

Research on the Regional Dialect Spread and Media Inheritance of Dayu Culture

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Abstract: Dialect is one of the carriers of cultural transmission and inheritance. Its expressiveness is extremely diverse, constructing the spiritual character and customs of a specific region. It is a key medium for cognition of historical geography and the dissemination of national culture. Dayu culture as the core representative of ancient Yue culture. It takes Dayu's water control as the historical narrative, Dayu's spirit as the national consciousness, and the unification of Kyushu as its historical contribution, taking sparse generation and blocking as the administrative thinking, showing the national mainstream values and national consciousness community of Chinese civilization. Its spread in the form of words is tens of thousands, but the media inheritance of dialects is very few. With the popularization of Mandarin at the national level, the dialect medium is gradually declining and missing (The Chinese "oral legend" is even more ancient, because of the low rate of intensive reading of the cultures of the past dynasties, oral records are the preferred channel for the public to transmit historical materials), foreshadowing the explicit conflict between traditional culture and modern civilization. Furthermore, compared to dialects, the text lacks invisibility, drama and vitality. So, based on the spread and inheritance of dialects in Sichuan, Anhui, Henan and Zhejiang provinces, combining a new "note IP" with the researched "text IP" medium, integrating regional differences and spiritual commonality in Dayu culture.

Keywords: Dayu culture, Dialect spread, Media inheritance.

1. The Geographical Distribution of Dayu Dialect Art

The story of Dayu's flood control is widely circulated among Chinese people, and the time level spans 4,000 years. Ancient books and documents "Yu Gong", "Shan Hai Jing", "Yue Jue Shu", "Historical Records" and so on are all recorded. Many cultural relics remain at the spatial level, such as Yuxuegou in Beichuan, Sichuan, Qimu Stone in Dengfeng, Henan, Tushan Yu Palace in Bengbu, Anhui, Kuaiji Mountain and Dayu Mausoleum in Shaoxing, Zhejiang, etc., are linearly distributed.

Beichuan and the source of Yu: Chinese academic circles have long debated the birthplace of Dayu. Among them, Sichuan has the most objective basis. The belief of Dayu in Beichuan Qiang Autonomous County is closely related to the cultural construction and ethnic identity of the Qiang people. Its "originality" can be traced back to the Han Dynasty. According to the records of Yang Xiong's "Book of the King of Shu" at the end of the Han Dynasty: "Yu was originally from Guangrou, Wenshan County. Born in Shiniu, whose place name is Guerping. This provides a historical basis for Dayu's birth in Beichuan. According to the Records of Beichuan County (Republic of China Edition): "Yu Temple, every Spring and Autumn Festival and Guanyue Temple make sacrifices at the same time. Its ritual notes are the same as those of Wenwu Temple, except that there are no music songs. In the early Qing Dynasty, Beichuan was the birthplace of Yu, and a special ceremony was given to worship Taijiang. It is still today. "Most of the tribes in Beichuan are the Qiang people, and Dayu is revered as the god of the Qiang people (Duxiong Bodhisattva). Based on the myths of "Yu was born in Shi Niu" and "Kai'eping was born" as a carrier, every year on the sixth day of the sixth lunar month, for the birthday of Dayu, the Qiang and Han people wear national costumes,

with Shibi as the leader and cattle and sheep as sacrifices, Yu Point sings, dances and pays homage to the ruins.

Dengfeng and Dayu Customs: Dengfeng, Henan has a tradition of offering sacrifices to Dayu, Xia Qi's mother Tu Shanjiao and aunt Tu Shanyao since ancient times. And built Qimu Temple and Shaoyi Temple (Han Dynasty) and Yuwang Temple (Ming Dynasty). With the revival of traditional Chinese culture and the protection of intangible cultural heritage, Henan has attached great importance to the excavation and protection of Dayu folk art and myths and legends. Such as: Dengfeng four folk legends: Dayu controls the flood, King Yu locks Jiaolong, Yu casts nine tripods, and Yu was born in Gun's belly, and they use their birth to row dry boats (The commemorative ceremony of the origin of the transportation of control materials by boat when Dayu was in control of the flood), Orangutan (The dance art created by imitating Dayu's arrest of Wu Zhiqi), Dragon Dance (When Dayu was controlling the flood, the fire burned the dragon), one foot dance (Dance choreographed to celebrate the success of flood control)

Bengbu and Yu Li: Bengbu, Anhui is "the place where Yu meets princes and the Pearl City of Huai Shang" 《"Zuo Zhuan"》: "Yu invited the princes to hold a meeting in Tushan, and in front of the princes held jade and silk in their hands to offer sacrifices to the sky". "Historical Records" records that Dayu married a wife and was born in the ancient Tushan Kingdom, and his life and deeds are closely related to it: Splitting the mountains to guide the Huaihe River to control the floods, marrying a wife and having children Xia Qi, passing through the house three times, and meeting the princes to rule the Kyushu. Today, the Yuhui Village site in the southwest of Tushan, Huaiyuan, in 2006, under the leadership of Professor Wang Jihuai, conducted a trial excavation of the Yuhui Village site, excavated an exploration trench, and

discovered a large number of Neolithic cultural relics. After the leaders and experts of the Institute of Archaeology of the Chinese Academy of Social Sciences came to the site for investigation, they confirmed the importance of the site and included it in the Civilization Source Exploration Project. Every year on the 28th day of the third lunar month, the Tushan Yuwang Temple, which gathers Tushan, compiles drum lyrics, dances with gongs, and wishes its longevity, integrates folk art, religious belief, and cultural heritage, and lasts for a thousand years. And in the sacrificial culture, five opera forms were born: Huagu Lantern, Duangong Opera, Sizhou Opera, Huaihe Qinshu, and Weidiao Huagu. The content is based on the line of marriage of the Hawaiian clan, covering themes such as Dayu's flood control, double planting of ginkgo biloba, Qimu fossils, and holy beaded spring.

Shaoxing and Dayu Sacrifices: Zhejiang Dayu culture is mainly reflected in Shaoxing Kuaiji Dayu Union and funeral. Song Wang Shipeng's "Yu Liang Mountain" said: "Dayu's flood control started from the Longmen Gorge of the Yellow River and ended at the stream." In the thirteen years of Dayu's flood control, he succeeded in Liuxi in Kuaiji. In the eighth year of his reign, he convened various princes in Kuaiji Mountain to offer sacrifices to heaven and earth. "Shaoxing Dayu Sacrificial Ceremony" records that Wu Jun and Luo Haidi divided Dayu's sacrificial forms into three categories: "official sacrifice", "public sacrifice", "people sacrifice". Official sacrifice refers to the activities of the official government to sacrifice to Dayu; folk sacrifices refer to the activities of folk sacrifices to Dayu. These sacrificial forms show the power of the state, local government, and civil society. The heritage composition includes Yu Mausoleum, Yu Temple, Yu Temple (material cultural heritage) and Dayu Ritual (intangible cultural heritage).

2. The Construction of Oral History in Dayu Dialect

Dialects have three generations of cores: language samples, vernacular symbols and cultural genes, but with the popularization of Mandarin throughout China, coupled with the dialect fault of the aging population and the youth group who "do not dare to speak, do not want to speak, and do not know how to speak", the dialect group shows a decreasing trend. It is a necessary medium for constructing regional oral history, making up for the lack of written history records. Different from the "general knowledge and ruthless domain" of the literature, the dialect has a "unique kinship feeling". Its cultural attributes attract the inner feelings of viewers in a specific time and space, and are connected in multiple dimensions through regional culture (historical migration, economic trade, language fusion). In a certain period of time, education was not popularized by the general public, so the way of oral history inheritance is particularly important. Compared with the literature records of Dayu culture, oral inheritance has become the core of the Chinese national consciousness community. However, the differences in oral histories in different regions of China need to be sorted out and refined academically.

The Qiang people in western Sichuan mostly use Tibetan, and other language systems use dialects Jiarong, Qiang, Pumi, Xi, etc. to narrate the reincarnation of Shi Niu, the birth of Kuerping, the legend of King Yu of Xia, and the marriage of Tushan, which are closely related to the development of the nation. In the legend of the Han nationality, the wife of Dayu,

Tu Shan, wears a nine-tailed fox as her outer makeup (Tu Shan's marriage), while in the legend of the Qiang nationality, Tu Shan is a human girl with eyes like stars, face like peach blossoms, wearing a long gown, and a floral handkerchief on her head. For example, Dayu was a water-control hero sent to the world by the god Mubita of the Qiang people, and he used the god of the gods to defeat Oolong. It can be seen that the attributes of "human and god" endowed the Qiang people with primitive religious concepts.

Modern Henan dialect consists of Central Plains Mandarin, Jin language and Jianghuai Mandarin. The folk oral history of Dayu includes: Yu Shengshi Niu, burning Jiaohe River, Dayu transforming a bear, Yu lock Jiaolong, Qimu Shi said. It tells the story of Yu's father Gun being named Chongbo and fiefdom of Songshan Mountain. Yu's scientific and practical attitude and selfless national spirit of "blocking the house with sparseness" and the national spirit of selflessness, this evolution of the folk society fire performance. Therefore, there is no doubt that Yu was born in Songshan and lived in Dengfeng. Although this theory is completely different from the Qiang story, it is enough to reflect the regional diversity of oral traditions.

The language of Bengbu in northern Anhui is a transitional dialect between Jianghuai Mandarin and Central Plains Mandarin. Oral histories include: splitting the mountains to guide the Huaihe River, marrying Tu Sheng Xia Qi, and meeting the princes of Tushan. A human-shaped rock stands on the slope of Tushan Yuwang Palace, which looks like a quiet and dignified woman from a distance, which is the "Qimu Stone". Oral history records that Dayu observed the water potential of the Huai River and found that the river was blocked, and then ditched the gorge to ditch the river to control the flood (splitting mountains to guide the Huaihe River). At this time, Dayu was more than 30 years old and had yet to get married. It is said that the matchmaker met the Tushan family, the daughter of the Tushan patriarch, and fell in love at first sight, and married her and gave birth to a son (marry Tu Shengqi). Three days after the marriage, I learned that there was another flood in Jiangsu and Zhejiang. I said goodbye to my wife and went south to control the flood for 13 years. He died of illness in Kuaiji, Zhejiang Province due to overwork. During the period, his wife Tu Shan Shi Shi Ruyi and Tu Shan looked south, and when her husband returned home, they finally turned into a stone (Qi Mu Shi). The establishment of the location of Tushan has added oral historical evidence to the Dayu culture in Bengbu, and also clarified the historical outline of the unification of the Chinese nation. The Tushan clan is the clan of the wife of Yu's wife in ancient Chinese myths and legends, the ancestor god of the Xia clan was the Tushan clan, which was first seen in the document "Shangshu-Gao Taomo": "Yu married a woman from the Tushan clan, whose name was Nujiao. Dayu was dedicated to being a prince. Later, when Qisheng was born and cried, I didn't care about loving him, and was only busy thinking about the management of water and soil".

Shaoxing dialect is a representative dialect in Wu dialect area. The oral traditions of Yuedi (now Shaoxing) include: Yu's illness and burial in Kuaiji, Yu's execution of Fangfeng's clan, and Yu's acquisition of Shuwanwei. Of course, oral inheritance must rely on language as a form of expression. "Historical Records" records that Dayu died when he was gathering in the south of the Yangtze River to assess his achievements, so he was buried there, and the mountain was renamed Kuaiji. It is also recorded that after Qin Shihuang

unified the six kingdoms, he ordered Prime Minister Li Si to write sacrificial texts and inscriptions, and personally visit the Kuaiji Mountain to worship Dayu (Yu was buried in Kuaiji).

3. Regional Media of Dayu dialect

From the perspective of communication, the oral history of dialects is a new medium that increases the supplementation of diverse and perceptible cultural and written historical materials. The Qiang people in Beichuan have no written text, and the media of "dance, sound, and beauty" in oral history cover the marriage, funeral, and marriage of the Qiang people. The folk dances of the Qiang people are divided into four categories: entertainment, sacrificial, ritual and gathering, and the forms are sheepskin drum, salang dance and armor dance. It is accompanied by dialect music repertoire and ethnic dance costumes to inherit Dayu culture. Henan one-leg dance is a rural art performed in the fire ceremony of the temple fair, Not only for dance, but also for dialect dance theory, and the folk art attached to the one-legged dance constitutes the main body of contemporary Dengfeng cultural heritage.

Huagudeng is a national intangible cultural heritage traditional dance collected in Bengbu City, Fengtai County and Yingshang County of Anhui Province. Originally originated from the Xia and Shang Dynasties, it includes three performance programs of "big flower field, small flower field and literary field", Known as "Oriental Ballet", It is a celebration ceremony created to commemorate Dayu. The Dayu Ceremony is a national intangible cultural heritage folk custom activity in Shaoxing City, Zhejiang Province. The ritual of offering sacrifices to Yu originated from Yuzi Xia Wangqi. In 2059 BC, Xia Qi sacrificed to the Mausoleum of Dayu in Kuaiji, starting this way of worshipping Yu and creating the prototype of the national festival. Since 2007, China has upgraded the ceremony of public sacrifice to the Mausoleum of Yu to a national sacrifice. The institutional etiquette, the language of the sacrificial language, the sacrificial utensils, the sacrificial music and the sacrificial dance contain the historical value, humanistic value and academic value of the traditional Chinese culture of the Chinese nation. To sum up, the author summarizes the communication media of the Chinese dialect in the inheritance of Dayu culture as follows:

The medium of dissemination of dialects in the cultural heritage of Dayu		
Area	Dialect	Traditional media
Sichuan Qiang	Jiarong language, Qiang language, Pumi language, Xi language	music and dance
Dengfeng, Henan	Central Plains Mandarin, Jin Dialect and Jianghuai Mandarin	One-legged dance, orangutan, dragon boat, singing, dancing
Bengbu, Anhui	The Transitional Dialect between Jianghuai Mandarin and Central Plains Mandarin	Flower Drum Lanterns, King Yu Ceremony, Ode to Dayu, Dayu Culture and Art Festival
Shaoxing, Zhejiang	Wu dialect	Dayu Festival (National Festival)

Times Technology Expands Oral History Channels, In addition to traditional arts (literature, painting, music, dance, drama, folklore, etc.), it also includes the development of film and television, new PC media and APP self-media. It makes the inheritance of Dayu culture more "authentic and unique, and a hundred flowers bloom". Since 2014, Chinese TV programs featuring dialects have sprung up like mushrooms after a rain, Such as the Fuzhou dialect program "Tasteful", the Shanghai Yangtze River Delta Dialect Program "Yangtze River Delta Dialect Conference", and "1.3 Billion Decibels". When the audience is overwhelmed by the "elegant" programs in Mandarin, the so-called "ruralism" of the dialect is still in its original state of simplicity and authenticity. In addition, the film no longer sticks to the structure of Mandarin, and begins to explore the reality of rural areas, Such as Shanghai-language film "Myth of Love", Sichuan-language Guoman "Nezha's Devil Child Comes to the World", Shaanxi-language "Qiu Ju's Lawsuit", New media and self-media platforms have the breadth of "telling Chinese stories well and spreading Chinese voices well", People take their own individuals as the source, take root in traditional culture, rely on a huge user base and data flow, and conduct real-time interactive communication, for example, Douyin, Kuaishou, Volcano Video, etc. It has effectively promoted the cultural expansion and orientation of the pan-entertainment social platform. Finally, the exploration of mobile APP ports, Such as "Hometown Voice", "Dialect Hands-on", "Dialect China". The meaning of regional language can be inquired in real time, so as to satisfy the young audience's learning and cognition of

dialect.

4. Epilogue

It is true that the Dayu culture is based on the dialect, and transmits its spiritual core of time and space. It greatly enriched the dissemination of Yu culture. Both are excellent traditional Chinese cultures and complement each other. The combined research of the two makes the dialect culture and Dayu culture more able to gain a sense of national identity, enhance the cultural consciousness and cultural self-confidence of the nation, With the national form of "Chinese media + Chinese stories", it will be internationalized and exported to the world as the mainstream cultural value of Chinese civilization.

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