Yi People's High-cavity Music Aesthetic and Inheritance

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Keywords: National music; Yi people's high chamber; Cultural heritage

Abstract: In the long-term historical development and social practice, various ethnic groups based on different geographical backgrounds and conditions have gradually formed their own national culture. A major manifestation of national culture--ethnic music is formed in the long-term life practice activities of the working people of all ethnic groups. It reflects the most simple and natural folk customs and regional characteristics of all ethnic groups, inheriting the endless life and passing on from generation to generation. The national emotion and spiritual core show the splendid music culture wealth of the Chinese nation and form a national music system with profound connotation and rich content. As an important part of national music, the Yi people's high chamber attracts the broad attention and love of the society with its unique charm and aesthetic taste while reflecting the regional culture and national spirit of the nation. In today's China, which advocates the inheritance and protection of traditional culture, the importance of the inheritance of national music is self-evident. We must thoroughly explore the path of inheritance and development of the high-ranking Yi people, further consolidate the spiritual culture of the Yi people, and promote the prosperity and development of the Chinese nation's music.

Liangshan Yi Autonomous Prefecture is located in the southwestern part of Sichuan Province, China. It is the largest settlement of the Yi people in China. Its landform is complex and diverse, and its land is sparsely populated. The Liangshan Yi language is the northern dialect area with a population of 2.3 million. According to the region and pronunciation characteristics. Can be divided into holy slang, Abdullah, Yinuo and other regions. Among the Yi folk songs in the Adu language area, there is a mountain song, “High Cavity”, also known as “Ye” or “Yehuo”. The singing forms and techniques are rich and varied, the tone is high, exaggerated and bold, and also has It has a subtle beauty, a wide range of sounds, and is of great artistic value. The Yi people can sing and dance, and have a long history of singing and tradition. The high-pitched folk songs of the Yi people are infiltrated into the life of the local Yi people. When they are married, white funeral, festivals, and reunion, there are high praises. People are working and playing. And the time of leisure and leisure, and casually, with a high-pitched folk song straight to the chest, to convey emotions, each person in the singing is a high-cavity inheritor and adaptor, making the high-cavity content and form more flexible and rich, The aesthetic features are unique.

Yi people's High Chamber Folk Songs

The high-level singers of the Yi people have solo, sing and sing together. They are characterized by high-pitched false-sounding vocals, one-segment phrase, the same tune is slightly extended and repeated, and the eight-to-five-style big jumps are started, suddenly jumping to The treble, then sing in a false voice, the end of the sound with the sound, the last four to five degrees or even seven to eight degrees to fall, abruptly end, the end of the
sentence. The rhythm is free and unrestrained, the rhythm is harmonious, sometimes the exuberant and exhilarating, sometimes lingering, showing the charming charm of the high-sound folk songs of the Yi people. Li Zhangfen's "The Sheep's Tune" is the masterpiece. The songs show the real life of the Yi people and express the hope and yearning for the Yi people's good life. The song tells the scenery of Lushan from the beginning, praises life and expresses the expectation of the future through the narrative technique, and brings the song to the climax. At the same time, the singer reaches the peak of the emotion, and the false voice causes the head cavity to resonate HighC to D. The arbitrariness is fully demonstrated in the whole song. The songs are integrated into the life and natural scenes, making the songs more natural, ecological and straight into the hearts of the people. This is also a common feature of the high-level folk songs of the Yi people.

Music Aesthetic of the Yi People

The aesthetics of the music of the Yi people should first be appreciated from the background of their music culture, that is, the life scene of the high-pitched folk songs. The Liangshan Yi people are hidden in the mountains and forests of Guangliao. People who often work in the wild and outdoors are always singing and resounding in the mountains and forests during the rise, forming a unique beauty. A vocal or heated, or lingering, or rough, or low-pitched song echoes between the valley, the river, and the farm, creating a cozy life scene. High-cavity folk songs based on regional characteristics have aesthetic tastes that are not possessed by academic folk songs.

In addition, ecological beauty is also an important aesthetic feature of the Yi people. The high-sound folk songs of the Yi people are the natural expression of the local people. The young and old people gradually learn the high-cavity rhythm and its unique singing skills in word-of-mouth. Without special training and processing, all the singing methods are pure and original, and the language is It also has distinct regional characteristics. It is mainly based on local dialects and language habits. It is the voice of the tribes passed down from generation to generation. It is the voice of the roots of the Yi people and the essence of the people.

If we look at the aesthetic characteristics of the high-level folk songs of the Yi people, we can easily find that the Yi people are more concerned about the color of folk songs. For example, in some songs, the sheep will be represented by sharp voices, the meows by the sound of bass, and the middle and low sounds of the bass. The song pursues the similarity of the sound, and the tribe tries to make the sound and the object similar when singing. This is the "superior" of singing, and the tribe often boasts with the sound bright and the sound close. From a macroscopic point of view, the fascination of the Yi people's high chamber lies in its richness. According to the color and characteristics of music, the Liangshan Yi folk songs can be divided into three major regions: Shengyi language, Adu language, and Yinuo language. Each region is backed by different regional cultural landscapes, which constitutes the rich content and system of the Gao people's high-pitched folk songs. Among them, the folk songs in the Adu language area are generally enthusiastic and free-spirited. Among them, the high-caliber and the torches are the main representatives of the local high-caliber music; the folk songs in the Shengyi language area are exquisite, emphasizing the narrative in the songs, and the degree of prevalence. Significantly lower than the Adu language area; the folk songs in the Yinuo language area are soft and soft, represented by Aya Niu and Boha Niu Niu, prevailing a small number of high-pitched folk songs. The variety of folk songs in various regions is rich and diverse, and they are circulated among the increasingly close contacts,
which greatly enriches the content of the high-ranking folk songs of the Yi people, fully demonstrating the musical charm of the Gao people's high-pitched folk songs.

Modern Inheritance of the High-cavity Music of the Yi People

It is undeniable that with the rapid development of the social economy, people are increasingly eager for a convenient and modern life. At the same time, the penetration of foreign cultures has increasingly encroached on people's lives and visions. Many traditional national cultures such as the Gao people of the Yi people have been left out or even rejected. In a modern society that emphasizes change and innovation, it is unwise and stupid to abandon tradition and history. The Yi people are not only a form of music, but the musical connotation and cultural heritage are the wealth of Chinese and even world culture, and the Yi people. The spiritual bond is the cultural treasure of the Chinese nation and the manifestation of human civilization. It must be sustained and passed down.

Improve the Leadership Structure for the Protection of the High-sound Folk Songs of the Yi People

The inheritance of the high-ranking Yi people should first have a strong backing guarantee, that is, the leadership structure that plays a role in organization and leadership. In the local construction of a scientific development model led by the government, social participation and civil survival, do a good job division of responsibilities, scientifically deploy all parties, integrate multi-party resources, explore and construct long-term planning and specific programs for the high-class inheritance of the Yi people, and form a favorable Yi people The scientific inheritance and development mechanism of the continuous development of high cavities.[2]

Strengthening the Cultivation of the Yi People's High-pitched Folk Songs

The local government should form a cooperation with local or multi-disciplinary colleges of art, and set up a special high-cavity learning course for the Yi people to cultivate the high-level folk song music talents of the Yi nationality. Orientate the cultivation or excavate the potential of students, and cultivate the inheritors of the high-sound folk songs of the Yi people. This kind of training of talents' specificity and purpose is conducive to the inheritance and development of the long-term folk songs of the Yi people. In addition to the training of talents under the cooperation mode of colleges and universities, it is also possible to cultivate folk inheritors. Like many other Dong folk songs, the Yi people's high chambers are mostly passed down from the family system. For this, the government can issue relevant documents and policies to encourage the inheritance of the high-ranking folk songs of the Yi people. In addition, the high-cavity of the Yi people can also be incorporated into the music teaching of different local sections. The competent education department should concentrate and organize relevant music experts to compile music teaching materials, build a scientific and perfect Yi people high-cavity music teaching system, and let the high-level music of the Yi people enter the classroom, so that the students of Xiaochugao can contact the high-level people of the Yi people to understand the folk songs of the Yi people and cultivate the national emotions. To enable the Yi people to develop and inherit the music in the local area.[3]
Strengthening the Collection of High-ranking Folk Songs of the Yi People

The local government should actively carry out the collection and arrangement of the high-ranking folk songs of the Yi people, organize special personnel to organize and compile relevant music collections, and protect and pass on the high-ranking folk songs of the Yi people in the form of book texts. In the collection and sorting work, it should be noted that: First, the government allocates funds to support the collection and collation of local cultural departments, education departments, and folklore organizations, so that the high-class inheritance of the Yi people can be implemented; second, the cultural department officially before the finishing work, a comprehensive survey of the local Yi folk singers should be carried out, and the old artists with outstanding skills, high generation and full experience should be specially protected. The songs of these old artists often reflect the original meaning and style of the folk songs. Therefore, it has more reference and collection value, and must be included in the detailed recording of their singing tracks. Third, in the collection of related songs, it is necessary to take scientific records in a variety of ways and means, such as written records, audio recordings, and video recordings, in order to facilitate the orderly development and research work in the later stages. Fourth, collect and organize the work teams. In addition to the specialized cultural department staff, some music lovers, primary and secondary school music teachers should also be included to facilitate in-depth contact and comprehensive collection of the high-end of the Yi people.

Using Modern Technology to Effectively Pass on the High-cavity Music of the Yi People

Big data and AI technology systems can be used to build a big data platform for the high-cavity music culture of the Yi people. The high-cavity folk songs recorded will be recorded into the big data platform, and the AI technology will be used to integrate and construct multi-type data resources including texts, images and images of the high-cavity music and culture of the Yi people, so as to further analyze the internal laws of the high-cavity music of the Yi people, and find science and fast. The music inherits the development path, and protects and promotes the sustainable development of the high-sound folk songs of the Yi people with big data.

Expanding the Promotion of the High-ranking Folk Songs of the Yi People

While applying traditional media such as television, radio, newspapers, etc. to carry out relevant propaganda work, we should actively use the new media platform to open up new channels for the development of the Yi people. Establish a special portal for the high-end folk songs of the Yi people, and regularly push relevant information and information. In addition, you can use the "live" method to transmit the lively festivals of the Dai people on the major festivals, so that more people can understand the high-end of the Yi people and feel their infinite musical charm. To realize the digital and networked development of the high-cavity inheritance of the Dai people [5]. In addition, the inheritance of the high-ranking Yi people must be “going out”. The local government and civil organizations should actively organize and carry out relevant performances and perform special performances throughout the country to let more people know and understand the musical charm of the Yi people.

Strengthening the Academic Study of the High-ranking Folk Songs of the Yi People

Establish a special research group or research center for high-ranking folk songs of the Yi nationality, organize scholars and experts to conduct field investigations in the private sector,
master the first-hand information of the high-caliber music and culture of the Yi people, conduct in-depth investigations on the historical development and inheritance laws of the high-ranking folk songs of the Yi people, and regularly held a seminar on the inheritance and development of the high-quality music of the Yi people, and organized the compilation and publication of relevant academic research works. At the same time, special high-song folk songs can be set up to enable more people to participate in the research of their subjects, gradually deepening the research work of the high-class inheritance of the Yi people, and promoting the sustainable development of the high-sound folk songs of the Yi people.

**Conclusion**

The Qiang Gaoqiang is a splendid cultural treasure of the Yi people and the Chinese nation. Its protection and inheritance work is imperative and far-reaching. It is necessary to explore the path of scientific inheritance from the perspectives of government, universities, society, inheritors, modern science and technology. Continue the national culture and be confident in the Chinese culture.

**References**


