

# Lisu Women Costumes in Nujiang as a Cultural Heritage

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## ABSTRACT

*The Lisu nationality in Nujiang Prefecture is a minority nationality located in the southwest border of China. Its traditional costume is the cultural heritage with local characteristics and the crystallization of Lisu People's wisdom. Most of the previous studies on Lisu costumes were from a macro perspective. However, these studies did not specifically focus on a specific area of Lisu costumes and division in-depth, nor did they conduct research on the differentiation of Lisu costumes in a specific area. This paper discusses the women's costumes of Lisu nationality in Nujiang Prefecture, consisting of the hat, upper garment and lower garment. The objectives of this paper are to explore different Lisu women's costume types in Nujiang region from a microscopic perspective. This study is based on the theory of art anthropology, in which it uses the method of field investigation to sample and collect a number of clothing samples, and inductive method to sort out and classify the clothing types of Lisu nationality in Nujiang, Yunnan Province. The results showed that there are three different types of Lisu costumes in Nujiang of the Lisu Autonomous Prefecture: Lushui type, Lanping type and Fugong type. They were distributed in different regions and presented with different characteristics, which are closely related to the life of the local Lisu minority. It is of great significance for the diversified and sustainable development of Lisu ethnic costumes.*

**Keywords:** *Costume, Women, Lisu Nationality, Nujiang Prefecture, Sustainable Development*



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## **INTRODUCTION**

Nujiang Lisu Autonomous Prefecture is located in the northwestern part of Yunnan Province, China. Nujiang Prefecture is connected to Chayu County of Tibet Autonomous Region in the north; Deqin County and Weixi County of Diqing Tibetan Autonomous Prefecture, Jianchuan County and Yunlong County of Dali Bai Autonomous Prefecture to the east; Baoshan City and Tengchong County of Baoshan Prefecture to the south; and the Socialist Republic of Myanmar in the West and with a border of 449.467 kilometers (Li, 2007).

Nujiang Lisu Autonomous Prefecture governs four counties: Lushui, Lanping, Fugong and Gongshan. There are Lisu, Nu, Dulong, Bai, Han, Pumi, Yi, Naxi, Tibetan, Dai, Hui, Jingpo and other ethnic groups in the Autonomous Prefecture. Among them, the Lisu nationality occupies the advantage of absolute population proportion. Lisu People are mainly distributed in the area of the upper river from the north to the south from the Pengdang Town of Gongshan County to the Shangjiang Town of Lushui County. The Lisu People in Gongshan County mainly live in the south of Pengdang Town, most areas of Cikai Town and Puladi Town, and a small number of Lisu People live together with Nu nationality and Tibetan nationality in Bingzhongluo Town; Fugong County is the main inhabited area of Lisu people. Except for some areas in Luobenzhuo, Pihe and Zilijia Town, all Lisu people live in the area; The Lisu nationality in Lushui County is mainly distributed in parts of Gudeng Town, Chenggan Town, Luzhang Town, Daxingdi Town, Liuku Town and Shangjiang Town; The Lisu population in Lanping County is relatively small, mainly distributed in the west area of Yingpan Town and Tu'e Town. Most Lisu people in other areas of Lanping County live together with other nationalities.

As an important part of the Chinese costume family, ethnic minority costumes are closely related to people's lives. The Lisu costume has a long history, unique craftsmanship, colourful culture and unique style. It contains rich natural geography, production and life, living habits, festival customs and other cultural contents of the Lisu nationality. It is a living museum of the history and culture of the Lisu nationality. In the settlements of the Lisu people in Nujiang, different types of Lisu costumes have gradually formed due to various factors such as differences in geographical conditions, different natural ecology, differences in customs and habits, and the amount

of communication with the outside world. This article aims to examine the different types of Lisu costumes that have gradually formed in the Nujiang Prefecture of Yunnan Province due to the influence of geographical conditions, natural ecology, customs and the differences in communication with the outside world. All of these together form a diversified whole of Lisu costumes in Nujiang and lay a foundation for the diversified development of local ethnic costumes.

## **RELATED LITERATURE**

Costumes are closely related to people's lives. The Lisu nationality has its own ethnic costumes. Traditional Lisu costume is like a living museum of history and culture of the Lisu nationality. Many scholars have done a lot of research on Lisu costumes. For example, as an authoritative organization of Lisu ethnic affairs, the Chinese People's Political Consultative Conference and the Fugong County Ethnic and Religious Affairs Committee (1995) jointly compiled the book, *Fugong Literary and Historical Data*, in which it pointed out that: Lisu costumes in China are divided into 13 types according to their regions: Miyi in Sichuan Province and Wuding, Lufeng, Dehong, Tengchong, Gengma, Yongsheng, Huaping, Ninglang, Weixi, Fugong and Gongshan, Lushui and Lanping in Yunnan Province. It is also pointed that the Lisu costumes in different regions vary from region to region, with obvious local colours. Throughout the Lisu costumes, people are dazzled. In the primitive period, the Lisu people used animal horns as decorations, and animal skins and leaves as clothing, which were later developed into coarse linen clothes. With the development of society, it gradually changed to various colours of fabrics and matched with silver, jade, pearl, shells and other accessories, forming dozens of Lisu costumes with different styles and colours.

According to other books, authoritative organizations such as Institute of Nationalities, Chinese Academy of Sciences and Social and Historical Investigation group of Ethnic Minorities in Yunnan in 1963, as well as famous scholars such as (Si, 1999) and (Hou, 2010), they all agreed that 'Due to the different colors of hemp clothes, there are three kinds of Lisu people, namely Black Lisu, White Lisu and Colour Lisu'. However, different scholars have controversial opinions on the division of Lisu costumes. As the clothing colours of the Lisu people are originally rich and

colourful, coupled with the influence of the surrounding ethnic clothing culture, the clothing colours are more colourful. If divided according to the colour difference of the clothing, the Lisu people are not only divided into three types of black, white and colour, but also black and white, yellow, green, blue, purple and so on. Therefore, the idea of dividing Lisu into three tribes based on clothing can no longer fully reflect the characteristics and differences of Lisu people's clothing, and has not been recognized by the Lisu compatriots. In recent years, there was no statement of Lisu being divided into black, white and color Lisu based on the books edited by Lisu scholars.

The Lisu Professional Committee of the Chinese Society of Anthropology and Ethnology is an emerging academic institution in China to study Lisu culture. Most of its members are experts or scholars of the Lisu ethnic group. The organization has been committed to the excavation, and sorting out of the national culture for many years. The chairman of the association, (Lu, 2020) believes that although the Lisu people live relatively scattered and the types of clothing may be very diverse, with the continuous economic and social development, the communication between Lisu People has increased, the sense of national identity of Lisu is also constantly strengthened, and the cohesion of Lisu People is constantly improved. The idea of "Lisu People in the world are the same" advocated by the organization which has been recognized by Lisu compatriots.

Most of the previous studies on Lisu costumes were from a macro perspective. The Lisu People are divided into White Lisu, Black Lisu and Color Lisu, or they are classified according to different regions in China, and Lisu costumes are classified according to this. However, these studies did not specifically focus on a specific area of Lisu costumes and division in-depth, nor did they conduct research on the differentiation of Lisu costumes in a specific area.

Due to the different needs for artistic functions, there is a demand for different art carriers, which makes art presents different physical forms in the development process and the categories of art tend to be diversified (Xue, 2012). The art of clothing also conforms to this law. As a national cultural carrier, clothing has many factors that affect its formation. The natural evolution of clothing is the result of the combined effects of many factors such as the national economy, culture, technology, production and

lifestyle, and aesthetic appeal. The type of clothing and the region formation are also formed on this basis for long-term development (Qi, 2012). In the complex development process of different geographical environment, different social environment and different humanistic environment in Nujiang, in order to meet the life needs of the Lisu people in the region, Lisu costumes gradually formed different forms, even distinctive personalities, and became a stable type of local costumes. The purpose of analyzing and studying different types of Lisu costumes is not to classify or separate different Lisu ethnic groups, but because with the evolution of modernization, urbanization and globalization, traditional ethnic costumes are gradually replaced by mass and industrialized clothing. The sacred meaning of "epic on the body" and the symbolic sense of distinguishing our group from other groups are gradually weakening (Hu, 2019). In the historical process of rapid cultural integration, it has become a realistic task to find different distinctive types of clothing and its cultural connotations, and to preserve cultural diversity.

## **METHODOLOGY**

Director of the Chinese society of art anthropology, suggested that the research object and content of art anthropology were artistic, and the research methods and perspectives were anthropological (Fang, 2006). Art anthropology is a cross-cultural study of art and beauty. It includes not only anthropological art research, but also art research using anthropological methods. In the process of studying the traditional costumes of the Lisu nationality in Nujiang, it is necessary to analyze the aesthetic meaning of the traditional Lisu costumes from the perspective of the art of costume based on the field investigation method of anthropology, which is very important for the excavation of the connotation of Lisu traditional costumes.

Several typical villages were selected as the objects of investigation in Lanping, Gongshan, Fugong and Lushui of Nujiang Prefecture. Through the interview and data collection of village costume samples, combined with the relevant information, the costume types of different areas in Nujiang were sorted out and information summarized.

## **Sample of study**

There are 4 counties in Nujiang Prefecture of Yunnan: Lushui, Fugong, Gongshan, and Lanping, with a total of 257,620 Lisu ethnic groups. The Lisu ethnic groups are widely distributed, including 102,439 people in Lushui County, mainly in Gudeng Town, Chenggan Town, Luzhang Town, Daxingdi Town, Liuku Town and some parts of Shangjiang Town. There are 71,363 people in Fugong County. The Lisu people live in the area except for Lubenzhuo, Pihe and some parts of Zili Jia Town. There are 17,993 people in Gongshan County, mainly living in the south of Pengdang Town, Cikai Town and most areas of Puladi Town. There is also a small number of Lisu, Nu and Tibetan mixed in Bingzhongluo Town (Population Census Office under the State Council of China, 2012).

Due to the great difference of geographical environment in Nujiang Prefecture, according to the principles of average distribution, population advantage and random change, the local villages where the Lisu people live were selected, and as many costume samples as possible were also randomly selected from the villages. Based on the map of Nujiang Lisu Autonomous Prefecture, the investigation areas and towns were defined according to the principle of equal distance and average distribution. According to *Yunnan Province Digital Village Website* (Sponsored by the People's Government of Yunnan Province) on the basic information of each village in Nujiang, the villages with a higher proportion of Lisu population were selected. During the field investigation, based on interviews with villagers and government introductions, the specific feasibility of obtaining local Lisu women's costume was determined in the investigated villages.

## **Method of Data Collection**

According to the above principles, 17 villages in Lushui County, Fugong County, Gongshan County and Lanping County were finally selected for investigation (Figure 1), and 23 sets of female costume samples of Lisu nationality were collected.

The costume samples were numbered. In Lushui County: No.1 Nianping village of Gudeng Town, No.2 Ziba village of Chenggan Town, No.3 Luzhang village of Luzhang Town, No.4 Xiyama village of Pianma Town, No.5 Binggong village of Shangjiang Town.

In Lanping County: No. 6-7 Lamadeng village of Tu'e Town, No.8 Lagu village of Yingpan Town, No.9-10 Renxing village of Hexi Town, No.11 Guanping village of Jinding. No.12 Xiadian village of Tongdian Town. In Gongshan County: No.13, Shandang village of Pengdang Town, No.14, Qida village of Puladi Town. In Fugong County: No. 15-16, Mujiajia village of Maji Town, No.17-18, Lishadi village of Shiyueliang Town, No. 19-20, Majiadi village of lumadeng Town, No.21, Chihengdi village of Lumadeng Town, and No.22-23, Pubai village of Zilijia Town.



**Figure 1: Location Distribution Map of Survey Villages in Nujiang**

Specific analysis and statistics were made on the types, fabrics, colours, local details and other items of hats, upper and lower garments. These are shown in Table 1, Table 2 and Table 3 for details.

**Table 1: Samples of Lisu Women Hats in Nujiang**

<b>No.</b>	<b>Type</b>	<b>Colour</b>
1	Round hat	Black
2	Headcloth	Black
3	Round hat	Black
4	Headcloth	Black
5	Round hat	Black
6	Headcloth	Black
7	Service hat	Black
8	Headcloth	Black
9	Headcloth	Black
10	Service hat	Blue and Green
11	Headcloth	Black
12	Round hat	Black
13	Ole hat	Red and White
14	Ole hat	Red and White
15	Ole hat	Red and White
16	Ole hat	Red and White
17	Ole hat	Red and White
18	Ole hat	Red and White
19	Ole hat	Red and White
20	Ole hat	Red and White
21	Ole hat	Red and White
22	Ole hat	Red and White
23	Service hat	Blue



**Table 2: Samples of Lisu Women Upper Garments in Nujiang**

No.	Type	Fabric	Colour	Collar	Top Fly	Sleeve	Bottom Hem
1	Blouse	Cotton	Blue	Stand Collar	Right Opening	Long	Longer in the Rear
	Gown	Flax	White	Collarless	Middle Opening	None	Longer in the Rear
2	Blouse	Cotton	Blue and Black	Stand Collar	Right Opening	Long	Longer in the Rear
3	Blouse	Cotton	Blue	Stand Collar	Right Opening	Long	Longer in the Rear
	Gown	Flax	White	Collarless	Middle Opening	None	Longer in the Rear
4	Blouse	Cotton	Blue	Stand Collar	Right Opening	Long	Longer in the Rear
	Gown	Flax	White	Collarless	Middle Opening	None	Longer in the Rear
5	Blouse	Cotton	Blue	Stand Collar	Right Opening	Long	Longer in the Rear
6	Blouse	Cotton	Black	Revers	Middle Opening	Long	Short
	Gown	Flax	White	Collarless	Middle Opening	None	Longer in the Rear
7	Gown	Cotton	Blue	Stand Collar	Right Opening	Long	Longer in the Rear
	Blouse	Cotton	Black	Stand Collar	Right Opening	None	Longer in the Rear
8	Gown	Cotton	Blue	Stand Collar	Right Opening	Long	Longer in the Rear
	Blouse	Cotton	Blue and Black	Stand Collar	Right Opening	None	Longer in the Rear
9	Gown	Cotton	Green	Stand Collar	Right Opening	Long	Longer in the Rear
	Blouse	Cotton	Black and red	Stand Collar	Right Opening	None	Longer in the Rear
10	Gown	Cotton	Blue	Stand Collar	Right Opening	Long	Longer in the Rear
	Blouse	Cotton	Black	Stand Collar	Right Opening	None	Longer in the Rear
11	Gown	Cotton	Blue	Revers	Right Opening	Long	Longer in the Rear
	Blouse	Cotton	Blue and Black	Revers	Right Opening	None	Longer in the Rear

**Table 2 (continued).**

No.	Type	Fabric	Colour	Collar	Top Fly	Sleeve	Bottom Hem
12	Shirt	Cotton	White	Revers	Middle Opening	Long	Short
	Blouse	Velvet	Black	Collarless	Right Opening	None	Short
13	Waist	Velvet	Black	Collarless	Right Opening	None	Short
14	Waist	Velvet	Red	Collarless	Right Opening	None	Short
15	Shirt	Flax	White	Stand Collar	Right Opening	Long	Short
16	Waist	Velvet	Black	Collarless	Right Opening	None	Short
17	Shirt	Flax	White	Stand Collar	Right Opening	Long	Short
18	Waist	Velvet	Red	Stand Collar	Right Opening	None	Short
19	Shirt	Flax	White	Stand Collar	Right Opening	Long	Short
20	Waist	Velvet	Black	Stand Collar	Right Opening	None	Short
21	Waist	Velvet	Red	Stand Collar	Right Opening	None	Short
22	Shirt	Flax	White	Stand Collar	Right Opening	Long	Short
23	Waist	Velvet	Black	Stand Collar	Right Opening	None	Short

**Table 3: Samples of Lisu Women Lower Garments in Nujiang**

No.	Type	Fabric	Colour
1	Trousers	Cotton	Black
	Apron	Cotton	Black and Colour
2	Trousers	Cotton	Black
	Apron	Cotton	Black and Colour
3	Trousers	Cotton	Black
	Apron	Cotton	Black and Colour
4	Trousers	Cotton	Black
	Apron	Cotton	Black and Colour
5	Trousers	Cotton	Black
	Apron	Cotton	Black and Colour
6	Trousers	Cotton	Black

**Table 3 (continued).**

7	Trousers	Cotton	Black
8	Trousers	Cotton	Black
	Apron	Cotton	Black
9	Trousers	Cotton	Black
	Apron	Cotton	Black
10	Trousers	Cotton	Black
	Apron	Cotton	Black
11	Trousers	Cotton	Black
12	Skirt	Velvet	Black
13	Skirt	Velvet	Black
14	Skirt	Velvet	Black
15	Skirt	Flax	White
16	Skirt	Velvet	Black
17	Skirt	Flax	White
18	Skirt	Velvet	Black
19	Skirt	Flax	White
20	Skirt	Velvet	Black
21	Skirt	Flax	White
22	Skirt	Flax	White
23	Skirt	Velvet	Black

The colour of sample No. 9 is green, red and other colors, which is quite different from the colour of the local Lisu women costume type. This sample is the funeral costume of the local Lisu women, which is similar to the daily dress of traditional Lisu. However, the colour difference is relatively large. In sample No. 12, the Lisu women wear an Ole hat, a velvet fabric, and a black skirt; it did not originate from this area because there is an ethnic art troupe in this village, which has performed outside the province for many times. Due to the demand of stage costumes, various types of Lisu costume were introduced.

## RESULTS AND DISCUSSIONS

According to the survey and statistics, by analyzing and summarizing different samples, it is deduced that Lisu woman costumes in Nujiang can be divided into three types.

Samples No. 1-6 belong to the first costume type. The costume features are as follows: wearing black headcloth or round hat; wearing a blue Blouse inside the upper body, with the right opening of top fly, long sleeves and stand collar, Hem short in front and long in back, Length front to waist, back to knee. The outer side of the Blouse is a white flax gown with no collar and sleeves, Middle Opening of top fly, Hem short in front and long in back, Length front to chest, back to leg or lower more. The lower part of the body is wearing black trousers with cotton fabric; and covered with a black apron outside. Since most samples from No.1-6 are from Lushui County, they are called as "Lushui-type of Lisu costumes" (Figure 2).



Figure 2: Lushui type portraits and pattern of Lisu costumes

Samples No. 7-12 belong to the second costume type. The costume features are as follows: wearing black headcloth or black/blue Service hat; wearing a blue Blouse inside the upper body, with the right opening of top fly, no sleeves and stand collar, Hem length to knee in front and back. The outer side of the Blouse is a black or blue gown with stand collar and long sleeves, right opening of top fly, Hem short in front and long in back, length front to waist, back to knee. The lower part of the body is wearing black trousers with cotton fabric; and covered with a black cotton apron outside. Since most samples from No. 7-12 are from Lanping County, they are called as "Lanping type of Lisu costumes" (Figure 3).



**Figure 3: Lanping Type Portraits and Pattern of Lisu costumes**

Samples No. 13-23 belong to the second costume type. It includes two different styles. The characteristics of the first style are: The upper body is wearing a white flax short shirt, with the right opening of top fly, long sleeveless and small collar; the lower body is wearing a white flax long skirt, and a piece of white cotton fabric was stitched in front of the skirt. The

characteristics of the second style are: The upper part of the body is wearing a velvet Waist, with the right opening of top fly, Stand Collar and no sleeves; the lower part is a long black velvet skirt, long sleeveless and small collar; the lower body is wearing a black velvet long skirt. Most of the samples from No. 13-23 belong to Fugong County and its northern areas. Although the samples from No. 13-14 belong to the Gongshan County, nevertheless, there are frequent exchanges between the local and Fugong area, so we generally call them ‘Fugong type of Lisu costumes’ (Figure 4).



Figure 4: Fugong Type Portraits and Pattern of Lisu costumes

### Lushui-type of Lisu costumes

The costume samples of Lushui-type are respectively selected from Nianping Village of Gudeng Town, Ziba Village of Luzhang Town, Xiapianma Village of Pima Town, Binggong Village of Shangjiang Town, Lumadeng Village of Tu'e Town (Lanping County).

According to the analysis of geographical location, Luobenzhuo Town in the north of Gudeng Town is an area inhabited by the Bai nationality, and the northern part of Luobenzhuo Town is Pihe Nu Autonomous Town in Fugong County, is mainly composed of Nu nationality people. Therefore, the scope of Lushui-type Lisu costumes should be from Gudeng Town in the north; Shangjiang Town local at the southernmost of Nujiang Prefecture, adjacent to the Dai population area of Baoshan City to the south, and to the Bai population area of Dali Prefecture to the east. Hence, the range of Lushui-type of Lisu costumes should be from the south to Shangjiang Town. Lamadeng Village of Tu'e Town that belongs to Lanping County also shows the distribution of Lushui-type of Lisu costumes, and Lamadeng village have both the Lanping-type and the Lushui-type Lisu costumes, so Lamadeng village should be the edge of the two types of costumes. Thus, it is believed that the coverage of Lushui-type should extend to Tu'e Town in the east. Pianma Town is the western edge of Lushui County, as well as at the border ports in China, there are Lushui-type Lisu costumes in the local area. Therefore, it is believed that the coverage of Lushui-type extends west to Pianma Town. According to the above analysis, the Lisu costume of Lushui-type extends from Gudeng town in the north, Shangjiang Town in the south, Tu'e Town in the east and Pianma Town in the west.

The government of Lushui County moved from Luzhang Town to Liuku Town in 2004 (He, 2005), but the transfer of the local cultural center will be lagging behind (Ogburn, 1950). The Lisu culture was formed in a long period of history, it will not change rapidly due to the transfer of political, economic and cultural centers in recent ten years. Thus, the birthplace and core of Lisu culture remain in the original area. As costumes are the external expression of regional culture (Tatarkiewicz, 1980), the core origin of Lushui-type Lisu costumes should be the same as the core area of local Lisu culture. It can be seen that the core origin of Lushui-type of Lisu costumes should be from Luzhang Town, Lushui County.

### **Lanping-type of Lisu costumes**

The costume samples of Lanping-type are selected from Lamadeng Village of Tu'e Town, Laguo Village of Yingpan Town, Xiadian Village of Tongdian Town and Renxing Village of Hexi Town.

According to geographical analysis, the northernmost area of Lanping County is Zhongpai Town, but Zhongpai villages were not included in this survey. The northernmost village in the survey area is Renxing Village of Hexi Town and the appearance of costume samples, so that the Lanping-type Lisu costume should cover the north to Hexi Town or even; Tongdian Town is the easternmost town in Lanping County, and there appeared Lanping-type samples in Xiadian Village. It is also believed that the Lanping-type Lisu costumes cover east to Tongdian Town; as mentioned above, Lamadeng Village of Tu'e Town is the edge of Lanping-type and Lushui-type, and Tu'e Town is the southernmost town of Lanping County. Therefore, the coverage of Lanping-type of Lisu costume should extend south to Tu'e Town; the westernmost edge of Lanping County is Biluo Snow Mountain, which separated Fugong County with Lushui County. For that reason, the coverage of Lanping-type Lisu costumes should take Biluo Snow Mountain as the western edge. In summary, the Lanping-type of Lisu costumes cover the north to Hexi Town or even further north, to Tu'e Town in the south, to Tongdian town in the east, and to Biluo Snow Mountain in the West.

The organizational system of Lanping County has been integrated and changed many times in history. It has been divided into multiple regions for a long time, and there is no long-term cultural core area (Locke, 1979). Based on the establishment of the Lanping County Government after the founding of the People's Republic of China, the author regards the area around Jinding Town, where the Lanping County Government is located, as the core area of Lanping-type of Lisu costumes.

### **Fugong-type of Lisu Costumes**

The costume samples of Fugong-type are selected from Pubai Village of Zilijia Town, Chihengdi Village of Lumadeng Town, Majiadi Village of Lumadeng Town, Lishadi Village of Shiyueliang Town, Mujiadia Village of Maji Town, which belong to Fugong County, Qida Village of Puladi Town and Shandang Village of Pengdang Town, which belong to Gongshan County.

The northernmost of these villages is Shandang Village, Pengdang Town, and Gongshan County. The Lisu costume samples collected in Shandang Village belong to the Fugong-type Lisu costumes. Since



Bingzhongluo Town, which is in the north of Pengdang Town, belongs to the Tibetan, Nu, Hui and other ethnic groups who live together, there are no samples collected from this area. Therefore, the scope of Fugong-type Lisu costumes should be from the north to Pengdang Town, Gongshan County or even further north; Pubai Village, Zilijia Town, Fugong County is the southernmost village where Fugong-type costume samples are collected. Pihe Nu Autonomous Town which is located in the south of Zilijia Town, is dominated by Nu culture, so the coverage area of Fugong-type Lisu costume should be as far south as Zilijia Town, Fugong County. The Lisu people in Fugong and Gongshan are mostly distributed along the Gaoligong Mountain and Biluo Snow Mountain on both banks of the Nu River. Only Dulongjiang Town is located in the west of Gaoligong Mountain in Gongshan County. Dulongjiang Town is dominated by the Dulong nationality and almost no Lisu people live there. Therefore, it is considered that the western edge of Fugong-type Lisu costume is bounded by Gaoligong Mountain; the eastern edge of Gongshan County and Fugong County is the Biluo Snow Mountain. Hence, it is believed that the eastern edge of Fugong-type Lisu costume is bounded by Biluo Snow Mountain. In summary, the Fugong-type Lisu costumes are bounded by Biluo Snow Mountain and Gaoligong Mountain on the east and west sides, from Pengdang Town in Gongshan County to the north and even further north, and to Zilijia Town, Fugong County in the south.

There are myths and legends in Fugong that the birthplace of the Lisu people is in Shiyueliang Mountain (Deng et al., 2019). In addition, according to the geographical location, it is known that Shiyueliang Mountain is roughly located in the middle of the distribution area of the Lisu people in Gongshan County and Fugong County. Therefore, the core birthplace of Fugong-type of Lisu costumes is located near Moon Mountain.

Based on the above analysis, it is known that the regional distribution map of costume types of Lisu nationality is in Nujiang Prefecture (Figure 5).



**Figure 5: Regional Distributions of Lisu Women Costume Types in Nujiang Prefecture**

## CONCLUSION

Lisu is one of the main ethnic groups in Nujiang, which is distributed in different regions in Nujiang Prefecture. In the long period of historical development, Lisu has formed unique styles and different patterns of ethnic costumes in Nujiang Prefecture. Lisu costume is the material expression of

the traditional culture of the nationality. It is created by Lisu people to adapt to their local natural geography, production and life, and their national habits. The costume embodies the essence of traditional culture of Lisu nationality. Through the investigation of Nujiang Prefecture, a variety of costume samples of Lisu ethnic group is collected for in-depth analysis. Therefore, it can be concluded that: 1) There are a large number of Lisu people in Nujiang Prefecture. Although they all belong to the same ethnic group, there are different ethnic costumes in different regions and 2) through the investigation, it can clear the core of different types of costume and the marginal areas that the costume culture can relate to.

Through detailed investigations of Lisu women's costume in different regions of Nujiang Prefecture, it is possible to accurately grasp the status quo of local ethnic minority costume and the status of the remains of ethnic culture. Analysis of the Lisu sociocultural function beside its costumes can reveal their social customs, lifestyle, sense of beauty and the cultural connotations, and even the path of Lisu cultural development (Wu, 2016). With the development of modern society, even the traditional costume culture of ethnic minorities in remote areas is facing the danger of gradual disappearance. Maintaining and preserving various types of ethnic costumes can make ethnic costumes more original and ecological, and enrich the life of ethnic minorities. At the same time, in the progress of modern society, based on colorful traditional national costumes, the innovative design of modern costumes is well founded, and its cultural connotations are more abundant. Based on the inheritance of traditional costume style and culture, the traditional ethnic costumes can be developed sustainably, and the future generations will have a deeper understanding of their ancestral culture. The Lisu culture can be developed sustainably, so that it can be spreaded for a long time. Through the sustainable development of national culture, the local economy and society will get a constant progress.

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