

From the Point of View of Food Culture, the History of the Jianghua Yi People Is Traced Back

-- "The "Eighteen" Family" Survey

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Abstract

In this paper, the research on the 18th brew of the Yi family is used as the starting point to trace back to the dietary characteristics, living conditions, historical background and national culture of the Jianghua Yi people. This paper expounds its historical influence and taste preference on Jianghua area. This is to analyze the historical context of the 18th Brewing of the Yi family and its influence on the Jianghua Yi people.

Keywords

Yijia 18 Brewing Yi Jianghua Food Culture.

1. Introduction

As a diet with the characteristics of the Yi ethnic, the daily diet of the people because of its rich nutrition and unique and local, Jianghua. The "eighteen" in " wine, ", does not mean the specific number of eighteen, but refers to the meaning of, representing the kind, a large number. As recorded in the, Taosheng I, Life II, II Life III, Sansheng All, and " Iii " ", meanings, sound. Its structure is from the yǒu, from the, from the sound. " word " means " ()" . " " " " wine in the middle of the "the wine in "" Eighteen brews " practice of "mixing vegetarian " into a variety of different ingredients.

A taste preference of meaning and interest in the study.

Based on many years of experience in Jianghua and understanding of Jianghua, survey on the consumption of 18 wines and Jianghua taste, historical and cultural origins. This research belongs to the, the questionnaire is entitled: Jianghua area of the 18-year-old wine and taste preferences of the survey: The survey has a total of eight questions, respectively, related to, taste preferences, the consumption of the 18-year-old family and preference, the correctness of the, topics to take as a multi-choice question. AA total of 30 survey questionnaires were published in this, with 23 valid questionnaires. The proportion of men and women in the survey results was 34% and 66%, respectively; The ethnic groups belong to the Yi ethnic group accounted for 73%, the Han ethnic group accounted for 21% of the other ethnic groups accounted for 4%; 64% of the ethnic groups belong to the Yi ethnic group; The vast majority are between the ; ages of 20 and 30; AAmong them, spicy, fragrant, fresh, three flavors , accounting for 91%,86%,78% of the total; In the investigation of the 18th , author lists water tofu brewing, chili brewing, screw brewing, fried tofu brewing, bitter melon brewing, mushroom brewing, garlic brewing, rice tofu brewing, magic taro tofu brewing, bamboo shoot brewing, eggplant brewing, silk melon brewing, cow ear vegetable brewing, lotus brewing, winter melon brewing, pumpkin brewing Flower, radish, egg brewing 18 , which the first five most popular dishes in Jianghua region are water tofu, fried tofu, shoots, eggplant and , respectively, 82%, 78%, 78%, 69%, 69%; The three most commonly eaten dishes are chili, water tofu and fried , accounting for 82%,69% and60%. When asked about the causes of the 18-year-old brew, 73% of the people thought that the ingredients were produced in Jianghua

local, the main reason was the freshness of the ingredients, 52% simply thought it was because they were delicious, and 47% thought that the 18-year-old wine was produced in accordance with local tastes. According to the research situation, the author traces the historical culture, local culture, religious belief and geographical environment of Jianghua area from the perspective and aspects of the above-mentioned research.

Second, the social and historical context analysis of taste preference.

A region's taste preferences come from the "by the ethnic groups in, is influenced by crowd factors, regional environment, national traditions, social culture and festival activities. People living in this area will survive the rules, skills, customs and other aspects of the social symbol nature, the group, the historical imprint and life preferences quietly transform this social memory.

2. Jianghua Area with Pingdi as the Main Yi Population

In this study, the Yi made up 73% of the population and the flatlands accounted for 64%. Although the number of people, small, it also reflects Jianghua's ethnic population ratio from the side. The Yi population accounts for a large, while the Pingdi Yi in the Jianghua Yi ethnic group is the main composition. Both the Flatlands and the Rollers belong to him, originally named because of the geographical environment in which they lived, and the Jianghua Yi "Yi People". In, the so-called, roller coaster" mountain migration "the Yi, whose economic activities are characterized by the cultivation of knife and fire, few years later because the soil fertility is exhausted and seek other land to be reclaimed. Because of the better living conditions in the, close contacts with, especially the Han people, who own certain amounts of land, their income is relatively stable.

Jianghuaquan is known as Jianghua Yi Autonomous County, at the source of, in the combined areas of Xiang, Guangdong and Gui, adjacent to Guangdong and Guangxi counties respectively. It is the largest and most populous Yi autonomous county in the country at the lower and southern end of Hunan, and Jianghua is known as "Shenzhou". According to the 2013 Population, Autonomous County had a total, population of 510,000, that time, and its population was the 60th largest in the province, with a population of 340,000. Jianghua Yi Autonomous County is a minority autonomous county with more than ten ethnic groups, such as Zhuang, Han and Miao, as the main ethnic groups.

The ancient Yi people were, and the feudal rulers surrounded them as fast as enough, which led to the constant resistance of the Yi, their forced migration. Jianghua County Journal records, Jianghua activities in the Tang Dynasty, and the Song Dynasty becoming more frequent, order to control the Yi people, the Song Dynasty "At the end, Yuan, part of Guangxi Fuchuan Pingdi moved to Jianghua. During the Ming, Jianghua had bamboo tails, a flat tails, and a long stay "three" the Yi people. During the Qing Dynasty, Yi people from Jiangxi, Guangdong and other regions came to Jianghua to settle down.

Jianghua is located in a tropical humid monsoon climate zone in low latitude Central Asia, with mild climate, abundant rain, short winter cold period, no hot, long frost-free period, heavy morning fog, wind speed climate characteristics. The mild climate provides an important guarantee for the cultivation and reproduction of the Yi people. Jianghua is located in a mountainous, geographical conditions suitable for the production and life of the Yi people. As a result of the brutal rule of, the Yi people continued to, and for a long time they had been living a "mountain- and " life, and were afraid of going through the mountains for fear of not being deep, and going into the forest for fear of not being secret. Jianghua was in control of the Mengling Mountain System in the Wuling Mountains, branch connects the whole county. Fuchuan ancient called, mountains and half water one, half roads and "Jianghua has one more mountain than Fuchuan, as the "Nine Mountains", number of plains and hills in the mountains

is small. Although this natural condition is, provides "convenience" for the survival and " of the Yi people - avoiding taxation and annihilation. After the Ming Dynasty, to the caress of the Central Dynasty, some Yi people went to the ground, from the mountains, and lived a settled life. These Jianghua Yi ancestors scattered around the Han, by the Han, to retain their own national culture, retain some of the national, a single living, small settlement situation.

3. Various Ingredients

The difference between the 18-year-old brew and the usual, banquet, is not a big fish, nor is it a green fasting dish, but a different match of vegetarian, which is a colorful vegetarian dish wrapped in, a balanced nutrition. According to the, survey, people's favorite food is 18 brews of water tofu, fried tofu, shoots, eggplant and chili, the most common is water tofu, fried tofu, and chili, the sources of these, represent three sources. Shoots represent yams, represent artificial, tofu represents fine processing of ingredients. With these three kinds of ingredients are very relevant to jianghua area people's preference for fresh, spicy, fragrant, fully represent the specific ingredients and specific tastes corresponding. The 18-year-old wines of the Jianghua Dai, reflect the food status and living standards of the Jianghua Dai, can also indirectly understand the historical natural activities and the development and utilization of nature in the Jianghua area.

3.1. Early stage of Primary Composite Agriculture

As we all know, the Yi people are a disaster-stricken and difficult people. Due to war, land struggle and natural disasters, the Yi people has been quite frequent in Chinese history. In the struggle with ethnic groups with large populations such as Han and Zhuang, people often lost their position and, to abandon the fertile flat areas outside the mountains, forced to move into barren mountain valleys.

"Sandy earth, and Min, sides of the ploughing dangerously, not accept the rent. Its cliff o valley is a raw, high, a scarlet, scattered, not in the room. Hunger picks up oak, lone mice, beeworms , ant , and feeds blood . , " the literature, it can be seen that the food production environment and the living environment of diet in Dangshan are very bad. Living in the barren and steep mountains, of the deep forest of closed, the free-for-all of the beasts, it is not easy for the Yi people to survive in such closed mountains. The more fertile and flat land is outside the mountains, has long been, by the Han, in the case of a large gap in population strength is unlikely, forced to seize, the Yi people can only open up in the mountains to open up land. As a typical mountain nation, the Yi, only survive in the mountains by virtue of the more primitive methods of knife-and-fire farming of the national tradition, can only obtain a meager grain harvest by hard work. The output in the mountains is also limited, make the Yi people self-sufficient. Such as the mountain does not produce salt, such as the necessities of, makes the Yi people have to make material exchange with the outside world. This kind of transaction not only meets the requirements of the Yi people in the , also produces cultural exchanges in the , the foundation for future national prosperity and ethnic change .

The harvest of mountain farming food is extremely limited, people can only supplement it with natural resources, forests of Dangshan, such as, wild animals and so on. Gu Yanwu of the Qing Dynasty, "the world county national interest book Guangdong" said that the Yan people "pick real hunting " the Qing Dynasty Qu Dajuan's "Guangdong New Language Food Valley" volume (Guangdong) " real hunting " , The term " " , the collection of plant, that is, the collection of plant roots, stems and fruits by some of the earthen people. In the event of natural, the Yi people will make use of the abundant animal and plant resources of Otsun Mountain to supplement, and setting, in the mountains to catch mice, squirrels and even insects as a source of meat. Bamboo forest as an important component of, all over the mountains, the climate is, bamboo can be long twice a year shoots . It provides a major source of vegetarianism for the Yi people. The shoots

make a click crisp and delicious, mouthfuls of meat, crispness of the shoots and the perfect combination of meat-stuffed soft, is, typical representative of the Yi species of wild vegetables. The Yi people will also eat endless bamboo shoots will be made into dried bamboo shoots or sour bamboo, a different flavor.

It is worth noting, food production conditions and food life patterns in The Great Lushan Mountains have continued for many years since the beginning of the Ming Dynasty, when the local literature was recorded, until the early days of the founding of the People's Republic of China. The condition of cultivated land and the closed and difficult traffic environment have become the two main factors to suppress the development of yi's food, caused the long-term stagnation and low level of Yi's food life.

3.2. Spicy Taste Preferences

Compared with the acidic and light tastes of the Yi people in Guangxi, and other regions, the Jianghua Yi tastes in Hunan are obviously, by the Hunan region. Eighteen brews come in a variety of varieties, including frying, sly and fried, and the most commonly eaten are chili brews. The reason is that "strong interest in the taste of", not immune to the people of Jianghua, Hunan Province. Xiang people "not be a day without this king", any Hunan family and Hunan, "of the rich and, regardless of the length of men and, absolutely no less to chili peppers or the main: roasted peppers, bubble peppers, white peppers, sesame peppers, Oily peppers, skin egg peppers, bean peppers and home-cooked, as spicy chicken, chili fried meat, flavored chicken, flavored duck, flavored shrimp, flavored snakes and so on are heavily spicy, dish looks like, floating with a layer of red oil, and", "In short, "no, that, taste, to tasteless. Further, Jianghua is located in a subtropical monsoon climate, in a hilly area, the humidity of the four seasons is high, especially in winter is very wet and cold, easy to get rheumatic, the need for stimulating taste to drive cold and humidity, After the meal is on the", the host's family will greet, eat while it is hot, warm the guests with hot greetings and dishes. The yi ethnic custom culture and different local customs combined to form "culture."

3.3. Choice of Meat

Wild hunting and livestock are the two main sources of meat, for the Yi, of which livestock are mainly raised by pigs, and the 18-year-old wine of the Yi family in Jianghua region is mainly pork as the main meat filling. The feed for pigs is mainly sweet potato vines, rice bran and mountain wild vegetables. Around 2000-2005, pig farmers in county towns collected leftovers from each household, rice, the pigs as a staple food. Pigs that eat wild rice bran grow more than 100 pounds a year, and wait for the New Year's Day to slaughter meat, can't finish eating bacon, and, the New Year. AAs a highly Chinese Yi, the Jianghua, retain a strong interest in the practice of hunting. According to the records of the good: the people of the, "like hunting, the wolf fighting". Jiaqing "Guangxi Tongzhi Li 23" volume 278, "also said that the Yan people "good shooting and "volting, the tiger is the official who "In ancient "underemployment, wild animals, to burn turtles and", now the protection and material adequacy of, animals can only be sustained by fishing. In addition, the traditional Yi community already has a relatively simple fishing industry. According to Song Zhufu's "The Brook, "mountain ostah has no fishing gear, breaks its water up and, rubs the leaves to trap, fish is, herring." " " " is the use of poisonous plants by the herring, fishing methods. Now the use of this method is often used in channels, small, in the upstream channel to put poison, water, so that fish poisoning, to pick up poisoned fish, method is very harmful to the, been used recently. However, due to mountain, the fishing industry lags far behind the hunting industry," by the "no fishing gear "Improvements in fishing, another source of food for the Yi, increased the variety of daily, increased the intake of human protein, and, to improve the physical fitness of the Yi people.

4. The Echo of Regional Memory and National Memory

Regional memory exists in the daily life of people in this area. This memory exists on the region and is condensed into a cultural feature of the people in this area. The national memory is similar, depending on the existence of a specific nation, this culture with the development of the nation into all parts of the nation. Eighteen of the "18" " Jiang " " 18 brews originated from "" and the, was many. " approach to large bags, to fill small, with vegetarian sacs, attention to the size, vegetarian matching. " Eighteen brews are wrapped in meat fillings, while the outer part of the package changes with the climate, season, and region. "Brewing" in the cultural connotation is implanted and inclusive, put a Yi national core into different ecological background and cultural and historical context, in different contexts of the same Yi language has evolved a variety of spiritual connotations. As the cultural core of the Yi people has not changed, with the local culture, produced various kinds of Yi, various regions rich in local characteristics of the Yi performance and customs. As the legend of the: Wang took the first level of the high king, joined the king, the mountain, gave birth to six men and six women, and gave six men and six women to An Pan, Shen, Huang, Li, Deng, Zhou, Zhao, Hu, Lei, Feng, Jiang, Zheng XII, , the source of the Yi branch, and from the root cause the Yi people, the seeds of tolerance and differentiation. It is said that when the Yi people migrated from north to south, the 12 surnamed Yi people drifted across the sea by boat, encountered strong winds and waves, the ship drifted at sea for seven or seventy-nine days can not dock, see the ship destroyed people. They prayed to the ancestors of Pan Wang to bless the safety of their children and grandchildren, and made a wish, if they can cross the sea safely, on the year with a grand ceremony to pay thanks to Pan Wang. This is the "return king's wish" and is the core of the national identity of the ethnic beliefs of the various ethnic groups of the Yi ethnic groups.

During the Qin and Han periods, the Yi people lived in Changsha, Wuling or Wuxi as the residential center, and in the historical materials of the Chinese language, they were jointly known as "Wuling Barbarian" and "Wuxi Barbarian" with other ethnic minorities. During the North and South Dynasties, some Yi people were "Mosan", with Hengyang, ZeroLing and other counties as the center of residence. During the last five generations of the Tang Dynasty, there were still more Yi people living in the middle and lower reaches of the Qianjiang River in Hunan, as well as in the Wuxi area between Hunan and Fujian.

In the Song Dynasty, although the Yi people were mainly distributed in Hunan, there was already a certain number of deep into the north of the two regions. Yuan Dynasty, under the pressure of war, the Yi people had to move a large number of south, and constantly go deep into the two broad hinterlands. By the Ming Dynasty, the two regions had become the main distribution area of the Yi people. In the late Ming and early Qing periods, some Yi people migrated from two wide to Yungui, at this time, the Yi people spread throughout the six provinces (regions) in the south, basically forming today's distribution situation, with "large dispersion, small settlement" characteristics.

The Yi people believe that all things have spirits, think that mountains have mountain gods, water gods, thunder gods, all things in the world, flowers and trees, birds and beasts all have their spirits. However, the historical migration, the ecological environment of Yi life has always been at a disadvantage, wandering between the mountains and fields, mostly to wild fruits and vegetables for food. Perenn year-old wild life, the "wild" culture is also implanted into the nation. The preference for game, the love of wild vegetables, from hunting wild animals up the hill, digging shoots and fruit, to the river poison fish in the water circle, to burning mountains to cultivate fields, as a relatively weak nation, always in the fight with the heavens and people spent. The Yi people are a contradictory nation, and they have to kill everything because of their existence. On one side is the deposit of faith culture, on the other side is the destruction of faith, they may not be aware of their own contradictions, but the action has shown "barbarism" to

vent this contradiction. Perhaps in the process of facing all things in the world, different Yi people chose different attitudes, such as the differentiation of the 18th brewed in general, before the birth of different ethnic groups.

5. Conclusion

Today, the era of material deprivation is gone, but the 18-year-old wine of the Yi family passed down from that era is still full of vitality. From it, we can understand the cultural history of the Jianghua Dai people in the past and the efforts made for survival. Eighteen wines are not so much a diet as the taste of the family in the memory of the Jianghua Yi people, a cultural symbol, and a feeling and preference of the Jianghua Yi people.

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