only realize the innovation of national culture communication, but also have a certain sense of conflict, and can make national culture stand out through cross-border cooperation. This is also because in recent years, more and more brands will choose cross-border cooperation, because cross-border cooperation is conducive to establishing brand awareness, further expanding the brand audience, strong alliance, mutual benefit and win-win, so as to obtain potential users in the shortest time. Attention. At present, the lack of attention in the dissemination of Yi culture is attention, and cross-border cooperation is an effective way to solve this problem. In addition to adopting all media communication and cross-border cooperation, relevant departments of Liangshan Yi Autonomous Prefecture and other Yi Autonomous Prefectures can build some places with more Yi cultural characteristics into tourist attractions in combination with the actual situation of the region. It is helpful for outsiders to understand the local Yi culture through tourism.

In short, most ethnic exchanges lack a certain degree of innovation. Therefore, we should make full use of new media technology in the communication of ethnic minorities, explore the unique ethnic cultural elements and communication creativity of ethnic minorities, and build the current national culture propaganda website, such as the things created by Yi people. This can not only change the inherent impression of the public on the national culture, but also improve their interest in understanding the excellent traditional culture, so as to effectively spread the minority culture. Therefore, for China, in order to better disseminate Chinese minority culture, the most important thing is to integrate resources, cooperate with other industries in communication channels, and establish innovative communication mechanisms. The dissemination of national culture in an innovative communication mechanism will ultimately enable all Chinese people to perceive the thoughts and spirit of the Millennium nation.

6. Epilogue

Whether it is the dissemination of minority culture or Yi culture, we must understand that national culture is not immutable. If we can not keep pace with the times, we will eventually be eliminated by the society. Therefore, in the process of communication, we must take the national culture as the carrier of communication and innovation as the tool of communication, so as to integrate the national culture with modern science and technology. Therefore, we should take advantage of the new media environment to better disseminate excellent traditional culture. Excellent traditional culture is the carrier of our national culture and the cornerstone of the new era and new culture. We should combine with the requirements of the current new era, endow excellent traditional culture with modern significance, promote cultural innovation and development, make excellent traditional culture have contemporary forms of expression, and open up more space for the development of minority culture.

References

- [1] Hou Yuqing, Huang Mengting, Li Hao. Exploration on the development path of health tourism and the revitalization of Yi culture -- Taking yishala village in Panzhihua as an example [J]. research on industrial innovation, 2023 (09): 112-114+123.
- [2] Fan Zecheng. Design Based on Traditional Yi Ethnic Settlement Landscape Imagery [D]. Southwest University of Science and Technology, 2023.
- [3] Chen Yuan. Research on the planning and design of torch square based on the cultural heritage of Yi people in Liangshan [D]. Southwest University of science and technology, 2023.
- [4] Chen Wen, Yan Chen, Liu Feng. Research on the integration and development of Weining Yi cultural heritage and exhibition industry [J]. Cultural Industry, 2023 (08): 91-93.
- [5] Huang Lin. The spread of Yi culture in the context of new media -- a case study of "creation by Yi people" [J]. China National Expo, 2023 (04): 37-39.
- [6] Mi Zhongmei. Research on short video communication of Liangshan Yi culture in the context of new media [J]. Journal of Xichang University (Social Sciences Edition), 2022, 34 (04): 91-95.
- [7] Zhangweiwei, Shi Yujiao. Inheritance and development of Yi culture in the digital context [J]. business and exhibition economy, 2022 (16): 79-81.
- [8] Liu Xin. Research on brand construction based on non heritage creation [D]. China Academy of fine arts, 2019.
- [9] Xiehongyu. Research on the regional education path of Yunnan ethnic culture inheritance [D]. Yunnan Normal University, 2016.
- [10] Wen Quan. Research on the traditional settlements and architecture of Yi people in Southwest China [D]. Chongqing University, 2015.
- [11] Hua Jiatao. Space production of national folk sports [D]. Shanghai Institute of physical education, 2014.
- [12] Gui Rong, Lv Wanqing. Symbolic representation and subject object co location landscape: a post modernity of ethnic cultural tourism space -- Taking "ancient town of

- Yi people" as an example [J]. *tourism science*, 2013,27 (03): 37-49.
- [13] Meng Wenbo. Research on Yi Torch Festival [D]. Beijing Sport University, 2012.
- [14] Zhengxishu. Research on the protection of minority ecological cultural resources and cultural industry [D]. Central University for nationalities, 2010.
- [15] Ma Jinwei On the origin and development of Yi language [D]. Southwest University, 2010.
- [16] Liu Zhengfa (Arivasa). Educational anthropology research on the cultural inheritance of Liangshan Yi nationality [D]. Central University for nationalities, 2007.
- [17] Jin Shanghui. Ethnological research on Chinese Yi culture [D]. Central University for nationalities, 2005.
- [18] Bai Xingfa. Research on Yi taboo culture [D]. Sichuan University, 2001.