

The Content of Yi Traditional Anthropological Thought and its Transmission Path

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Abstract

The search for the human being is an ancient topic, and the ancient Yi people are rich in anthropological ideas. The ancestors of the Yi people explored what is human from the origin of human and the relationship between human and all things, and in their practice, they developed religious beliefs as the root as well as ethics and morality as the code of behavior. At the same time, we should take the core values of socialism as the value guide, protect the native culture of Yi, take the initiative to learn from other outstanding cultures, etc. to inherit Yi anthropology, and create a splendid culture worthy of the times.

Keywords

Yi People; Traditional Anthropological Thought; Content; Transmissi-onpath.

1. Introduction

Human beings have been a constant topic of discussion since ancient times, and the Yi ancestors have been exploring this issue since ancient times and have developed a distinctive Yi anthropology. It is worth exploring how to understand the 'person' in the ancient Yi philosophical vision and how to promote the positive elements of traditional Yi anthropological thought.

2. The Content of Yi Traditional Anthropological Thought

China has a civilizational history of more than 5,000 years, but the understanding of "man" has always been in a fog, and this has been an eternal theme of philosophical research. As an important part of philosophy, Yi traditional anthropology is also an important part of traditional Chinese culture, and it is rich in content.

2.1. Yi Traditional Anthropological Thought is the Thought of the Origin of Man

"The first premise of all human history is undoubtedly the existence of animate individuals. The first fact to be recognized, therefore, is the corporeal organization of these individuals and the resulting relationship of the individual to the rest of nature." [1] In ancient times, the question of "man" was explored from the origin of man by any people, and the "search for roots" became a universal and common philosophy of the ancient Yi people regarding the question of "man. A universal and common concept of the ancient Yi.

In ancient times, due to the limitations of various factors, human beings had a very shallow understanding of the origin of "man", and people had to put their trust in supernatural "spirits", believing that man was created by these "spirits". "The Yi ancestors were no exception. "At that time, ah (the original world), there is no creation of man? how no it. The male god, Ahe, and the female, Ami, they came to create man. Ahe and Ami, called eight coins of white clay, called nine coins of yellow clay; white clay for women, yellow clay for men." [2] This is a description of the origin of man in the Yi epic poem, which is basically similar to our

mythological story of "Nuwa creating man", and this theory of the creation of man by the gods also shows the development of the abstraction of the Yi anthropology.

Later, as people's understanding of themselves deepened, the Yi ancestors gradually became dissatisfied with pinning their origins on the gods, and began to look for "man" in man himself and in the objective things of nature, to explore the question of "where does man come from". In contrast to other peoples' view that "water produces all things", the Yi use "snow", a solid, visible, objective substance, to explain the origin of "man". At the same time, they believe that "in the old days, the Di Mu Di Jia (the legendary name of the place) Di Jiese girl, married to a foreign man, one night, discordant language, two nights, four nights, five nights, love is strong, eight nights, the same body temperature, The nine nights are full of love. In the old days, people and birds were not the same, January like autumn water, February pointed grass leaves, March like frogs, April four-legged snakes, May mountain geckos, June with a human form, July mother body turn, August mother gas together (Yi people said that the fetus in the mother's body in August before the breath, with the mother gas out), September mother embrace. [3] This passage vividly demonstrates that the Yi ancestors believed that man was born naturally from a man and a woman, and that their understanding of human development had deepened.

In short, the simple and primitive exploration of the origin and development of man by the Yi ancestors, though rather hazy and vague, contains the idea of a shift from idealism to primitive materialism.

2.2. Yi Traditional Anthropological Thought is About the Relationship between Human Beings and All Things

Man is a product of nature, so what is the position of man in nature and even in the universe? The answer to this question is a manifestation of the Yi people's further exploration of man. The Yi ancestors believed that nature has laws, and that although man is a product of nature, he is in a subject position in the universe, and they praised man as the spirit of all things, hoping to trace the essence of man from this question.

"After there is heaven and earth, the great one is man." [4] "After mankind has multiplied, it is man who governs all things. Man is the mother of heaven, man is the father of heaven, man governs the sun and the moon, man governs the clear and the turbid. Man is the father of heaven, man is the mother of heaven, and the earth is governed by man. It also governs the rivers, caves and lakes." [5] This means that the Yi ancestors believed that man's position in the universe was higher than everything else, and they gave man the power to transcend the heavens and the earth, and this praise of man shows the affirmation of man's subject status and value. The ancient Yi people believed that wisdom and knowledge are the root of man being the spirit of all things. "Man is born with a breath of air, and wisdom is born with air; there are all things in heaven and earth, but the wise man is man" [6], and man can use his wisdom to know the world and distinguish all things. And people not only have wisdom, but more importantly, people have the subjective initiative to create and practice. The ancient Yi people believe that the fundamental reason for man's supremacy over all things lies in his ability to engage in labor and transform nature through labor. In the Yi epic poem "Cham" and in the Yi text "Meiguo", they recounted that human labor creates everything and that human beings are further developed through labor. This simple and intuitive understanding they had of man was, as Engels put it, "In a word, the animal uses external nature alone, and simply causes change in it by his own being; whereas man dominates nature by the changes he makes to make it serve his own ends." [7]

3. The Characteristics of Yi Traditional Anthropological Thought

The traditional anthropological thought of the Yi people was formed through the practice of long-term interaction with specific natural and social environments, and because of the influence of this set of factors, the traditional anthropological thought of the Yi people is characterized by religious beliefs as its foundation and ethics as its guidelines.

3.1. Yi Traditional Anthropological Thought is Rooted in Religious Beliefs

The primitive ancestors of the minority peoples had reverence for nature, spirits and ancestors, and the worship of nature, ancestors and superstitious spirits were the core of the Yi's belief in primitive religions. Suli and Bimo are the hosts of the Yi religion. Suli's magic is mainly to drive away ghosts and cure diseases, while Bimo is the person in charge of Yi language dissemination, and gradually becomes the representative of the spirits and the symbol of magic power in Yi social life to perform rituals, solve calamities, check the bad luck, administer oaths, and make judgments. Bi religion is a polytheistic religion in which the gods of heaven and ancestors are the main gods, and it is a man-made religion of class society, which is unique to the Yi people and is believed by all. The discourse of Bimo religion on issues such as life, death and ancestors interpenetrates and influences traditional Yi anthropological thought.

Life and death are eternal themes in philosophical thought. The Yi ancestors realized early on that "everything has a death, everything has a death"[8] and "there is a cycle in heaven and earth, there is life and death, everything will die, only the soul! Only the soul never dies"[9]. The soul can exist apart from the body, and once the soul leaves the body, it means death, but the soul does not disappear with death. So where does the soul go after death? The Yi ancestors believe that the soul goes to the other side of the world after death - the underworld, which is a replica of the yang world and another material world. "You are an official on earth, but you are still an official in the underworld; you are a Bimo on earth, but you are a Bimo in the underworld; you are a good person in the yang world, but you are also kind in the underworld"[10], death is another form of continuation of life, and the soul after death follows the same rules and lives the same life in the underworld as in the yang world, which is a transcendent attitude of the Yi ancestors toward death. Yi anthropology is also reflected in the worship of ancestors. Although the Yi believe in many gods, the worship of ancestors is the core, and the worship of ancestors is also the core of the Bi religion on human issues. "People have to sacrifice to their ancestors, and people have to sacrifice to get good results. The ancestral history is glorious, there is happiness after the sacrifice, and life is better"[11], the Yi believe that the ancestral gods possess great power and multi-faceted functions, and everything for the descendants is inseparable from what the ancestors give.

In short, this supernatural optimism of the Yi towards life and death reflects a positive attitude towards life and death. This is also to be the result of the Yi's exploration of nature and their own lives under the influence of religion.

3.2. Yi Traditional Anthropological Thought Takes Ethics and Morality as the Fundamental Guidelines

Morality is both a social force and an inner philosophy of the individual, embodied as an inner force. Whenever accepted moral codes are transformed into people's inner beliefs, they will have a regulating effect on individuals and society. The Yi ancestors viewed morality as the primary value of human beings, and their discourse on the moral attributes of human beings was distinctly realistic and responsive.

First of all, this ethics is reflected in the interpersonal relationship. On the one hand, in the traditional Yi moral values, a moral standard has been established based on the concept of "family branch". The "family branch" is a political and ethical organization based on the father's bloodline and linked by the genealogy of the father and son. The Yi ancestors believe that the

interests of the family branch are above everything else, and that there should be solidarity within the family branch, and that the relationship between people is an extension of the family branch relationship. As the Yi ancestors said, "What we cannot afford to lack is food, and what we cannot live without is the family branch", and "if we go to the family branch without dry food, we can rely on the family branch for three generations to be safe". [12] On the other hand, the ethical morality among people is also reflected in the kinship morality and other aspects. The ancient Yi people believe that human nature is the source of interdependence between people, and the interdependence between uncle and nephew, father and son, husband and wife, teacher and student, elder and younger, etc., relies on such kinship and social morality. As the saying goes, "Food should be offered to the elderly, and words should be asked of the elderly"[13], "The wonderful earth, in which mankind is born. should know the history of the clan, should be filial to the uncle's family; to worship the ancestors, to be filial to the parents, filial to the parents, to repay the kindness of nurturing. Those who worship their ancestors, seeking blessings for their descendants to prosper. Those who worship the uncle's family, from filial piety parents"[14], these are the moral principles between people, is the embodiment of the principle of kinship morality and social values.

Secondly, this ethics and morality is also reflected in the people themselves. Morality is the fundamental criterion of human beings. The Yi philosophers have long been using the simple concept of good and evil to summarize and evaluate the life of human beings: "Wonderful earth, human beings in the world, those who speak beautifully, speak elegantly and behave rightly, get good retribution. Bad thoughts, ugly behavior, coarse language, poor moral character, will get evil retribution"[15], which is to say that in life, only words and deeds to moral guidelines will have good results, morality is the most important, the most fundamental principle of life. And how to be a moral person in word and deed? This requires us to use our own initiative to practice, to cultivate, to know ourselves, to discipline ourselves, so as to achieve the ideal personality that the Yi ancestors hoped to achieve.

In conclusion, this ethical and moral anthropology of the Yi people reflects the importance of human morality for ourselves, our families and society, and we should do to follow and practice the requirements of morality in our social life.

4. The Path of Inheritance of Yi Traditional Anthropological Thought in the New Era

Transmission and development of Yi traditional anthropological thought has very positive elements, and its inheritance in the new era is important for the development of China's excellent traditional culture and the creation of a splendid culture worthy of the times. So, what are the paths of inheritance of Yi traditional anthropological thought in the new era?

4.1. Correctly Lead the Traditional Yi Anthropological Thought with Socialist Core Values

Socialist core values are the mainstream values of socialist society with Chinese characteristics, which are the unity of the state, society and individuals in terms of values. The inheritance and development of Yi traditional anthropological thought should be in line with the interests of the state, society and individuals, and should put the interests of the state and the group in the first place while fully protecting the interests of individuals, and inherit and develop the excellent aspects of Yi traditional anthropological thought under the leadership of socialist core values. Aspects. We should popularize the knowledge of natural science and dispel feudal superstition, and adopt a way that can be accepted and understood by the local people in the Yi region to popularize scientific knowledge, spread scientific ideas and dispel superstition in response to the defects of the Yi traditional anthropological thought that does not pay attention to the

knowledge of natural science and superstitious belief in ghosts and gods. And the most important thing is to strengthen propaganda, education and guidance, we should go deep into the classroom and into the countryside, treat religious beliefs and feudal superstition differently, resolutely resist and combat feudal superstition, protect correct religious beliefs, lead the core socialist values to people's heart, so as to guide people to purify the social atmosphere, guide the majority of the Yi people to consciously advocate science, resist feudal superstition, the Yi traditional anthropological thought Correct and deeper understanding.

4.2. Protecting the Native Culture of the Yi People, Preserving the Cultural Heritage of the Yi People, and Enhancing Cultural Confidence

Protect the original outstanding culture of the Yi people, enhance the confidence of the outstanding culture of the Yi people, and improve the credibility of traditional anthropological thought to people. One of the most important steps in preserving the outstanding culture of the Yi people is to protect their writing and language, which is a symbol of their culture and history, and the popularity of their language is a sign of their strength. With the development of society, more and more young Yi people are working and settling outside, and the integration of ethnic groups has led to a deeper understanding of Chinese characters, but less use of their own Chinese characters, and the Yi language is gradually fading from people's view, and the history recorded in the ancient Yi language is rarely read and understood. Therefore, the ancient culture can be preserved only if the Yi language is passed on. Of course, for the preservation of the original outstanding culture, we should also preserve the Yi costumes, architecture, customs and so on, which will help us to deepen our understanding of the Yi traditional anthropological idea in our life, so that we can further inherit and develop this idea. For the preservation of the original culture, we can also keep up with the times by integrating the original culture with modern commodities, tourism and industries to expand the cultural influence, so that more people can understand this culture and join the cultural preservation ranks spontaneously.

4.3. Take the Initiative to Learn Other Outstanding Cultures and Achieve New Cultural Development

The development of ideas and culture does not arise independently out of thin air, but is formed within the larger historical and cultural context. Any nation in history that has been able to grasp the initiative of its own cultural change and innovation has been highly conscious of its own culture, taking the posture of active learning and exchange, taking the initiative to meet the impact and collision, and realizing its own cultural leap in more interaction. In the face of today's globalization, in order to further inherit and develop Yi traditional anthropology, it is necessary to treat other cultures correctly, to "take the essence and remove the dross", to keep up with the times, and to truly access the interaction, intermingling, sharpening, grinding, and penetration of cultures in order to realize the development of ideology and culture. Only then can this culture continue to be passed down. For example, if we integrate with the idea of harmony, "harmony" is a wealth of Chinese culture, which is the idea of man and man, man and nature, and man and fish society, and these ideas are reflected in the traditional anthropological thought of Yi people, and the intermingling of the two can make the anthropological thought of Yi people keep pace with the times and further enrich and develop the theory of building socialist The theory of building a socialist harmonious society.

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