Study on the customs and ecological protection consciousness of Naxi nationality in Lijiang

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Abstract: The Naxi is a unique minority nationality in the southwest border area of China. With its unique national harmonious and traditional customs, the Naxi has gradually formed the concept of development with the surrounding ethnic groups, and has strong customs and habits of being grateful to nature and living in harmony with nature. This paper studies the significance of Naxi people's natural customs for ecological environment protection by means of literature collection, visiting and questionnaire survey. The results of the study and survey data show that naxi sacrifice natural customs, funeral culture and water source protection have strong ecological protection consciousness and behavior. The local people have a high understanding of traditional customs in cognition and maintenance, which has formed a good demonstration effect on the cultivation of ecological protection consciousness of tourists and non-native population. Therefore, maintaining and carrying forward the excellent national culture of Naxi is of great reference significance for minority areas to practice Xi Jinping's idea of ecological civilization, protect the ecological environment and build a beautiful China. It also has a worldwide demonstration significance for the ecological environment protection of Lijiang, the world famous city where the Naxi lives.

1. Introduction
Naxi ethnic group is a unique minority in Yunnan Province, with a population of 309000. Most of them live Lijiang City, Yunnan Province, accounting for 95.5% of the Naxi population. The rest are distributed in other counties of Yunnan Province and Yanyuan, Yabian, Muli and other counties of Sichuan Province, and a few in Mangkang County, Tibet [1].

Naxi has a long history of national customs, mainly inheriting Dongba culture and related customs. Dongbaism is a national religion created and inherited by the Naxi people, which combines Tibetan Benism, Tibetan Buddhism, Han Buddhism, Taoism, Bai's main belief and Lisu, Pumi's natural worship, polytheism worship and other content. It is a pluralistic ethnic religion with extensive and profound influence among the surrounding ethnic groups [2]. Customs, moral concepts, ideology and culture formed under the influence of Dongba culture have condensed the survival wisdom of the Naxi people, which is a cultural symbol and main identity symbol distinguished from other ethnic groups, and has also become a long-standing folk belief in the Naxi people.

Naxi culture explains the origins, changes and evolution of all things in the universe, including the taboos and worship of human beings, through a large number of myths and legends handed down [3]. This comes from the thousands of years since the Naxi people have realized their limited strength and
desire to live in harmony with nature in the process of struggle with nature. The story is vivid and diverse, presenting rich ecological consciousness and humanistic color.  

In order to understand the local people's understanding of customs and habits in Lijiang. The research methods included field visits and questionnaires. The questionnaire survey adopts the method of distributing to the local people in Lijiang. The following is a study of Naxi customs and ecological protection awareness in Lijiang.  

2. Important customs of the Naxi people related to ecological protection

2.1. Natural custom of sacrificing

The sacrificial culture which worships the god as the main consciousness, has always been rooted in the land of Lijiang and has been handed down to this day, becoming the main way for the Naxi people to thank the nature. Among them, the most representative are the "Zhuanshan Festival" in Yongning Township, Ninglang County, and the traditional Naxi ritual of "sacrifice to nature". According to the analysis of the questionnaire, 91% of the people surveyed are aware of the custom of sacrificing to nature, and 52% of the people who do not know are foreign tourists. The majority of the people are Naxi, accounting for 70%. The remaining 21% include the Han, Yi and Lisu ethnic groups. (Table1)

| Respondents | Understand the degree of natural ritual | number of people (person) | Proportion (%) |
|-------------|--------------------------------------|--------------------------|----------------|
| The naxi    | understand                            | 366                      | 70             |
| Han, Yi, Lisu| understand                            | 109                      | 21             |
| visitors    | Don't understand                      | 25                       | 4              |
| The naxi, Han, Yi, Lisu | Don't understand                       | 23                       | 4              |

2.1.1. "Zhuanshan Festival"

The Naxi people in Yongning Township, Ninglang County regard the mountains near their residence area as nature gods and worship them on the annual "Zhuanshan Festival" on July 25 of the lunar calendar every year. The establishment of the festival is related to the local agricultural production season. Between the solar terms "Summer" and "White Dew", the climate situation determines the grain harvest. Therefore, offering sacrifices to the mountain god is to pray for good weather and good harvest. In the festival, the Naxi people in Yongning will leave the whole village and worship the mountains of Ganmu and Hawa. People will kowtow in the temple after walking or riding around the mountain. The villagers who could not take part in the festival would replace the nature gods with dolls and invite the Dabba (the honorary name of the eastern Naxi priest) to chant sutras before sending a family sacrifice to the mountain. After the worship, there will also be picnics, horse racing, singing and other activities. Naxi people in Yongning Township still have such a story. It is said that the Ganmu Mountain is the embodiment of the Ganmu goddess. The clouds are her braids, the rosy clouds are her face, the rainbow is her belt, the white clouds are her pleated skirt, the lugu lake is her felt, and the Yongning Dam is her embroidered shoes. The local Naxi people believe that the Ganmu goddess has been protecting the people of Yongning, so the land has become an inviolable area in the hearts of the Naxi people in Yongning. The local residents will organize and protect the land spontaneously to prevent it from being destroyed.

2.1.2. Heavenly Worship Ceremony

The festival ceremony has been handed down to this day. Due to the influence of family culture in various regions, there will be differences among different groups, but they are roughly the same. Great festivals are usually held in the first month of each year, and small festivals are held in July of the lunar calendar.
Heaven worship field chooses the most beautiful place near the village, with stones paved into a square site that can hold about one hundred people, and in the northmost part, stone is made into an altar [4]. There are tall evergreen trees planted around the site. The oak tree on the altar is the symbol of the god, and the fir tree is the symbol of the god's wife, Gaea. Naxi people regard the sacrificial ground as the most sacred place in the village, and believe that the souls of their ancestors will return to the sacrificial ground. Therefore, they have stipulated that trees near the sacrificial ground are not allowed to be cut down, earth and stone are not allowed to be dug at will, and activities unrelated to sacrifice are not allowed to be carried out in the sacrificial ground. It is the common duty of every member of the family to maintain the holy peace of the altar.

Dongba (the honorary name of the Naxi priest) is usually invited to preside over the ceremony. It is divided into five steps: defilth, burning incense, offering tributes, praying, and sharing the Eucharist. In the sacrificial process, removing filth and burning celestial incense are the preparation steps for the sacrifice. The removing filth is carried out by burning ears of wheat, aiming at removing all filth and evil. The core link of sacrifice is the donation of tribute. The main offerings were pigs, chickens and ducks. After putting tributes on the altar, Dongba would recite the scripture "Chong Chou Tu". The content is probably in praise of the god "Mei" (the Naxi pronunciation of heaven), the god "Li" (the Naxi pronunciation of earth), the first generation of Naxi ancestors Chongren Lien and the great deeds made by Tianjiu. Pray to the gods and ancestors to bless the people live a long and healthy life. After praying, the whole family will eat together [5].

2.2. The custom of cremation tree burial

Cremation does not bury bones, which is an ancient traditional funeral custom of Naxi people in Lijiang [6]. In the history, Naxi people bury bones by cremation, not graves. At present, some villages in Taian, Tacheng, Longshan, Fengke areas of Yulong province and Yongning area of Ninglang still have the custom of cremation, while in most other areas practice burial of buried graves. In the first year of Yongzheng, Lijiang changed its land and returned to the current, which became the turning point of the customs reform of Lijiang in the Qing Dynasty. The official officials in Lijiang believed that cremation was contrary to Confucian principles and was against ethics. At the same time, from the perspective of legal principles, cremation violated the "Laws of the Qing Dynasty", which said, "In funeral, all bereaved families must be buried in accordance with rites. ...From the last words of elders, the corpse burned and abandoned in water, one hundred rods; From the inferior to the second." Therefore, abolishing cremation and advocating earth burial has become one of the important aspects of custom reform. The first official Yang Liang arrived in Lijiang in the second year of Yongzheng (1724 AD) and demanded that "the burning of human bones should be prohibited, the burial should be conducted as a sacrificial burial service, and the clothing should be easier to wear. "Later, most of the Naxi people changed the custom of cremation tree burial to build tombs for earth burial, forming the custom of tomb sacrifices every year during the Qingming Festival. However, under the influence of the Naxi people's awareness of the custom of fearing the nature, they practiced a very strict protection system for the forest in the burial area. There is also a legend that if someone felled trees or damaged the woodland in the cemetery, he would be punished by the gods. The mountain forest in the burial area has been effectively protected [7].

The author introduces the cremation custom with the Tian Hong village of Tai An township as an example. Tianhong Village is located in Tai'an Township, Yulong County. The whole village committee consists of five natural villages, all of which are traditional natural villages of Naxi nationality. Except for a few relocation outside, all for the Heshi Naxi. The cremation of Tianhong village has formed a custom of burning bodies in cremation sites and scattering ashes under trees for tree burial. The cremation site is located in the forest clearing near the village, and the sacred tree is located on the north side of the cremation site. During the funeral procession, the coffin containing the corpse is carried to the cremation site, where Dongba (the honorary name of the Naxi Priest) or an elderly person presides over the sacrificial ceremony, which is carried out in three steps: worship the sacred tree, burn the body and pray. The coffin is placed on the wood pile in advance in the center of the cremation site, and then
the wreath and offerings are placed under the sacred tree. Family members stood in front of the deceased in order of seniority. The undertaker would use a hammer to push both ends of the coffin through, in order to make smoke come out of the coffin, symbolizing that the soul of the dead could go up into the sky. The host then lit the pyre and burned the body. Family members scattered paper money and tributes in their hands to the fire, intended to give the deceased to the heaven of the passage of money. At the same time, villagers carrying buckets of water sprayed the surrounding area to prevent the fire from spreading into the forest. After the coffins and bodies have burned down to ashes, villagers douse the fires. After the burning, the families knelt down. The host will recite the Dongba Sutra to pray for the dead. Finally, the people of the village scatter the ashes under the trees next to the cremation site. On weekdays, the tribe pays tribute to the dead by protecting the forest. As each family guarded its own cremation site and the surrounding forest, large areas of forest were greatly protected. This is where the Naxi word "cong wo" (family) comes from, which means to scatter the ashes in the same place after death.

Although the cremation site is a sacred and intrusive place, the original residents of the village are very inclusive of the people who have moved into the village, allowing them to join their families and be cremated there. When I visited, I asked people in the village: most of the nearby villages have changed to earth burial, while their village is still cremated. Have you ever thought about changing to earth burial? But the villagers told me that their village has insisted on cremation for generations, which is an ancient custom of our Naxi people and will not change, and they will continue this custom in the future. It can be seen that scattering ashes under trees after cremation is the only funeral custom in Tianhong village, and other funeral customs are not recognized.

2.3. Water Source Protection Custom
During the visit to Lijiang, the author found that almost all Naxi villages have village rules and customs to protect water sources. Take Cico Village of Liming Township of Yulong County as an example. Villagers will abide by the rules that they shall not divert from their own water source, shall not destroy one grass and one tree in the water source, shall not graze on the water source, and shall not dumping garbage or discharge sewage. There is also a legend that every water source has a deity, and that anyone who commits disrespectful acts in the water source will suffer from disease. The first auspicious thing in the morning of the first day of the New Year, it is necessary to go to the water source to play back a bucket of clear mountain spring as a household, indicating that the whole year will get the manna of the gods, with inexhaustible water.

At the Lijiang Museum, we can still see the water source protection monument that once stood in Xianggeri Village, Jiuhe Township, Yulong County, with the words "men and women are forbidden to wash clothes in ponds" is still clearly visible [8].

The folk customs of water use and water conservation in the old town of Lijiang, represented by Sanyan Well, embodies the rich ecological management wisdom of Naxi people. The Sanyan Well are called "three eyes" because they connect three wellheads, which are built down according to the terrain. The top well is for drinking water, the second is for washing vegetables, and the last is for washing clothes. There are of six famous Sanyan Wells in the ancient city in total. A stone tablet beside Ganze Spring in Wenming Lane also stipulates the villagers' water usage, titled Eternal Abide by. If someone does not pay attention to the violation of the relevant rules, the surrounding crowd will complain and stop the violation. The local government staff borrowed the methods and ideas of Naxi culture and combined with traditional culture to take a series of water system regulation and protection measures, which greatly improved and enhanced the water quality and quantity of the ancient city water system. The unique construction method of Sanyan Wells has attracted many foreign tourists to come and enjoy it, forming a beautiful scenery line in the ancient city.

3. The ecological protection consciousness contained in the customs of Naxi people
In the inheritance of the above customs, the Naxi people gradually formed the values of advocating nature, being kind to nature and living in harmony with nature. In the courtyard of Naxi people in Lijiang,
flowers and grass are the most common decoration, and many flowers and bonsai are planted. The old town of Lijiang is full of luxuriant flowers and shady trees. The ecological concept of Naxi people's affinity with nature and harmony between feelings and scenery has protected the ecological environment of Lijiang. However, with the continuous development of economy, culture and society, there have been many bad behaviors that abandon traditional customs and destroy the environment. In order to fully implement Xi Jinping's ecological civilization thought, make Lijiang's green mountains and waters more effectively protected, and achieve the harmonious coexistence between man and nature, it is of great significance to study Naxi ecological culture and customs, and extract Lijiang Naxi people's ecological protection consciousness and apply it.

3.1. The ecological protection consciousness contained in the natural custom of Naxi sacrifice
The Naxi custom of offering sacrifices to nature originated from the Naxi ancestors' consciousness of "paying off debts" to nature [9]. In order to survive, Naxi ancestors obtained living materials from nature, and gradually felt guilty about all things in nature in their production and life. But the sense of guilt cannot be expressed, so it is a personalized proves of all things. It is believed that the natural god is sheltering the Naxi people. The development of the nation benefits from nature. We should protect the animals and plants in nature and know how to be grateful. Therefore, the Naxi ancestors developed a sense of awe of nature and worship of nature.

The Naxi people's worship ceremony shows a complete system and profound cultural accumulation, with an altar that is inherited unchanged, a rigorous and grand ceremony, a time for common observance, a common and consistent object of worship and Dongba scriptures passed down from generation to generation, as well as specific songs and dances for worship of gods and unchanged ideas of inheritance. It embodies the integrity and nationality of the Naxi culture of worshipping heaven. The Dongba Sutra tells the history of the Naxi people, recalls the merit of their ancestors, remembers the heroes of their ancestors, and educates and inspires future generations. At the same time, it is emphasized that the Naxi people breed under the blessing of the gods of nature and pray for the gods and ancestors to grant their descendants prosperity, family harmony and national prosperity. Promise to the gods that the people of Naxi will revere the gods and the nature. The inheritance of the customs has formed the core spirit of the Naxi people's pursuit of the harmonious coexistence between man and nature and between man and society.

3.2. Ecological protection awareness in funeral culture
Among the two funeral methods of burial and cremation, the consciousness of Naxi people to protect cemeteries has a positive impact on ecological environment. Whether buried or cremated, there is the custom of setting up sacred trees in the areas used for funerals. This custom makes the Naxi people have a unique reverence for trees, so as to protect the trees and the ecological environment of the burial area. When visiting the Tianhong village of Taian township, the author inquired the villagers and some people about the situation of the cremation site. In the process of understanding, someone specially stressed to me the sacred status of the cremation site in their hearts, and did not allow the people to carry out activities unrelated to funeral in the cremation site. For them, the cremation site is the most sacred place in their home, and no one should be allowed to violate it. In Tianhong cremation site, the author observed that the ecological environment around the cremation site is very good. The Yunnan pines around the cremation site has no trace of destruction, and they are already tall and ancient trees. The custom of cremation without a tombstone also keeps woodland from being occupied. According to He, all cremation sites in Tianhong Village have not changed or expanded for hundreds of years, and have been located in the fixed area of the family. At present, the state carries out the reform of funeral and burial to save land, and provides a demonstration of national customs.

Yulong County, Liming Township, Cike Village practice the custom of burial tombs. In each family cemetery there will be a sacred tree, the establishment of the sacred tree is based on the unit of the household. In addition, local villagers will plant pine trees around the cemetery and take measures to
protect them. They believe that a cemetery covered with pine trees is a symbol of prosperity for future generations.

According to the author's analysis of the results of the questionnaire survey, 76% believe that Naxi customs have a positive effect on the environment (Figure 1), but there are certain problems; 70% do not know the Naxi cremation custom (Figure 2). Most of them only know about ground burial and have little understanding of the traditional Naxi cremation custom and culture, which indicates that some people do not pay much attention to the traditional Naxi culture and have a low level of understanding. In recent years, most of the Naxi people have to build tombs and occupy land in cemeteries for burial. It is common for some families to have disputes over the lack of cemetery land, and the situation that the dead and the living fighting for land has appeared. As the state vigorously promotes the funeral reform and requires ecological burial after cremation, some Naxi people with the custom of earth burial think it violates national customs and have a certain resistance. Therefore, it is necessary to re-publicize the custom of cremation tree burial of Naxi ancestors in order to promote the funeral reform.

![Figure 1. The influence of minority festivals on ecological environment](image-url)
3.3. Water source protection awareness

In the past, when economic and social development was relatively backward, many villages had clean wells under the influence of Naxi people's awe of water sources and protection customs, while villages with mountain springs naturally diverted water sources to their doorsteps and drink directly. It is the villagers' spontaneous action to protect the water source without spending a lot of energy to control it, thus forming the unique scenery of "water flowing from every household, poplar drooping from every household" in the old town of Lijiang. However, with the development of economy and society, the circulation and consumption of commodities, a large number of ditches, water sources and rivers have been polluted by discarded plastic products and sewage, and the local government needs to spend a large amount of human and financial resources on treatment every year. It is of great significance to carry forward the water source protection customs of the Naxi ancestors and stimulate the consciousness of national water source protection.

4. Conclusion

In the long history of development, the Naxi people have been recuperating and breeding in Lijiang, a land with rich resources and beautiful environment. Naxi customs and culture have been handed down. It not only enriches the production and life, but also produces the ecological concept that advocate nature. It forms a unique cultural style of awe and protection of nature. It accords with the fundamental interests of human beings and nature, and embodies the inner connection of harmonious coexistence and common development between society and nature [10]. The author believes that strengthening the publicity of traditional ethnic culture and customs conducive to ecological environmental protection can not only effectively relieve the environmental pressure caused by the rapid development of tourism, but also help accelerate the funeral reform and ecological civilization construction in Lijiang.
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