

Research on Farming Culture of the Liangshan Yi Nationality

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Abstract: As the cornerstone of China's excellent traditional culture, agricultural culture carries a profound cultural heritage. As the sixth largest ethnic minority in China, Yi people provide abundant resources for the study of Chinese traditional farming culture. Through the research of agricultural vocabulary, we can explore the progress of Yi's agricultural society and reveal the unique agricultural culture of Yi people. Based on the previous research results, combined with the concept of cultural linguistics and other related disciplines, this paper classifies, sorts, analyzes and studies the existing agricultural vocabulary of the Yi people, excavates the rich cultural connotation behind the agricultural vocabulary of the Yi people, further interprets the cultural history of the Yi people, and explores the historical origin of Chinese farming civilization. In addition, the protection and inheritance of traditional farming words has far-reaching cultural significance, and helps to show the unique charm of the excellent traditional farming culture of the Chinese nation, enhance the sense of identity and belonging to the traditional farming culture, and contribute to the protection and inheritance of the excellent traditional culture of the Chinese nation.

Keywords: Yi Nationality; Agricultural Vocabulary; Cultural Connotation; Chinese Excellent Traditional Farming Culture; Protection and Inheritance

1. Research Background and Literature Review

Today, many concepts of farming culture still have high cultural value, and the farming vocabulary contained in them is of great research value and significance. Under the background of rapid social modernization and increasingly industrialized development, the traditional farming ecological culture is being

deconstructed, and the farming culture is facing the danger of being forgotten and abandoned. With the popularization of Mandarin, many local dialects with vivid national and regional characteristics are rapidly disappearing. If they are not excavated and protected in time, it will be a major loss to the inheritance and development of our Chinese farming culture. Due to the influence of many factors related to its natural environment and cultural customs, the farming vocabulary of the Yi people in Liangshan retains the farming vocabulary and culture with regional characteristics. However, due to the natural geographical environment and social and human factors in the historical period, the agricultural production of the Yi people in Liangshan still maintains a relatively primitive way. Based on linguistic theory and literature analysis, this paper collects and collates the agricultural system vocabulary of Liangshan Yi nationality through literature analysis. However, due to regional restrictions and few literature studies, there are shortcomings such as insufficient vocabulary collection and insufficient in-depth research. However, according to the existing literature research, it is of great significance to explore the cultural connotation and literary value behind Chinese traditional farming culture through the study of Yi farming vocabulary.

Under the background of exploring the multi-ethnic farming culture in China, the research on the farming culture of the Yi people is still insufficient. In order to fill this gap, this paper analyzes the relevant literature to understand the cultural connotation and value behind it. "Nanman Southwest Yi Biography of the Later Han Dynasty": "There is Yelang, the east to meet humiliation, the west to Dian, the north to Deng, each set up a king. All the people are vertebrae, left the left side, the city is gathered together, can farm." It can be seen that the emergence of new agricultural production methods made Yi farmers gradually settle down, and they mainly migrated from the

cultivation of the high mountains to the mountain valley area. And with the plain area of the Han nationality produced close communication and exchange activities. In his master's thesis "Research on Liangshan Yi Farming Culture Phenomenon", Asu Kedimo mainly analyzed and revealed the uniqueness of Liangshan Yi farming words, pointing out that these words not only reflected the agricultural production activities of the Yi people in different historical periods in ancient times, but also deeply reflected the Yi farmers' devout worship of nature and religious feelings. On the research of other ethnic farming words, Wang Peng's "The History of the Southwest Yi Biography" says: "From the north of Yunnan to what number of king long, Deng is the largest; this is all vertebrae knot, farming, there are city together." The study of agricultural words in Shuowen Jiezi provides us with a valuable perspective. This study examines the agricultural words in Shuowen Jiezi in detail, reveals the characteristics of these words in the level of meaning, and describes the changes of ancient farming culture and the unique features of ancient farming culture from the perspective of lexical evolution. The study of farming culture is inseparable from the in-depth discussion of farming vocabulary. Wei Lin analyzed the characteristics of the Zang farming culture in Baima from the perspective of vocabulary in her book *The Characteristics of the Zang Farming Culture in Baima from the perspective of vocabulary*. In the agricultural production of the Zang people in Baima, a variety of agricultural tools and other production methods were combined to build a diversified economic structure type, highlighting the richness of the Zang farming culture in Baima. Ding Shiqing's "The Characteristics of Daur Farming Culture from the perspective of Language" shows us the vocabulary application and expression of Daur farming culture, and provides valuable materials for us to understand its agricultural culture characteristics^[1-4]. These words not only record the agricultural production activities of the Daur nationality, but also provide a good example for understanding the characteristics and unique agricultural cultural features of the Daur nationality.

2. Geographical Environment Overview

Liangshan Yi Autonomous Prefecture is

located in the southwest of Sichuan Province. The Yi people are widely distributed and have a large population. According to the statistics of China Statistical Almanac 2021, the number of Yi people in China is more than 9.83 million, and overseas Yi compatriots are mainly in Southeast Asia and the United States. The excellent climate and extensive population have promoted the farming culture of the Yi people to have a long history. The geographical location of Liangshan Mountain is an important passage of the "Southern Silk Road". Its unique natural geographical environment and complex landform provide rich agricultural resources for the development of Yi farming culture, 3 promote the development of local agricultural production, and provide rich agricultural culture research resources for traditional Chinese farming culture. According to archaeologists, the farming history of the Yi people can be traced back to the late Neolithic Age, which has a history of more than 4,000 years. The Yi nationality is distributed from Dadu River to Ya 'an and Ganzi Prefecture in the north, from Jinsha River to Yunnan Province in the south, from Zhaotong in Yunnan Province to Yibin and Leshan in Sichuan Province in the east, and from Ganzi Prefecture in the west. The terrain is high in the northwest and low in the southeast; The climate is a subtropical monsoon climate, the climate is complex and changeable, four distinct seasons, with subtropical, warm temperate zone, alpine cold zone three kinds of climate, with "a mountain four seasons, ten li different days" said. Due to the high mountains and steep terrain, climate change is obvious, mainly reflected in crop cultivation. The subtropical valley area mainly grows wheat, silkworm, rice, Gan curtain and so on. Legumes, maize and economic forests are mainly planted in the warm temperate mountainous areas, while oat, buckwheat, garden root radish and other crops are mainly planted in the alpine mountainous areas^[5]. The agricultural production mode caused by climate change is also reflected in the types of livestock, such as buffalo, birds and ducks in subtropical areas, and cattle and goats in temperate areas. The land in the alpine and cold mountains of Ga is dry, the land is vast and sparsely populated, and the crop yield is low. The central mountainous area is semi-agricultural and semi-pastoral, and the shallow

valley area is mainly agricultural. Liangshan Yi people are mainly distributed in mountainous and cold areas. The terrain characteristics of mountains and hills are often "heard across the bank, and walked for a long time". The cultivated land was divided into scattered patches by gullies, and the Yi migrated with the cultivated land to form scattered "star" settlements.

3. Current Situation and Application of Agricultural Vocabulary

As a language resource that directly reflects the essence of agricultural production and life, farming vocabulary not only carries the rich connotation of farming culture, but also connects the ancient and modern, communicates the tradition and the modern. In the agricultural production practice of the Yi nationality and other minority nationalities, the evolution of agricultural vocabulary and agricultural tools has shown its unique cultural charm and historical value.

3.1 Evolution of Traditional Farming Methods and Tools

The Yi people are a people with a long history and unique culture, mainly living in the cold and remote mountainous areas of the plateau. They first used the slash-and-burn mode of production, making reasonable use of the local geographical environment and natural conditions in specific production activities, and using the basic requirements of agricultural activities to manufacture and improve the farm tools needed. In the use of farm tools materials, they adhere to the principle of "taking from nature, easy to use and durable, easy to carry" local materials and the use of local rich wood, bamboo, stone as farm tools to make natural raw materials and simple manual processing, making it suitable for the farming environment in the alpine mountains. Yi people have a deep understanding and clever use of natural resources, and their wooden farm tools mainly use the natural state of plant branches and use them directly after simple treatment by peeling, trimming and binding. These tools are simple, but they can meet the basic needs of agricultural production. Bamboo tools are another important invention of the Yi people. They skillfully use the flexibility and robustness of bamboo, according to their needs woven into a variety of utensils, bamboo as

raw materials, after splitting, cutting, cutting and other processes, made into thin strips and woven into a variety of utensils according to actual needs. Some agricultural tools such as baskets, baskets, etc., are not only light and durable but also easy to carry and store, which greatly improves the efficiency of agricultural production. There are many kinds of traditional agricultural production tools of the Yi people in Liangshan, including nails, guillofts, hooves, flail, bamboo baskets, leather strips, brown ropes, pinches, dustpans, poles, backbaskets, wooden record, plate hoes, strip hoes, pickaxes, sickles, axes, machetes, wind cabinets, pieces, water grinding, water treadle, foot treadle, lifting, stone hand grinding, stone waist grinding, geng frame, ox carts, horse-drawn carriages, etc^[6]. These tools have their own characteristics, covering multiple production links from farming, harvesting to processing, showing the rich agricultural cultural heritage of the Liangshan Yi people and playing an indispensable role in the life of the Liangshan Yi people.

With the development of society and the deepening of reform and opening up, the communication between Liangshan Yi people and the outside world became more and more frequent, and new production tools and technologies were gradually introduced into the Yi area^[7]. Some new tools, such as iron farm tools and mechanized equipment, are favored by the Yi people for their high efficiency and convenience.

3.2 Application of Agricultural Technical Vocabulary

Agricultural technical vocabulary, as a language resource that directly reflects the essence of agricultural production and life, not only carries the rich connotation of farming culture, but also connects the ancient and modern, communicates the traditional and modern bridge. These words appear widely in the Book of Songs, Qimin Yaoshu, the Complete Collection of Agricultural Affairs and other classics, as well as various agricultural poems, ballads and proverbs, which vividly depict the profound heritage and long history of Chinese agricultural culture^[8-10]. With the rapid development of modern industrial society, especially the rapid development of science and technology, the mode of agricultural production has

experienced unprecedented changes. The highly mechanized modern production mode has gradually replaced the traditional agricultural production mode, which poses a severe challenge to the protection and inheritance of farming culture. Facing the impact of modernization wave, agricultural vocabulary still shows strong vitality. Some common farming words such as seed, cultivation, grafting, irrigation, fertilization, plowing, etc., are not only widely used in daily life, but also gradually generalized into People's Daily thinking and language habits. These words are not only limited to the field of agriculture, but also cross the boundaries of civil discourse, and frequently appear in news, academic and other professional fields, fully demonstrating their irreplaceable expression advantages and language application value.

In the vocabulary of agricultural technology, there are words specifically used to describe agricultural production activities such as "hoe", "plough", "sow", "hide" and "cut". "Plowing" refers to the use of agricultural tools to loosen the soil and level the ground a farming process, "deep tillage" as a basic measure in agricultural production emphasizes the deep soil before sowing to improve the soil structure to promote crop growth. These words occupy an important position in ancient Chinese agricultural production and are frequently used in modern society, such as "deep cultivation of market" and "deep cultivation of culture", which reflect their profound cultural connotation and extensive application value. The vocabulary of agricultural technology also contains a series of words to describe agricultural production tools such as "plow", "rake", "roller" and so on. Taking "rake" as an example, it originally refers to a manual farm tool composed of a long handle and a rake head used for agricultural activities such as leveling land and mowing grass^[1]. Through the in-depth study of these words, we can have a more comprehensive understanding of the unique charm and profound connotation of Chinese traditional farming culture, and make positive contributions to the protection and inheritance of this valuable cultural heritage.

4. Conclusion

As a unique cultural system combining long history and rich wisdom, farming culture carries the accumulation of wisdom of the

excellent traditional farming culture of the Chinese nation. The profound history and heavy connotation of farming culture make it the carrier of nostalgia memory and the key factor of agricultural prosperity.

When discussing the value of farming culture, farming vocabulary as an important part of it is particularly important. These words are not only the linguistic expression of the use of farm tools, the change of environment and the evolution of farming methods, but also the vivid and concrete embodiment of the change of farming culture. From "The Book of Songs", "Qimin Yao Shu" to "The Complete Book of Agricultural Administration", the agricultural words recorded in ancient documents reveal the true face of ancient agricultural production and life and show the unique charm of Chinese farming culture. With the rapid development of modern industrial society, the highly mechanized modern production mode has gradually replaced the traditional agricultural farming mode, which not only improves the efficiency of agricultural production, but also poses new challenges to the protection and inheritance of farming culture. The use and spread of agricultural vocabulary in the modern social context has been affected to some extent, facing the new social environment and cultural context. However, farming vocabulary has not completely disappeared in modern society but has shown new vitality. First, the common agricultural words such as sowing, cultivation, grafting, irrigation, fertilization and cultivation have gradually integrated into the daily expression of Chinese in the process of long-term use and spread. This phenomenon of semantic generalization enriches the expression of Chinese words and promotes the continuation and development of farming culture in modern society. Secondly, some agricultural words not only naturally integrate into the daily discourse of the public, but also frequently appear in more professional contexts such as news and academic, showing their unparalleled expression advantages and providing rich language resources for research in related fields.

In ancient China's economic model based on agriculture, land was given the sacred mission of maintaining the life of all things, and people's life was closely connected with the land. This farming culture rooted in

agricultural production practices embodies the ancient people's deep understanding and wisdom of all things in nature, and is a valuable cultural heritage accumulated by the Chinese nation in the long course of history. As the carrier of farming culture, agricultural vocabulary has left a profound mark in Chinese social life and become an important window for us to study Chinese national culture and understand Chinese national spirit. Through the in-depth study of the farming vocabulary of Liangshan Yi people, we can find that farming culture is an important reflection of the cultural characteristics of a nation and the development of social production and life behind it. In their farming activities, Yi farmers have established a deep connection with the land, plants and animals, which has cultivated their reverence and gratitude for nature and the construction of family concepts and social responsibilities. In the agricultural society based on family and clan, the cultural spirit of Yi farmers to inherit family traditions and cultural customs is still of great significance for modern society.

Under the current rapid advancement of urbanization, the development of rural areas is closely related to the well-being of farmers. Inheriting and carrying forward agricultural culture is of great significance for stimulating farmers' love for the countryside and promoting rural construction. Farming culture is an important foundation of Chinese excellent traditional culture, and its protection and inheritance are crucial to maintain the diversity and uniqueness of national culture. The rich folk festival culture, ancient knowledge of astronomy and calendar and exquisite handicraft traditions in Liangshan Yi area all show their belief in farming culture and yearning for a better rural life. Fully excavating and exploring these agricultural cultural resources will play a positive role in promoting the inheritance and protection of agricultural culture in the region and promoting the sustainable development of rural agricultural

modernization.

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