

The Time Interval of Return of Social Gifts of Yi Nationality in Liangshan

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ABSTRACT. *The time interval of gifts varies according to the type of exchange. In Liangshan Yi society, "Kabba" presents the characteristics of immediate return, while "Lypu" buries the time interval of return in a voluntary exchange, and the time interval of return of "Lolyt" is influenced by the principle of return. Thus, the existence of the return time interval is not because of the negation of the transaction, nor the condition for the return of interest. It is only affected by the principles and cultural concepts of different exchange types.*

KEYWORDS: *Gift, Liangshan Yi, Return Time*

1. Introduction

Anthropology's concern and discussion about the time interval of return for gift exchange can be said to stem from Bourdieu's reflection on the theoretical paradigm since Moss. The gift in Moss embodies the connection between man and society. It constitutes an important way of interaction between man and man, man and society, and all these motives come from a sacred cause. That is the spirit of gifts. Therefore, Liu Yonghua believes that "Moss adheres to Durkheim's social theory tradition and always explores the possibility of society/personality in the dimension of personal and social "mixing"." He further said, "When I give you I know that you will pay me back, but, for sure, the interpretation of this public secret is a taboo [1]. It can be seen that in Bourdieu's concept, the time interval of return is regarded as a behavioral strategy. To avoid the occurrence of exchanges, this actually reveals the initiative of people in exchange.

2. The Immediate Return of " Kabba"

"Kabba" is the local Yi language, "Ka" means "acceptance" and "bba" means "accompanying". Its original meaning is "acceptance accompanying". Locals generally regard "Kabba" as a kind of reward or reward. Secondly, local people often refer to "Kabba" gifts in the form of XX + "Kabba" in specific objects or occasions, such as "Kabba" in New Year's Day, Bimo "Kabba", children "Kabba" and marriage "Kabba". One of the most common is the New Year "Kabba": usually

the younger generation gives meat to the elders, and the elders will immediately return the "Kabba" cash gift form. The "Kabba" here is an instant return, there is no time interval, and there is no Bourdieu's deliberate cut off the exchange structure between the two sides, but the "Kabba" here is a return to a superior attitude. However, there are two situations involved in the child "Kabba". The common one is the child "Kabba" between the close relatives. This kind of "Kabba" is obtained when the couple and other children bring back the relatives of the parents and other relatives after the full moon. Kabbah, this type of "Kabba" and the previous Chinese New Year and other "Kabba" are of the same type of return, but if the child "Kabba" occurs between non-relative friends, it involves another type of exchange.

There are two kinds of changes in children's "Kabba" among non-relatives, one is the structure type of "Kabba" with the same child in the future, which produces a time interval, but this time interval has become a kind of expectation or desire for return; the second is to give the child "Kabba" as a kind of fame acquisition, and in terms of the exchange structure, it is "Kabba" to meet. The process of changing reputation, which is what Brow calls the process of gaining prestige through "social approval", is also an immediate "approval" return in terms of the time of return [2]. This prestigious "Kabba" is embodied in a generous gift or squandering behavior, especially the "Kabba" in the local society's "care" (ancestorship) ceremony, but its scale and scene are much more ambitious. But this kind of "Kabba" is also a process of exchange of prestige with the generous behavior of wealth squandering. The acquisition of prestige is done in an instant, and it is also a gift exchange without time interval.

3. Obligatory Return of "Lypu"

"Ly" of "Lypu" means "negotiation", while "Pu" means "price", which means "negotiated price". As the intention reveals, "Lypu" is an exchange that has been negotiated and has a form of mutual assistance. Its content consists of two parts: one, all gifts or livestock for the family of the deceased at the time of funeral; The internal share of the life insurance.

The obligatory feature of mutual aid of "Lypu" also involves the type of "Lypu". In terms of the number of people, it can be divided into two types: individual "Lypu" and group "Lypu". Personal "Lypu" is usually a gift given by a person to attend a funeral. the time of return is limited by the scene and the amount of return is equal. The most special thing is the family branch "Lypu". Its obligation is more compulsory than other types. Every member of the family must pay "Lypu", otherwise it will be abandoned by the family branch, and it Compensation for the accompanying gold is also stipulated. This type of "Lypu" is more embodied in a bond of close unity within the family, which also makes each member's return to a family support.

From the above collation of "Lypu", we can see that if we look at it from the perspective of relatives or non - relatives, we will find that the closer the kinship of "Lypu", the stronger its mandatory binding force, and the consequence of not giving

"Lypu" is a serious collective punishment. Moreover, the "Lypu" in the family branch is an exchange of family branch services in a sense. For non-relatives of the "Elp", although the principle of reciprocity is formed in terms of return, in the depth of the local people's concept, their "Lypu" is more a manifestation of the purpose of humanistic care. Therefore, the local "Lypu" has become a law of internal consensus, and people are obligated to give and receive returns according to this consensus, which also makes the return time of "Lypu" not have any The practical significance, it is only a collateral of the obligation, because it does not change the obligation of people to obtain mutual assistance with "Lypu" because of the existence of time interval, and does not produce any unequal relationship and new debt. appear.

4. The Principal Return of "Lolyt"

"Lolyt" of "Lolyt" means "hand", "lyt" means "spirit", which together means "spirit of hand". The original meaning of the word "Lolyt" is actually a description of the non-transferable ownership of gifts by the local people:

In the local area, there are mainly two kinds of gift exchange that fall into the category of "Lolyt": one is the gift money sent by relatives and friends at the wedding. There is also a gift that the child gives when he is admitted to college. Secondly, the biggest difference is that in principle, "Lolyt" returns, "must be more than the gift money received before," and the locals never evade this statement:

No matter the recipient or the donator, they all agree that they should pay more when they receive or repay the gift. If the return fails to comply with this principle, it will be regarded as a kind of "thick-skinned" and will be regarded as the same as those who do not return, but the latter's behavior is even more abominable. Secondly, the second kind of "Lolyt" for children entering university was only produced in recent years. Compared with the "Lolyt" in the wedding ceremony, the difference lies in the return, which is based on the principle of equal value. It can be seen that the time interval embodied by the local "Lolyt" seems to be unreasonable with the idea of "cutting off the relationship between gifts and rebates" because people never avoid the motive for obtaining returns, and the rewards are based on specific principles.

5. Return Time: Exists in Ideas

Through the above analysis, it is found that the return time interval of gifts in local Yi society has different forms, but it seems to be influenced by occasions, obligations, exchange objects, etc [3]. This also shows from the side that Bourdieu's analysis object seems to be only limited to the general and common forms of people giving gifts. In the analysis of the previous year's "Kabba", it was found that the party that accepts is often superior to the other party in terms of its generation and status, so the locals often accept it as a kind of glory [4].

A simple sentence reveals people's expectation of accepting gifts. In this scenario, accepting gifts is tantamount to recognizing the status advantage. Therefore, the

argument of transaction avoidance does not necessarily apply in the analysis here. The reason why people do not want to disclose the price is not just the avoidance of the transaction. The more fundamental reason is the congenital value judgment in the human concept [5].

In the local area, because others sent too much meat, the recipients were more likely to feel indebted. However, if the meat delivered or the "kabba" given does not reach a certain amount, then the latter two are the cases. Therefore, we find the importance of "quantity" or "value" in exchange. Therefore, people hope that the gifts they give are expensive. This kind of value is also expressed as a kind of expression of friendship. It cannot be measured by value, but everyone has a heart at first, and whether it can be equivalent in the end. The return is more subjective factors on both sides.

As for the "Lypu" gift from the local society, it gives us the hint that it does not seem to be an exchange, but it presents an exchange structure. Of course, there is also a part of the personal "Lypu", but this type of "Lypu" reflects the local interpretation of obligations and reciprocity.

Secondly, the return interval of "Lolyt" can provide more understanding. Peter M. Brown put forward a different view from Bourdieu on the time interval between gifts. He said: "To repay favors too quickly means to refuse to pay debts for a period of time." In the "Lolyt" exchange of the local Yi people, there has not been any status imbalance, but the same interpersonal relationship as before, but the length of the interval here does not really affect the value-added level, or depends on the local People's own metrics.

So even if the return time is no longer as long as the bank interest will not continue to grow, the local people just follow the principle of more than before to return, but the amount of return is determined by the returnee himself. This is also a controllable expression of emotion and friendship. It can also be seen that Peter M. Blau's view of returning to a short period of time is a refusal of a long period of debt, which is only applicable to certain places, especially the equivalent return of "Lolyt" sent to college. It is more able to explain the limitations of interest generated by the return time interval.

Therefore, the local gift exchange presents different characteristics and exchange forms due to different scenes, different objects, different value judgments, etc. We cannot generalize from point to point. It can be seen that the gift represents a representation of a set of concepts of human beings, society, and the world.

6. Conclusion

In previous studies on gift exchange, its theory was mainly based on the perspective of grand universal reciprocal exchange, ignoring many details in gift exchange. Bourdieu's discussion on the time interval of return restored the subjective characteristics of people in gift exchange. Under these factors, gifts can be rewards even if they are rewarded. Therefore, this also proves from another aspect that the

real impact on the return of gifts is the principle and cultural view held by the local people.

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