

# Research on Buyi Wine Culture in Longjing Village of Guizhou Province from the Perspective of Anthropology

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## Abstract

**Wine is the carrier of culture. Buyi people in Longjing Village of Guizhou Province love drinking, and wine is playing a role of sustaining culture in the society of Buyi ethnic group. The cultural representation of wine is diverse. Based on diet anthropology perspective, Longjing village in Guizhou province as the research object, explore the wine skills, toasting song, wine common historical origin and the value connotation of wine culture, such as the minority nationality areas in Guizhou rural revitalization and the coordination of urban and rural ecological, social, economic and sustainable development has certain research value and significance.**

## Keywords

**Wine Culture; Dietary Anthropology; Buyi People; Etiquette.**

## 1. Introduction

According to ancient records in Guizhou, roxburgh rose has been used to brew wine for thousands of years in Guizhou. In the Ming and Qing Dynasties, "Zhuzhi Ci", widely circulated in Mangbuk and Shuixi area, sings: "Pointed shoes with fine flowers, inclined to the girl next door. Half a mile like a cloud umbrella such as cover, stretcher with wine to send the bride." This song is about the people living in Guizhou, inviting their friends, holding umbrellas and carrying wine to accompany their new brides. This kind of folk customs scene with local characteristics and ethnic characteristics can still be seen everywhere until the 1950s in today's Guizhou, especially in the Southern and southwest Guizhou.

Guizhou wine has a long history, unearthed cultural relics show that as early as the end of the Shang dynasty and the beginning of the Zhou Dynasty (1046-256 BC). The people of all ethnic groups in Guizhou have formed a set of unique wine-making techniques and interesting wine custom in the process of long-term wine-making and using, creating the colorful Guizhou "wine culture" and making unique contributions to enriching the cultural treasure house of the Chinese nation.

## 2. Literature Review

Cultural holism is important in the field of cultural anthropology discipline theory, emphasizes on the study of human behavior, not only for itself, but should study related to the behavior of other aspects, multi-angle and comprehensive study of the overall qualities of human culture, pay attention to the cultural phenomenon is considered as a whole have internal relations. In 1871, the British anthropologist Taylor in his book "primitive culture" in that culture or civilization is a macro concept, is a complicated whole which includes knowledge, art, customs, even including law, religion, morality, and people as members of the certain social, this content can be achieved. For cultural anthropologists, "culture" is the carrier of human life style for a long time, and it is the concept, behavior pattern, utensils and art that are continuously passed down, and they believe that the social culture of each nation will form a relatively complete whole. In 1895, Durkheim first put forward the concept of "Holism" in his Book Sociological

Methods. He believed that neither personal consciousness nor social consciousness is materialized, but only the systematic totality of a particular phenomenon. [1] On this basis, cultural holism runs throughout the study of culturology and cultural anthropology. According to Boas, a representative scholar of the American cultural and historical school, he believed that the development of culture has internal logic, so we should analyze and view the dynamic development and evolution of human culture from an overall height and perspective. Cultural phenomenon is extremely complex, and is the product of the interaction between people and society, whether it is geographical environment, economy and politics will affect the development of culture. Boas emphasizes the scientificity and necessity of field investigation, and attaches importance to the whole context of a particular culture, which reflects the importance of "holism" in anthropology. Based on inheriting Boas's views, Kluber's cultural view holds that the development of culture is not chaotic, but there are laws to be followed, and there are certain patterns and systems, which are only affected and restricted by social environment, psychological environment and natural environment in this process. In 1930, the theory of cultural morphology gradually emerged. Benedict, as a representative scholar, put forward the theory of "cultural pattern" in his book *Cultural Pattern*. Benedict believes that "pattern" is a concept that gives meaning to actions and integrates them into a cultural whole. In other words, a nation's culture contains multiple "patterns" and constitutes a cultural complex. Malinowski and Brown, the representative scholars of "structural functionalism", created a unique British research paradigm of social anthropology while developing the theory of social functionalism. Malinowski believed that the function of culture is to maintain the habitual pattern of every behavior of human beings, and each culture can meet the demands of social people. Function itself refers to the relationship and interdependence between various parts of the whole. In order to grasp the characteristics of a certain culture, it should be analyzed in the context of the whole culture. Radcliffe Brown puts forward the view of cultural integrity and holds that any surviving culture is a kind of integrated unity or system, in which each element has a definite function related to the whole. Steward's cultural ecology thought puts culture in a specific social environment and holds that the analysis of culture should first analyze the correlation between production technology and environment. Secondly, it is necessary to recognize the nature and characteristics of behaviors, and develop behaviors in specific regions with special ways or paths, to form a relatively effective and fixed pattern. In this process, it is also necessary to pay attention to the study of the positive and negative effects of the behavior pattern on the region and culture.

To sum up, as one of the important theories of human culturology, cultural holism emphasizes that the study of the macro concept of culture should not only focus on the cultural behavior itself, but treat culture as a whole, and each part of culture has an important impact on the formation and evolution of culture. The attribute of sports non-material cultural heritage itself is a kind of culture, and with the constant progress of the society, the form has also changed, therefore, sports non-material cultural heritage protection should be put it in the current society as a whole, regardless of its protection subject, protection form and connotation, all want to adapt to the objective law of social development and realistic requirement. Based on this, this paper takes Roxburgh rose wine culture of Buyi people in Longjing Village, Guizhou province as an example to study the protection and inheritance of wine culture in Guizhou ethnic areas from the perspective of cultural anthropology as a whole, and the unique operation mode and significance of Roxburgh rose given to Longjing Village by Buyi people.

### 3. Natural and Cultural Environment of Buyi People Living in Longjing Village

Qingyan town is in the south of Guiyang in China, covering an area of 92.28 square kilometers. Qingyan area is mainly hilly valley basin landform, its structural foundation is developed from soft rock formation into sub-valley type valley basin, fertile land, rich water resources, Guiyang is one of the important agricultural lands, its food crops are mainly rice and corn. Qingyan is located in the hot and humid area, the climate is warm and humid, there are many dark gullies suitable for the growth of roxburgh rose. Qingyan roxburgh rose is abundant and of high quality, which is related to the local geographical conditions. Qingyan town is located in the residential area of Buyi nationality in Guizhou province. Besides the Han nationality, there are more Miao and Buyi people in Qingyan Town, which are widely distributed. There are 9 street villages with more than 100 Buyi people, among which Longjing Village has the largest Buyi population, which reaches 924 in the 2020 census data. (According to Qingyan town volunteers (2004), one hundred nine buyie street village, respectively is: king mountain village, hidden village, new village, place early village, the village of dam, ram village, new village of whistle, Longjing village, west village.) Qingyan town Longjing village was founded in the late Ming dynasty (1627-1644), because the village has a clear, sweet springs with surges. Longjing, which is warm in winter and cool in summer, is not only the main drinking water source and irrigation water source for the whole village, but also an important water source for Qingyan Ancient Town and a good water source for making Buyi wine in Longjing Village.

Longjing Buyi people inherit skills, continue to this day, every family will make wine. According to statistics, about 97 percent of households in Longjing village are now brewing rice wine for their own drinking, giving to relatives and selling. Visitors to Longjing village will experience the hospitality of the Buyi people. When guests arrive home, the host will serve them a glass of rice wine, which he self-deprecating calls "herbal tea," meaning there is nothing to serve them but a glass of "cold water." Even in difficult times, many families did not have enough food to eat, but they still made small amounts of rice wine to entertain guests. In order to make guests believe that it is tea and feel relieved to drink it, they even add a little tea to the rice wine.

The name of Huaxi Longjing Village has more ethnic cultural factors. The dragon is the most representative "water god" in Buyi culture. Buyi people believe that wherever there is water, the dragon god is in charge. So, the ancestors of Longjing village called this well Longjing. There is also a legend that the ancestor of Buyi, King Pango, married the second daughter of the dragon king. The dragon king missed his daughter and gave this well to the couple as a dowry. The well in the middle of Longjing Village has been recorded in Xu Xiake's Travel Notes, "A stream originates from the old Dragon ridge in the northwest and flows around the city from north to east and turns south." Longjing Village has a history of brewing wine for hundreds of years. Born in Qingyan, Guizhou province, ZHAO Yijiong, the number one scholar, once came to Longjing Village when he was young, and composed a poem for the Rosebud wine in Longjing Village: "Ode to Rosebud" -- born in the mountains and not in the basin, he was good at beauty and refused to enter the Zhu gate. But longjing wine and tribute on the Tang Dynasty chengsheng grace. The poem says that roxpear trees grow in the mountains and cannot be used as bonsai, and roxpear fruit is difficult to be placed in the fruit bowl because of its prickly surface and poor appearance. However, if longjing water was used to make wine, it could be sent to the imperial court as imperial wine. These histories fully show that huaxi Longjing village wine culture has rich historical deposits and cultural connotations. The influence of alcohol on the life of ethnic minorities is so extensive that it goes far beyond the field of food culture and brewing technology, and penetrates many aspects of economic, political and cultural life. As b.K. Malinowski, a famous British anthropologist, said, "What is pursued by people in daily life is

the crystallization on which all the elements of interest, emotion and impulse are concentrated. In each of these categories is concentrated a sentiment of a social character." which is recorded on Witchcraft, science, Religion and Mythology of Chinese folk Culture Publishing house.

## **4. Longjing Village Buyi Characteristic Wine culture**

Buyi adult men love to drink rice wine, and women love to drink glutinous rice wine. Every year and festivals to drink New Year wine, marriage to drink double wedding wine, to drink "welcome guests" and "send guests wine".

### **4.1. Types of Buyi Wine in Longjing Village**

#### **4.1.1. The Glutinous Rice Wine**

There are so many opportunities to drink that after the autumn harvest, every family will brew several jars of rice wine and glutinous rice wine. Rice wine can not only be drunk at ordinary times, but also serve as a good product for guests. The rice is planted by himself, and the wine qu is made of 100 roots collected from the mountain. So, the ingredients are convenient and the brewing is easy. The rice wine is about 18 degrees, mellow and sweet. It is sealed in a large wine jar. When the jar is opened to take wine, the room is filled with fragrance. The Buyi people use their own glutinous rice and homemade jiuqu (locally called "tujiuyao") [2] to make delicious glutinous rice sweet wine. The liqueur was mostly eaten by the women themselves and served to the ladies. If in the spring of March or early summer season, passing by the Buyi village, as long as you see someone on the roadside to do the work, to beg mouth "water" to drink, nine out of ten can drink buyi people with sweet spring mixed glutinous rice wine water, Qin Run the lungs, disperse fatigue.

#### **4.1.2. The Thorn Pear Wine**

Roxburgh rose wine made by buyi ethnic group in Huaxi District, Guiyang is famous at home and abroad. Roxroth grows everywhere in this area, no matter in the corners of fields or roadside ditches. It is very convenient to take raw materials. In addition, the water of Huaxi is clear and sweet, so it is suitable for brewing. Roxrose wine is made by collecting roxrose fruits and drying them in the sun or kang every autumn after the glutinous rice is harvested. Then the wine is made with glutinous rice, and the wine is served in a large jar, and the roxrose is put into the jar to soak together. A month later (time bubble yu Changyu good),[3] the wine was yellow sauce, delicious fragrance, about 12 degrees, not easy to intoxicate.

#### **4.1.3. Longjing Village Buyi Wine Customs**

Buyi people are known for their generous hospitality. Whenever a guest comes home, the host will offer a cup of tea and politely say, "If you are tired from walking, please drink a cup of cold water to quench your thirst." As a matter of fact, this is not tea, but rice wine. As long as you drink rice wine into your mouth, you must swallow it and do not spit it out. This is the sincere respect of the Buyi people to the guests. Such wine custom expresses the sincerity that host treats a guest, adumbrative gallbladder liver photograph is illuminated, bittersweet and bitter wishes in common.

When buyi people drink rice wine, there are three characteristics: first, the wine is held in a jar, and the gourd (called gedang in local dialect) is dipped into the jar to take it; Drinking not with wine cup, and multi-purpose bowl, such ability appears forthright. Two, during drinking to order guessing, which not only played an active atmosphere and help the role of fun, more important is to fight each other with the guest's wisdom and alertness, investigate whether can understand each other's psychology. In addition, it is also a means of toasting each other to express feelings. Three, wine songs should be sung between the banquet, covering everything

from the sun, moon and stars, national origin, mountains, rivers and vegetation, etc., which not only deepens friendship, but also spreads knowledge.

When doing weddings and funerals and other major events, buyi host family or undertaker is not necessarily all the reception costs including drinks and meals, when people will bring their own wine and other things to attend. It can be seen that some ethnic minorities have not formed the private concept of surplus and savings, and the egalitarian economic value of the primitive society sharing the means of production and living has a very deep social and cultural foundation. Wine culture plays an important role in etiquette and customs, and expresses the cultural identity and wisdom of people in ethnic areas. Feasts add a sense of ritual life, make villagers closely linked, more cohesive.

#### 4.2. Wine Songs of the Buyi Nationality

The Buyi people are a singing people: "The Buyi people love to sing, and the song merges into a river, singing for ten days and eight nights, and the feet have not finished singing." "Elder sister, when you came to the opposite gate, I was in a hurry at home. I went to the street to borrow rice, went to the lower street to borrow a sieve basket, pulled the old leek in the back garden, and fried the dry pot without oil at home. Elder sister you came to the door beam, I at home turn to panic, go to the street to borrow chopsticks, go to the street to borrow ginger, the back door pulls the old vegetables, no oil without salt boiled sour soup." "When I came to the opposite slope, I made a lot of noise at home. Elder sister you treat me as guest, kill chicken kill duck kill goose. Sister you do eight bowls, the host eat less guests eat more. One came to the door beam, sister's kitchen knife jingle. Elder sister, you are so virtuous. You kill a chicken and then kill a sheep. There are eight bowls on the table, and each bowl is more fragrant than the other." It is enough to see that buyi people have a collective consciousness of sharing hardships and joys, which makes the buyi people permeated with a sincere and fiery sense of trust. Even if foreign guests come to Buyi shanzhai, Buyi people will give everything they have and treat each other sincerely.

Behind the food folk custom of "taking wine as the fashion" is the consumption concept of buyi people in the long history of development. Although there is a saying in folk songs of ethnic minorities that "if you eat wine, you don't have to eat, and if you eat three liters of barley, you don't have to pay for it", the consumption custom of drinking is still passed down from generation to generation. Under the consumption orientation of "drink now, drink now", people are satisfied with the current physical and psychological pleasure, but lack the necessary material accumulation for further development. This is one of the important reasons why the economic and social development of ethnic minorities lags behind the developed areas for a long time.

Although there are many reasons for the backwardness and poverty of many ethnic minorities, such as poor natural conditions, inconvenient transportation, discrimination, exploitation and backward development of ethnic minorities in history, there is no denying that excessive drinking and lack of long-term consideration of livelihood are also important factors. Minorities believe they are not to blame as long as they do not interfere with Labour. [4] A man indulges in temporary pleasure, as the spirit of the universe, is always consciously or unconsciously practicing his values of life with his actions, no matter whether he has consciously thought and explored. Some ethnic minority areas, scientific and cultural relatively backward, and its lack of complete system of thought and theory system, and has failed to grow in its own cultural soil of religions, and the primitive religion basically did not design to the ultimate purpose of life, as a result, they are usually the desire for their own development are weak, not to the idea of their own development goals to make clear, In order to realize the pursuit of their life value, most people are satisfied with the status quo and pursue the happiness of the present moment. The

drinking custom of ethnic minorities shows their life values of "carpe dieu" incisively and vividly.

At the end of Qing Dynasty and the beginning of Ming Dynasty, literati advised abstinence in wine making and drinking, or from the Angle of "drunken disorder" and maintenance of decency. In the middle and late period of the Republic of China, the advocator of the festival and prohibition of alcohol turned from a weak scholar to a powerful minority local administrator, and the measures of temperance and even mandatory prohibition of alcohol began to be implemented, so the Buyi people had such wine songs: "Monks eat to recite the Rites of Meditation, while the people eat to sing wine songs. The governor will abstain from drinking and singing unless a stone rolls uphill." By the maker's social status, ideology and history, the limitation of objective conditions, the old literature portrays many ethnic minorities as real alcoholic, one-sided emphasis on the people drinking the negative effect on the economic life, the root of the ethnic minorities living in extreme poverty due to "drinking", fundamentally to avoid the poor ethnic political and economic factors.

## **5. Conclusion: The Historical Origin and Value Connotation of Buyi Wine Culture**

Wine culture is an important part of buyi traditional culture. The traditional culture of ethnic minorities is an important feature of each ethnic group, an important element of each ethnic group, the spiritual home and spiritual pillar of each ethnic group, and an important driving force for the economic and social development of ethnic minority areas. In daily life, people often evaluate and choose the relationship between their own needs and the objects that meet their needs. These are values. Restricted by cultural tradition and social environment, values have obvious cultural characteristics. The values of people in different cultures are often stamped with deep and solid cultural imprints. On the way of developing and spreading minority wine culture, we must pay attention to the value connotation of minority wine culture. Through drinking customs, we can get a glimpse of the unique values of ethnic minorities.

### **5.1. Natural Values: Gratitude and Awe**

Wine, its raw material directly or indirectly derived from the nature, in the process of wine making and drinking, minority deep comprehension to the nature of their selfless giving and sincere love, this to the infinite gratitude and awe of nature, the concept of "all things have spirit" and the role of primitive religion, into the natural embodiment of nature or personality god worship and sacrifice. The worship and awe of God includes the awe and awe of nature. Animism is prevalent among minority nationalities. Under its effect, the values about nature expressed through drinking customs show the characteristics of conforming to nature and reverence for nature.

### **5.2. Economic Values: Equality and Sharing**

Before the 1950s, many ethnic minorities were in a state of natural economy, with commodity economy underdeveloped, and even quite a number of ethnic minorities were still in primitive communes and their transitional forms. To adapt to this, its economic values inevitably have typical characteristics of natural economy, and with a strong color of the original commune. The drinking customs of ethnic minorities highlight this feature of their economic values.

### **5.3. Interpersonal Values: Honesty and Unity**

Before the 2050s, the productivity level of the minority areas in the wind is quite low, and their ability to obtain food and resist attacks and dangers from nature is very low. Therefore, they must form groups, work together and cooperate with each other in order to survive and develop

in the harsh natural environment. For the common interests of the group, as well as for the survival and development of individuals, people inevitably form interpersonal values of solidarity, friendship, honesty, equality, mutual assistance and cooperation. "The tightest and sturdiest solidarity unites the members of the tribe as a whole, turning them into the hundred-armed giants of Greek mythology." [5] The drinking customs of ethnic minorities fully show this feature.

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