

From Evolution of Dialect “Huoguo” to Harmonious Essence of Jing-chu Culture

DE L'ÉVOLUTION DU DIALECTE "HUOGUO" À L'ESSENCE DE L'HARMONIE DE LA CULTURE DES ROYAUMES JING ET CHU

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Abstract: The purpose of this paper is to study the relationship of language and culture from a typical microscopic perspective of harmonious essence of Jingzhou culture in the evolution of dialect “huoguo” (or: “hodgepodge”) from which we get the conclusion that language and culture are so highly influenced with each other that the former can not be existed without the latter.

Key words: harmonious essence; Jing-chu culture; huoguo; evolution language and culture

Résumé: Le but de cet article est d'étudier la relation entre la langue et la culture à partir d'une perspective microscopique typique de l'essence harmonieuse de la culture des royaumes Jing et Chu dans l'évolution du dialecte "huoguo" (ou: «fatras») à partir de laquelle nous avons conclu que la langue et la culture sont si fortement influencés l'une par l'autre que la première ne peut pas exister toute seule sans la dernière.

Mots-Clés: essence harmonieuse; la culture des royaumes Jing et Chu; huoguo; évolution de la langue et de la culture

1. INTRODUCTION

Jing-zhou dialect refers to a regional variety of language embraced an ancient and profound regional

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*Received 5 March 2009; accepted 1 May 2009

culture, namely Jing-chu culture which is representative of the great national spirit of patriotism characterized by the spirits of opening, compatibility and enterprising, including eight big series: Yan Di Shen Nong culture, Chu Kindom history culture, the Qin and Han Dynasty culture, Qingjiang and Sichuan culture, famous mountains and ancient temple culture, Yangtze River Three Gorges culture, River city -Wuhan culture and modern revolution culture(Hubei literature study and consultative committee & Hubei Province Jingchu culture research board, 2006), in which the harmonious essence has been involved. Huoguo(hodgepodge), a special word, originated from Jing-zhou dialect, containing the rich cultural connotation, profoundly and completely reproduced the essence of harmonious culture in its evolution from the prototype of “hodgepodge” to the mature type of “Huoguo”.

Most of the existed theses or researches on language and culture focused on analyzing the historical factor, accent changing, etc. from a macroscopic perspective but seldom systematically study a typical speech community together with certain symbolized cultural essence from a microscopic view. Therefore, from a new point of view, this paper takes a typical case study on the harmonious culture of “Huoguo”.

The primary goal of this research is to show the close relationship between language and culture by taking the typical case study on spying on the harmonious essence of Jing-chu culture in the evolution of dialect “Huoguo”, which is arranged into two section: first section states the relationship between the evolution of dialect of “Huoguo” and the harmonious essence of Jing-chu culture in a way of making a description of the evolution of “Huoguo” and the harmonious essence of Jing-chu culture respectively and then analyzing their close interrelationship and mutual influences; second section is an explanation and definition of the relationship between language and culture based on above study.

2. RELATIONSHIP BETWEEN THE EVOLUTION OF DIALECT “HUOGUO” AND THE HARMONIOUS ESSENCE OF JING-CHU CULTURE

2.1 The Evolution of “Huoguo”

2.1.1 The Prototype of “Huoguo”: Hodgepodge

“Huoguo” originated from Jingzhou, is also today’s Hubei dialect “the partner pot”. Hubei is known as a township with thousand lakes where many boat families dwelt. Because of its narrow space, it is impossible to prepare more cooking dishes on the table, therefore all foods are put together into the same pot cooked by water and then the whole family have diner around the pot, which is known as “partner pot” likewise today’s hodgepodge (GUAN Xiaoyu, 2005).

2.1.2 The improvement of “Huoguo”: hot pot heated by fire

The first improvement of “the Huoguo” was made by Zhuge Liang who was an intelligent being consulted three times by Liu Bei just in deep winter while the heavy snow has sealed the mountain passes, so that meals were got to cold in minutes. Under such serious circumstances Zhuge Liang devised an effective measure to keep the soup boiling in a way of heating by charcoal fire, which kept the meal in hot thus improved the “the partner pot” namely hodgepodge into “Huoguo”.

After the three countries standing like a tripod, Zhuge Liang made further improvement of “Huoguo” in his successive battles such as the war of the seven captures of Meng Huo during which the Shu army under his leader encountered a terrible hot mountain climate which caused a large

spread of disease among soldiers. Again commander-in-chief Zhu displayed his creative ability in taking the “Huoguo” as the food of soldiers by adding much medical material such as hot pepper, clove, and cinnamon etc. that can cure those disease caused by hot climate. It is just the invented “Huoguo” that helped Zhu realized his political strategies (GUAN Xiaoyu, 2005).

2.1.3 The upgraded modern “Huoguo”: popular favorite dish

Since then, the Huoguo has been gradually developed into a favorite popular food, being widespread all around our country. Due to the impressive cultural implication of historical heroes and the unique flavor together with more advantages to health, it is boomed into diversity and specialty in modern time, thus formed the popular culture of Huoguo, represented by Jing-chu Huoguo such as Chengdu Huoguo and Chongqing hotpot.

2.2 The harmonious essence of Jing-chu culture

2.2.1 Peace and unity

The spirit of pursuing harmony and union such as “military forces are to be used only for the maintenance of peace and order” and “win people by virtue” is the significant implication of the creative Jing-chu culture. Dated from Chu history, the ancestor rulers advocate that “peaces is precious” and “permission for harmony” also abided by Chu Zhuangwang who went on an expedition in his lifetime, considering the goal of the war is also “guarantee the stability and defend the people ” and “achieving harmony and prosperity”. This kind of idea on governing by virtue is the significant innovation upon ruling, constituted the Chinese outstanding traditional culture as well as had the important reference significance to our today’s governing policy and processing the relationship between countries (LIU Yutang. 2004) .

2.2.2 Harmony between human beings and nature

In the relationship between human being and nature, the thought of “harmony between human beings and nature”, “respect the rules” and “recuperation and rebuilding” is emphasized in Jng-chu culture. Chinese philosopher Zhang Zai in Song Dynasty proposed explicitly the thought of which the nature and the human unites and practices humanitarianism. That is, the world just likes the parents, the human and the myriad things are all created by the parents, and the human are my brothers, the myriad things are friends of mine. This has affirmed that the human and the nature are fully unified as one whole. The human is a part which the nature produces; the human may recognize the nature and make changes and adjustment to the nature, but should not destroy the nature. If humans destroyed the nature, the humanity sooner or later will receive the penalty of destroy of the nature.

2.2.3 Keeping independent innovation and being opening and compatibility

The spirit of being opening and compatibility (Luo Yunhuan. 2003) on the basis of independent innovation is the particular characteristics of Jing-chu culture. Situated at the cross of the Yellow River and the Yangtze River, Jing-chu area embraced with the obvious characteristics of combination of northern and southern culture, which reflected in ideology the openness and compatibility. For example, in the policy of ancient Chu, “comfort the uncultivated” and “holding Xia’s”^[3] was carried out, and the policy of union and comfort is also implemented in the process of uniting numerous small ethnic minorities and countries. As to the cultures of other nations, they would like to draw on others' successful experience and absorb and flowing the advantages and then introduce them.

2.3 An advancement of the harmonious essence of Jing-chu culture during the evolution of “Huoguo”

2.3.1 The implication of hodgepodge: harmonious family

The original shape of Huoguo, namely hodgepodge, manifested the harmonious essence of union of family. Under that particular background in which Huoguo was born, river represented the universal society; boats symbolized families; all the family members sitting together had a dinner and survived a hardship on the boat despite the lower productivity showed the union and happiness of family; the mixed dish, hodgepodge implicated the bridge of harmony and played a crucial role in transmitting harmonious essence. On this sense, it drew out three concentric circles centered by the dish union circle and outer-circled by the family union circle and then the society (boat) union circle, the three circle chains united together and embraced one by one, among which harmony is their common core.

2.3.2 The implication of domestic boom of Huoguo: harmonious nationalities

During the development of more than 5000 years, Chinese nation formed the great national spirit of patriotism, represented by unity and solidarity, loving peace, industry and bravery, striving hard without leisure, especially the essence of Jing-chu culture contained the spirit of self-independent and creative, striving hard, and patriotism, is the outstanding representative of our great national spirit.

The invention of Huoguo, a product combined with people's wisdom, expressed the spirit of independent innovation which had always been developing by our people from generation to generation. In the process of therefore, the container hot-pot had been taken full advantage of in a wise way against all difficulties in battle.

The Huoguo experienced further improvement during the hardship manifests the spirit of striving hard. In the battle of the seven captures of Meng Huo, people's striving hard to overcome extremely difficulties and sufferings to survive themselves in worse condition fully embodied Chinese's people's strong will in striving.

The boom of Huoguo and its widespread around the country symbolized the union of nationalities. Following the evolution of Huoguo, a particular Huoguo culture characterized by the local color of Jing-chu culture did came into being and gradually got accepted and spread from south to north, which encouraged the compatibility of various local cultures and strengthen national cohesion. Likewise the hot-pot, our future is bond to be prosperous.

2.3.3 The implication of worldwide Huoguo culture: harmonious world

Culture belongs to the nation as well as the world^[5]. Since the Huoguo has been shared by the world as the whole, the particular Huoguo culture become entering into the global world culture. Encouraged by intercultural communication the harmonious essence of Jing-chu culture got a great development in worldwide, leading to the harmony of the global world, which has become the mainstream of our time, and the accepted principle to strengthen the friendship between countries.

3. RELATIONSHIP BETWEEN LANGUAGE AND CULTURE

3.1 Definition of language and culture

“Language is the principal means whereby we conduct our social lives. When it is used in contexts of

communication, it is bound up with culture in multiple and complex ways”^[6].

Culture is the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artifacts acquired by a group of people in the course of generations through individual and group striving.

3.2 The Sapir-Whorf hypothesis

When referring to the relationship of language and culture, we do not forget to mention the influential theory of Sapir-Whorf hypothesis, which makes the claim that the structure of the language one habitually uses influences the manner in which one thinks and behaves^[7].

Language is much more than a symbol and rule system that allows us to communicate with another person – language also shapes the process by which people become introduced to the order of the physical and social environment. As Nanda indicates, “Language, therefore, would seem to have a major impact on the way an individual perceives and conceptualized the world.” Language and its cultural influence are exemplified in the theoretical formulations of the Sapir-Whorf hypothesis, which in essence states that language is a guide to “social reality.” This hypothesis implies that language is not simply a means of reporting experience but, more important, it is a way of defining experience.

3.3 Overview towards the relationship of language and culture

Language is a part of culture and plays a very important role in it. Some social scientists consider it the keystone of culture. Without language, they maintain, culture would not be possible. On the other hand, language is influenced and shaped by culture; it reflects culture, which we can learn from above study on Jingzhou dialect “Huoguo” and harmonious Jing-chu culture. In the broadest sense, language is the symbolic representation of a people, and it comprises their historical and cultural backgrounds as well as their approach to life and their ways of living and thinking. The relationship of language and culture may be concluded in the following three ways: language expresses cultural reality; language embodies cultural reality; language symbolizes cultural reality.

4. CONCLUSION

In conclusion, this paper analyzed the relationship between language and culture from a typical microscopic perspective of spying on the harmonious essence of Jingzhou culture in the evolution of dialect “hodgepodge” from which we can get the conclusion that language and culture are so highly influenced with each other that the former can not be existed without the latter. Its main contribution is emphasized on the inductive logic thinking fully employed in arrangement of the whole paper, and the second particular point is that typical case of the evolution of “Huoguo” of which the magnificence of harmoniousness of Jing-chu culture are developing in linear, which can persuasively demonstrate the close interrelation of language and culture, and further confirm the theory of Sapir-Whorf hypothesis.

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Editor: Irina Miroshnik