



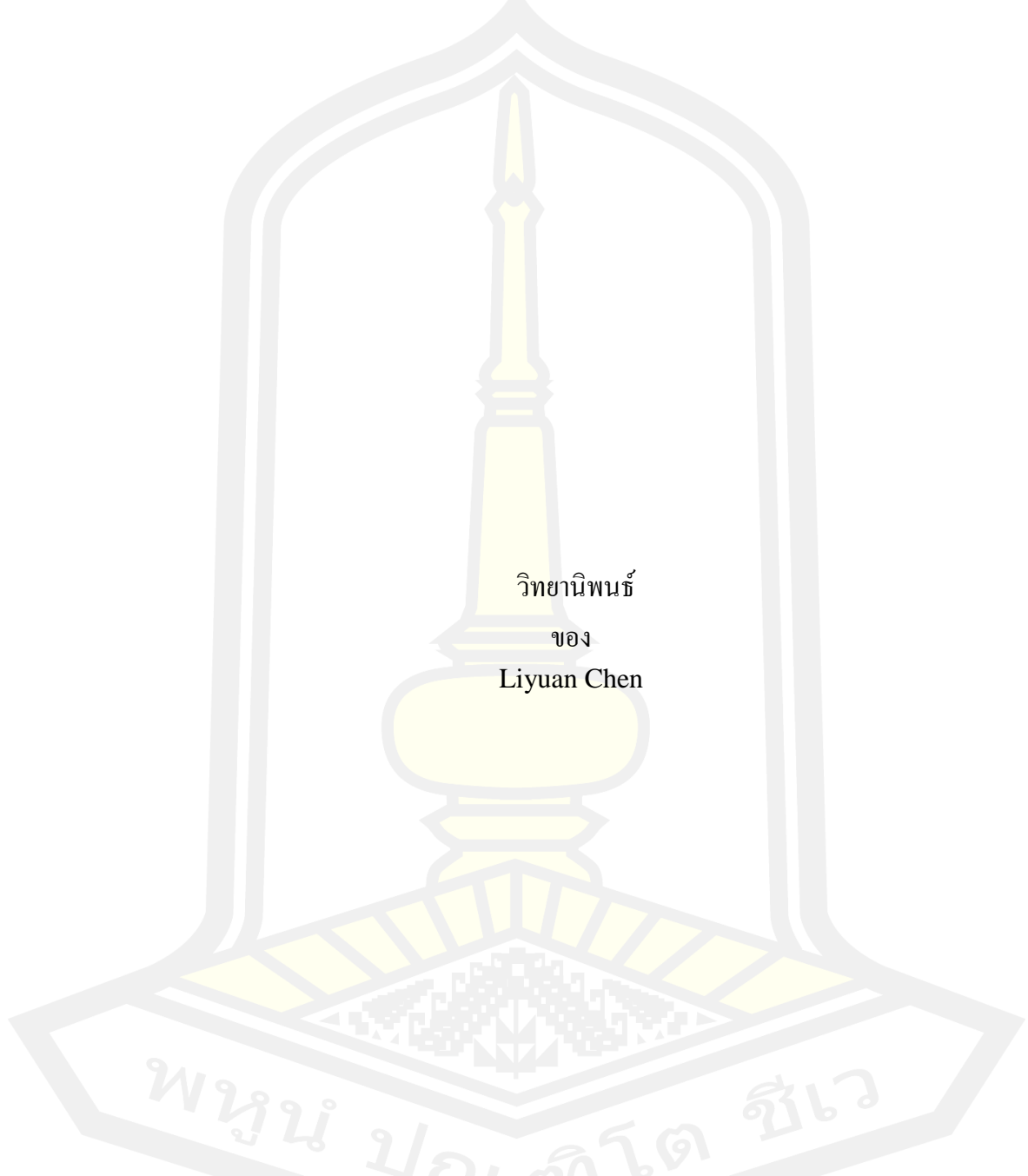
Moutai of Guizhou Province, China : The Social Life of Local Rice Whiskey and
Commoditization in the Context of Drinking Culture

Liyuan Chen

A Thesis Submitted in Partial Fulfillment of Requirements for
degree of Doctor of Philosophy in Fine and Applied Arts Research and Creation
November 2022

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หมาไถในจังหวัดกุยโจ ประเทศจีน : ชีวิตทางสังคมของเหล่าชาวท้องถิ่นและการทำให้เป็นสินค้า
ในบริบทวัฒนธรรมการค้ามัสสุรา



วิทยานิพนธ์
ของ
Liyuan Chen

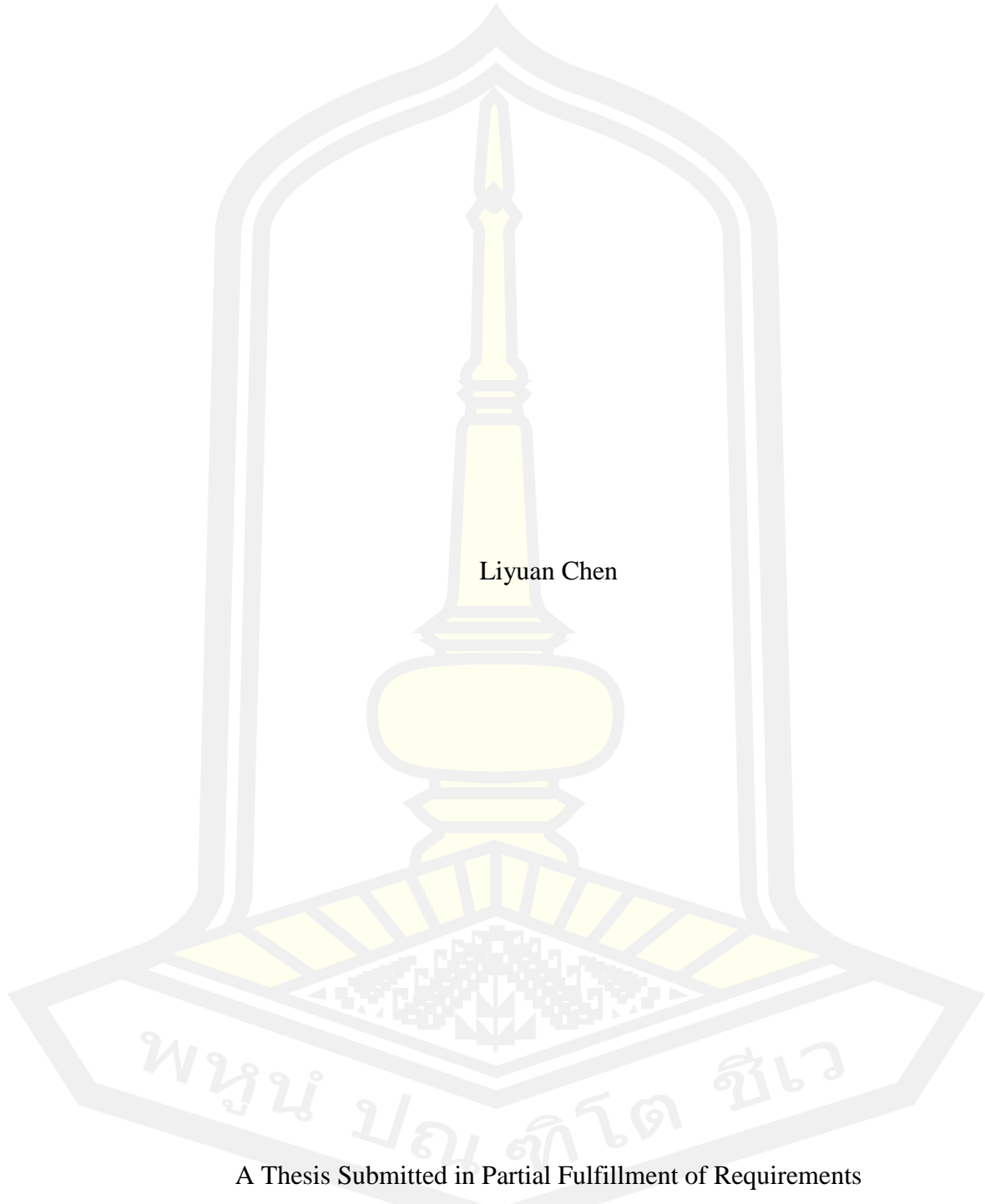
เสนอต่อมหาวิทยาลัยมหาสารคาม เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตร
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A Thesis Submitted in Partial Fulfillment of Requirements
for Doctor of Philosophy (Fine and Applied Arts Research and Creation)

November 2022

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The examining committee has unanimously approved this Thesis, submitted by Ms. Liyuan Chen , as a partial fulfillment of the requirements for the Doctor of Philosophy Fine and Applied Arts Research and Creation at Mahasarakham University

Examining Committee

..... Chairman

(Assoc. Prof. Niyom
Wongphongkham , Ph.D.)

..... Advisor

(Prof. Supachai Singyabuth , Ph.D.)

..... Committee

(Assoc. Prof. Arkom Sa-
Ngiamviboon , Ph.D.)

..... Committee

(Asst. Prof. Metta Sirisuk , Ph.D.)

..... Committee

(Asst. Prof. Peera Phanlukthao ,
Ph.D.)

Mahasarakham University has granted approval to accept this Thesis as a partial fulfillment of the requirements for the Doctor of Philosophy Fine and Applied Arts Research and Creation

.....
(Asst. Prof. Kanokporn
Rattanasuteerakul , Ph.D.)

Dean of Faculty of Fine - Applied Arts
and Cultural Science

.....
(Assoc. Prof. Krit Chaimoon , Ph.D.)
Dean of Graduate School

TITLE	Moutai of Guizhou Province, China : The Social Life of Local Rice Whiskey and Commoditization in the Context of Drinking Culture		
AUTHOR	Liyuan Chen		
ADVISORS	Professor Supachai Singyabuth , Ph.D.		
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ABSTRACT

This research is a qualitative research, using the concept of the social life of things and Commoditization. here are 5 research objectives: 1)To study the historical and development of Moutai town in the dimensions of local, nation state and globalization, 2)To study Moutai, local rice whiskey in the dimension of Cultural Identity of Moutai people, 3)To study Moutai, local rice whiskey of Moutai town in the process of commoditization , levels of province, nation state and global, 4)To study Moutai, in the dimension of self construction of identity of Moutai town to be land of the best local rice whiskey of Guizho and China and 5)To study research unit of analysis case of “Water Festival Ceremony”.

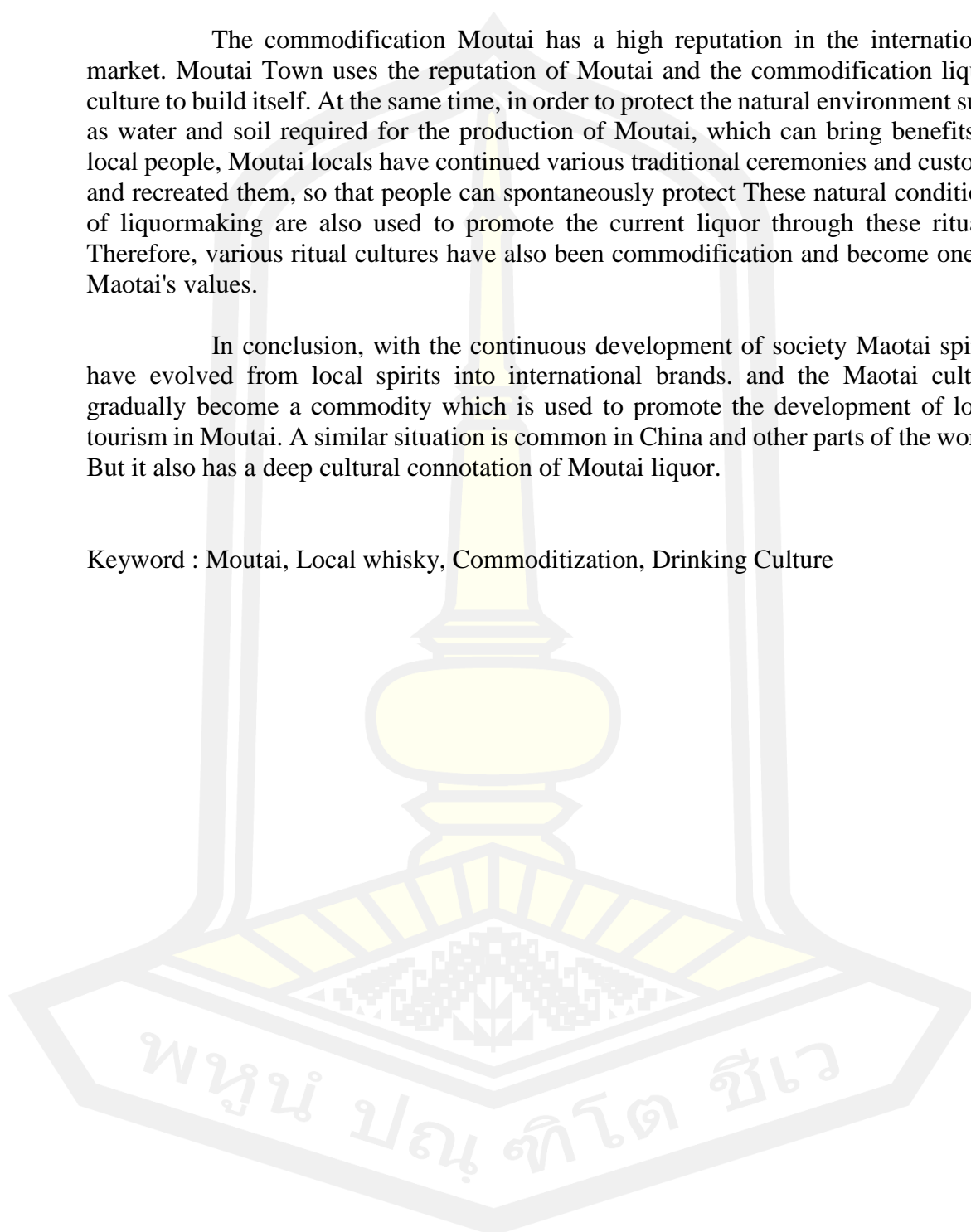
Research finds the unique ecological condition of Moutai City has influenced local wisdom on the production of home-brewed rice whiskey , a local identity that satisfies the taste of ordinary drinkers. The special flavor has resulted in Moutai becoming a part of booze culture or drinking culture. From its beginnings in Moutai town, this traditional white liquor has spread to other areas throughout China and around the world along with the development of various packaging. In addition, Moutai has become recognized as China's first wine city and a symbol of Chinese wine culture. Economically, Moutai has been a successful cultural commodity at the local, national level and has a very high reputation internationally. The material conditions and development processes of Moutai reflect their relationship with the relevant socio-cultural. Both in terms of cultural identity and becoming a commodity that has been inherited 100 years ago. Since the process of interdependence with nature. The early Tai Zhen people accumulated knowledge of Moutai brewing and gave birth to local wisdom. Locals are learning brewing skills that are adapted to the local natural conditions. The distinctive Moutai was then produced. However, being a nationally famous liquor was not enough just because of its characteristics. It is an opportunity and a sale to spread Moutai from municipal spirits to the whole province and become a representative commodity of the region. Moutai trade is at the intersection of time, culture and complex social factors. To understand Moutai's commoditization process we can see Moutai's "history" and "profession" are things. We can understand the

meaning and value of Moutai by understanding and analyzing the moment in which each Moutai appears and its form, use and trajectory.

The commodification Moutai has a high reputation in the international market. Moutai Town uses the reputation of Moutai and the commodification liquor culture to build itself. At the same time, in order to protect the natural environment such as water and soil required for the production of Moutai, which can bring benefits to local people, Moutai locals have continued various traditional ceremonies and customs and recreated them, so that people can spontaneously protect These natural conditions of liquormaking are also used to promote the current liquor through these rituals. Therefore, various ritual cultures have also been commodification and become one of Maotai's values.

In conclusion, with the continuous development of society Maotai spirits have evolved from local spirits into international brands. and the Maotai culture gradually become a commodity which is used to promote the development of local tourism in Moutai. A similar situation is common in China and other parts of the world. But it also has a deep cultural connotation of Moutai liquor.

Keyword : Moutai, Local whisky, Commoditization, Drinking Culture



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Liyuan Chen

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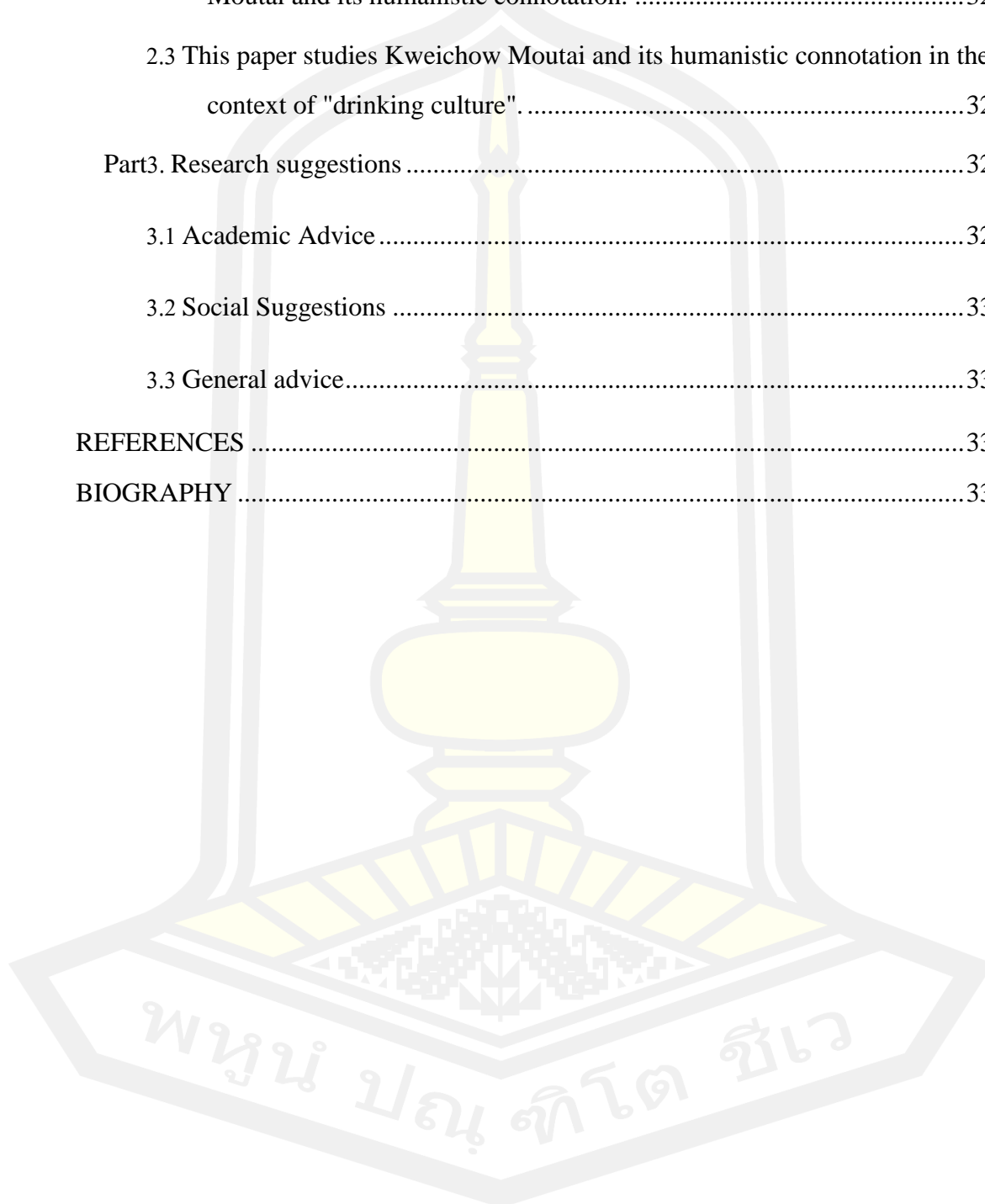
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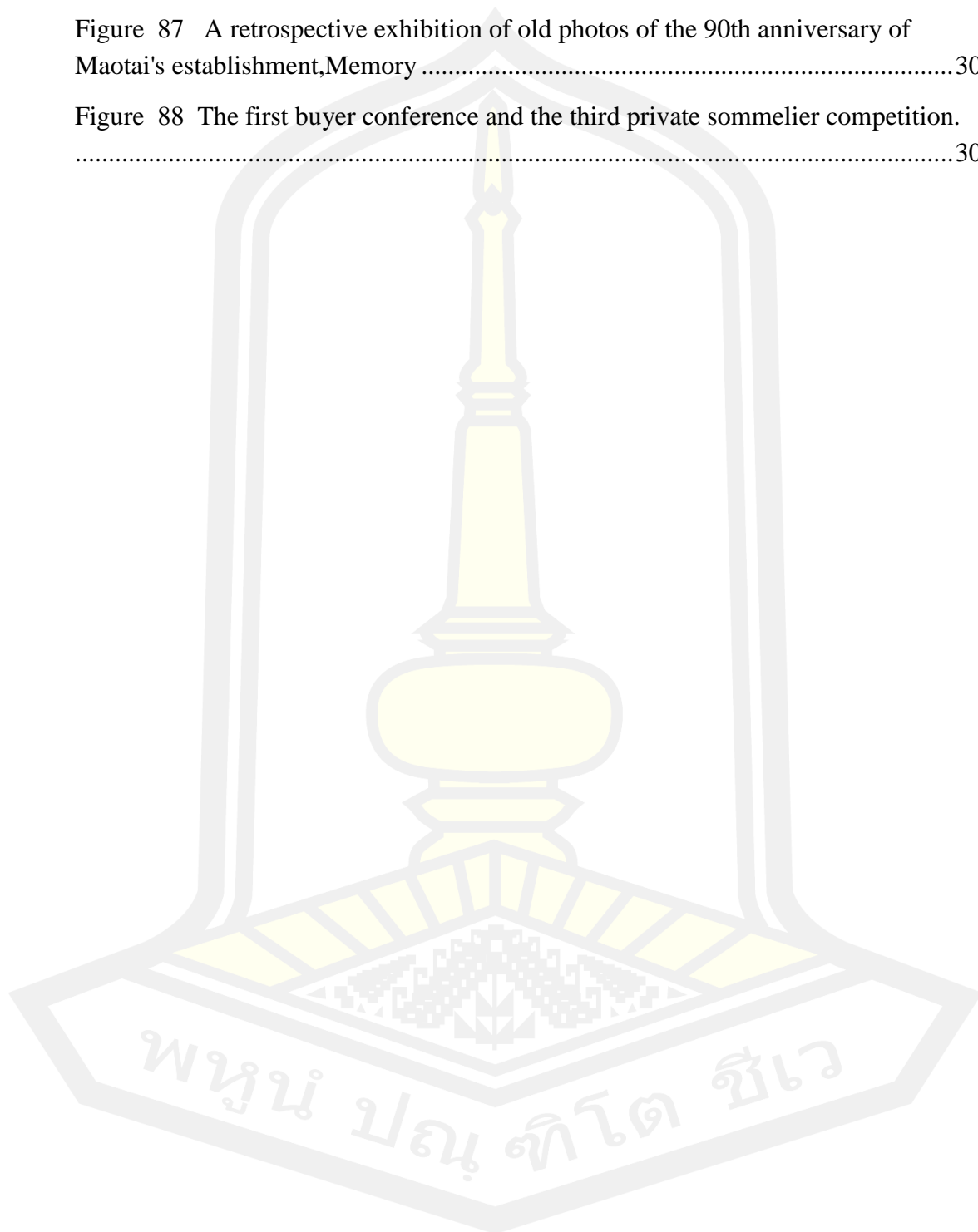
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Chapter 1

1. Background of Research

Moutai is a traditional Chinese liquor and one of the three largest distilled spirits in the world. From the production of liquor by salt merchants in Moutai Town more than two hundred years ago to the present, it symbolizes that Chinese culture has become an international famous liquor. The social life of Moutai represents a very complex social form and cultural distribution. With the development of China's society, economy and culture, Moutai has moved from local sales to the international market. In order to meet the needs of consumers at different levels, Moutai has developed a wealth of products, and the packaging design has become more refined according to product requirements. Nowadays in China, Moutai mostly appears in appreciation and collection, high-end official consumption and international exchange occasions, representing a kind of elegant culture.

Moutai is produced in Moutai Town, Renhuai City, Guizhou Province, China. Moutai Town is a natural village with a long history. It is located in the Chishui River Valley. It has a humid climate throughout the year, warm in winter and hot in summer, high-quality water sources, and fertile soil. It is very beneficial to the fermentation and maturation of brewing materials. These scarce assets make Moutai Town known for its ancient liquor culture as "China's First liquor Town". (Zhou&Long,2006,p.1-3) Since Guizhou did not produce salt at the end of the Qing Dynasty. (1840-1912), the use of salt was completely dependent on the importation of salt from other provinces. Moutai Town was designated as one of the four largest salt ports on the border of Guizhou. Many salt merchants from Shanxi Province gathered in Moutai Town, Become a famous commercial market town in Guizhou Province. The earliest Moutai came from the cellars of these salt merchants. In the unique geographical environment of Moutai Town, The brewing method of Fenjiu . (a kind of sorghum liquor) in Shanxi Province was adopted. The high-quality sorghum was used as the raw material, and the high-temperature koji was made from wheat. It is brewed by many times of fermentation, and many times of taking liquor and other strange craftsmanship. Due to the complexity of the craft, the price is six times that of other local spirits. Most salt merchants used it to entertain merchants. In this period, Moutai was a treasure and gift at the banquet of

wealthy merchants, and it was also a luxury that ordinary people could not afford . (Hu,2011,p.33-36)

Since the end of the Qing dynasty . (1840-1912), Moutai Town has attracted many merchants due to salt, medicinal materials, and wood. The development of commerce has rapidly increased the population of Moutai Town and formed a broad consumer market. (Zhou&Long,2006,p.19)

In 1951,the three “Shaofang” . (brewing workshops) in Moutai Town merged into the present Moutai Distillery, making Moutai Town an industrial town. With the prosperity of the liquor industry, more and more investors Gathered with industrial workers to live in a small town. At the same time, the gathering of liquor industry led to the rise of tourism. From 1993 to 1997, Moutai Group invested in the construction of the largest liquor culture museum in the world. More and more people came to Moutai Town to learn about Moutai and Chineseliquor culture. So as to promote the economic development of Moutai Town.

The foundation of a brand is solid because it has a relatively stable consumer group, that is, admirers, who agree with Moutai's values and promote Moutai culture. This consumer group in Moutai has a large age span. There are young people in their 20s, but they do not account for a high proportion. There are also elderly people in their 70s, including international friends from different countries . (Wang,2017,p.209)

Currently, Moutai is not only a liquor for tasting and drinking, but also a liquid gold, collection and investment object. The symbolic value of Moutai exceeds the use value of its commodities. This symbolic meaning brings about a unique phenomenon: the utility of brand consumption is far greater than the actual material consumption, which is a characteristic of luxury consumption. As a famous liquor, Moutai has not only its use value. But also its investment value and cultural value. The embodiment of this value is collection. There are many collectors of Moutai, including experts and scholars who study Moutai. They love Moutai and Moutai culture and have a rich cultural foundation. (Wang,2017,p.182)

Moutai Town is truly known to the outside world, originating from the dredging of the Chishui River channel in 1745. In the Jiaqing period of the Qing Dynasty (1796-1820), the liquor industry in Moutai Town developed rapidly. According to records, there were no less than 20 "shaofang" . (Brewing workshops) at that time, but the scale

of the Brewing workshops was generally small, generally in front of the shop and the back of the shop. Plant layout. During the Tongzhi period of the Qing Dynasty (1862-1875), the Brewing workshops in Moutai Town were rebuilt after the war, and three larger Brewing workshops appeared successively: Chengyi shaofang, Ronghe Shaofang, and Hengxing shaofang. These three Brewing workshops are now an important part of Moutai Distillery. (Wang,2017,p.57)

Before modern period, the circulation of consumer goods in China depended on canals, which made it uneconomical to transport liquor due to high transportation costs. In the mid-Qing Dynasty (1728-1820), local demand maintained the operation of Moutai liquor. Some of the liquor produced by "Chengyi shaofang" was sent to Guiyang by people for their boss to enjoy and give away. The other one, "Ronghe shaofang", was also mainly sold locally. Since the price of Moutai produced by the two brewing workshops was six times that of the ordinary sorghum liquor in Moutai, the consumer group of Moutai at that time was the local rich. By the end of the Qing Dynasty . (1840-1912), Moutai began to be exported in various ways and became the first liquor in Guizhou. (Hu,2011,p.40)

In 1915, the products of "Chengyi Shaofang" and "Ronghe Shaofang" has participated in the Panama World Exposition in the name of "Chinese Kweichow Moutai" and won the gold medal, which expanded Moutai's popularity and consumer market, and the two brewing workshops began to pay attention to Product packaging, but at this time Moutai is still produced on a small scale in simple workshops. The vast majority of Chinese people in China still don't know about Moutai. The fundamental reason is that Guizhou's local economy was poor at the beginning of the Republic of China, the luxury goods market could not be expanded, and the transportation The level is backward. (Hu,2011,p.45)

Until 1930, the war caused the national industrial and commercial enterprises to relocate to southwestern China, and the population of Guiyang increased sharply. Although these newly arrived people were refugees, most of them had appreciative power and capital, and played a decisive role in the consumer goods market. They made Moutai The consumption structure of wine has changed, which has brought Moutai a market opportunity for commoditization . (Hu,2011, p.45)

In 1935, the army led by Mao Zedong . (the first chairman of the People's Republic of China) passed through the town of Moutai. Because Moutai was able to drive fatigue, cure illnesses, and solve the problems of soldiers' lack of medical treatment and medicine at that time, it played an important role in the founding of New China. Therefore, Moutai was selected as the main liquor for the first banquet of the founding of the People's Republic of China on October 1, 1949. (Zhou&Long,2006,p.41-49)

Zhou Enlai . (the first prime minister of the People's Republic of China) , he loved Moutai very much. He recommended Moutai to friends all over the world on various diplomatic occasions, making Moutai a bond of friendship and a pivotal role in the diplomatic arena. "Moutai has witnessed almost all major historical events in modern China, from the founding banquet in 1949 to the Geneva International Conference in 1954, the US President Nixon's visit to China in 1972 and the establishment of diplomatic relations between China and Japan. They all used special Moutai. (Huang,2017,p.33-46)

In 1941, another "Hengxing shaofang" with an important historical position came out. It was the most powerful and advanced-thinking workshop in Moutai before the founding of the People's Republic of China. At that time, it used portable wine cans and designed unique packaging patterns. , And registered a trademark, continued to advertise and promote sales, the product was once sold in Hong Kong, and achieved good results. In 1951, the three brewing workshops were reorganized as state-owned and merged into the Renhuai Moutai Distillery . (referred to as "Moutai Distillery") of the Guizhou Provincial Monopoly Business Administration. In September of the same year, Moutai was rated as the National Famous liquor at the first national liquor appraisal, ranking first among the eight famous wines in the country of China . (Zhang et al.,2021,p.95-108)

With the protection of priority raw materials and funds, the output of Moutai has been greatly increased, but it is unsalable. With the political changed, the market consumption situation has undergone tremendous changes: the purchasing power of the people is low, and after the big bourgeoisie is eliminated, the consumption of luxury goods will also be eliminated. Due to the lack of understanding of the luxury goods market, Moutai's sales channels are unavailable. Therefore, despite the high price of

Moutai during this period, it can be purchased at any time in the market . (Hu,2011,p.69-70)

From 1960 to 1977, China's planned economy era. During this period, Moutai's customers were superiors and foreign trade. These two customers also created a huge social capital for Moutai Distillery. (Teng,H.2011.pp.205) After the establishment of the Moutai factory in 1951, Moutai's foreign trade was in Hong Kong, Macau and Southeast Asia. The Chinese were concentrated in this area, so it soon became the main destination of Moutai export to global countries. (Wang,2017,p.129)

Due to its special political and economic attributes, Moutai is highly controlled by the national plan. The decision-making power of the Moutai factory is mainly reflected in how to complete the national order tasks according to the sales channels prescribed by the state, and lacks operational autonomy. In addition to the production of liquor for domestic sales and export, it also mainly produces special liquor for important diplomatic banquets. For example, in the early 1970s, Japanese Prime Minister Kakuei Tanaka visited China and US President Nixon used special liquor for his visit to China. (Hu,2011, p.107-109)

Moutai at that time was not only a ceremonial symbol, but also a political gift. The superiors implement strict management similar to the supervision system for the production of special liquor. This system was the soul of special privileges and luxury production. Although on the one hand, Moutai Distillery has paid the price of losses for 16 years, but on the other On the other hand, it protects the high quality of Moutai. Most domestic products have entered special supply channels, the number of supply plans to enter the domestic market is small, making it difficult to buy Moutai in the market. (Hu,2011, p.77)

From 1978 to 1999, China entered a period of reform and opening up. Moutai gained operational autonomy. In the past, Moutai was rare in the market, began to be available in many shops. In 1987, Moutai sales even experienced a boom. However, in 1989, the state included Moutai as one of the commodities controlled by social groups in the relevant policies of governance and rectification, and strictly controlled the purchase of Moutai by administrative institutions and factories and mining enterprises. In July of the same year, the relevant state departments issued a document stipulating that state banquets are not allowed to go to state-level wines and other clean government

measures. These tightening policies for governance and rectification have brought a significant lag effect to the Moutai Distillery. Moutai that was in short supply during the festivals in previous years was sold this year. The situation is very serious when it has fallen to the bottom. (Wang,2017,p.10)

In 1997, Moutai Distillery finally completed its transition to marketization. It lost the government funding it had enjoyed for many years and entered the market as an independent legal person. However, the Asian financial crisis broke out, the country entered a period of low macroeconomic regulation, and the economy went down in an all-round way; the restructuring of state-owned enterprises led to an increase in laid-off workers and a decline in consumption levels. The impact of many factors led to a sharp drop in the price of the entire liquor market. The difficult period is also the best period to establish a new image. Moutai began to carry out all-round cultural packaging. (Wang,2017,p.11-12)

The 21st century is the era of luxury goods in China. The luxury trend has brought continuous price inflation to Moutai. In 2011 and 2012, the peak of “Feitian Moutai” reached more than 2,300 yuan a bottle, and a bottle is hard to find. The price of luxury goods is supported by symbolic capital. The symbolic capital of Moutai is the goodwill value marked by "national liquor" and the awards of the Panama Exposition in 1915 . (Hu,2011,p.298-301)At present, Moutai Distillery has developed a total of 94 overseas distributors around the world, with products distributed in five continents and important duty-free ports in the world. (Retrieved from <https://v.qq.com/x/page/n0513mpqwqgk.html>) In November 2015, the Mayor of San Francisco announced that November 12 each year will be designated as San Francisco’s "Moutai Day".

Moutai Town, located in the Chishui River Valley, has a special climate, fertile soil and high-quality water sources, making it the only production place of Moutai. It can be said that if you leave Moutai Town and lose the unique production environment here, the liquor brewed with the same production materials and technology will be much worse than Moutai in terms of aroma and taste. Because the production environment of Moutai Town plays a decisive role in the production and increase of microbial aroma components in liquor. (Huang,2017,p.47-49)

The type of liquor brewed and drunk from Moutai from the town has become the representative of today's China. It is inseparable from the cultural identity of Moutai culture by generations of Moutai people. The traditional craftsmanship of Moutai brewing is both complicated and unique. For thousands of years, it has been passed down only by word of mouth or movement teaching, and the brewing technology has been kept secret. This makes the Moutai Distillery have a prominent phenomenon: there are many employees who have inherited their father's business, and many families have lived in Moutai Town for generations and worked in the Moutai Distillery. The Moutai people used to call this phenomenon "Mou Erdai". (The second generation of Moutai people) and "Mou Sandai" . (The third generation of Moutai people) This phenomenon is not a certain rule, nor is it inbreeding, but out of the inheritance and adherence to the craft and culture of Moutai. Employees' cultural identity with Moutai culture. (Wang,2017,p.147)

Moutai belongs to distilled liquor. According to records, the distillation technique first began in the Yuan Dynasty. (1271-1368), but from the Yuan Dynasty to the mid of Qing dynasty, there were not many people drinking distilled liquor in China. It was not until after Kangxi in the Qing dynasty (1661—1722) that distilled liquor was accepted by more people under the influence of economic factors. However, at that time, people who drank alcohol did not pursue brand. It was not until the Republic of China that the Panama World Expo was awarded, and Kweichow Moutai gradually became known and became the first liquor in Guizhou. "Diplomatic etiquette, no liquor, no Moutai" also began in this period. It can be said that the dredging of the Chishui River channel in 1745 gave Moutai an opportunity for commoditization , transporting Moutai from a small town to a wider market outside. From the evolution of Moutai's products and packaging, we can also see the commoditization of Moutai. (Hu,2011,p.22)

In the role of researcher, I had reviewed literature about "Moutai in Guizhou Province. other researchers have conducted research and analysis economic perspective, and the second is the research on Moutai from the biological perspective. There are not many studies from the perspective of applied art. mainly using brand visual imageology.

For example "Twenty-Four Filial Piety" Illustrations in the Packaging of Moutai Filial Piety Liquor", the author carried out the design of twenty-four filial piety illustrations to gain an in-depth understanding of the "Twenty-Four Filial Piety" image

form of tomb inscriptions in the Qing Dynasty in Sichuan. The form is organically combined, and its aesthetic ideas, auspicious meaning and modeling methods are integrated into the illustration design, and these traditional elements are understood and refined to present unique and novel illustration works, which are applied to the packaging of Moutai filial piety liquor to form a new vision Language packaging illustrations conform to the current design market trends and development needs. (Retrieved from <https://kns.cnki.net/>)

“The shallow of Moutai liquor packaging design during the period of the republic of China” the author from the changes of Moutai liquor packaging container, packaging containers, the influence of Moutai liquor packaging design, poster design evolution, research suggests that during the period of the republic of China Moutai producers to improve the packing container and label design, although Moutai liquor packaging design has saved the liquor, but there are also unfavorable to beautify and propaganda, etc. With the popularity of Moutai, the packaging design of Moutai has been imitated and copied by some bad manufacturers. (Retrieved from <https://kns.cnki.net/>)

"On the Artistic Aesthetic of the Packaging of Kweichow Moutai in the Collected Edition of Chinese Paintings" and "Analysis of the Packaging Characteristics of Kweichow Moutai in the Collected Edition of Chinese Paintings", the author analyzed Kweichow Moutai in the Collected Edition of Chinese Paintings from three aspects: the beauty of form, the beauty of connotation and the beauty of conception. As a cultural collection liquor, this liquor has national characteristics in packaging design, reflecting the distinctive characteristics of traditional Chinese culture; Focus on brand positioning, reflect the integration of brand culture and national wine brand; Pay attention to consumer psychology, the characteristics of the organic combination of eyeball effect and rational stimulation.

The author believes that the use of fine Chinese painting works of famous Chinese painters as decorative patterns, so that the packaging of Moutai liquor reflects the unique artistic beauty of Chinese painting, so that the Moutai liquor has become a favorite object of appreciation and collection. At the same time, the packaging of Kweichow Moutai, the collectable edition of Chinese painting masters, provides a useful reference for the packaging design of high-end brands. (Retrieved from <https://kns.cnki.net/>)

"Kweichow Moutai Group liquor Culture Tourism Development Research" This research reviews the development history, wine culture, red culture of Moutai, summarizes the development status of Moutai cultural tourism and the current research progress on Moutai cultural tourism. While affirming the current achievements of Moutai cultural tourism, it also analyzes the current situation of Moutai cultural tourism and puts forward the existing problems.

Targetedly from three major aspects of strengthening the regional image, cultivating core consumer groups, enriching tourism products, and highlighting the cultural theme of Moutai, as well as creating the concept of production areas, cultivating core consumer groups, strengthening publicity, changing people's consumption concepts, and in-depth exploration of Moutai salt transportation Culture, can be led by the government to jointly develop poetry and wine culture with Suiyang County, develop more tourism products and routes in combination with other tourist attractions in the "Golden Triangle of Chinese Liquor" area, develop tourism road resources in the Chishui River Valley, visit the raw material planting base, and open Ten specific aspects such as more visitable areas, development of Moutai experience series activities, development of Moutai wineries and theme hotels have put forward relevant suggestions.

Among them, the innovative winery visit experience model provides relevant suggestions for Moutai winery tour tourism, provides a reference for the Moutai Group to better develop wine culture tourism resources, and also provides other wine industry enterprises for the development of related wine culture tourism projects. reference. (Retrieved from <https://kns.cnki.net/>)

"Research on Moutai Town Liquor Culture and Tourism Development" mentioned that wine culture tourism is a new trend in today's world tourism. Compared with wine tourism at home and abroad, which is like fire and tea, liquor culture tourism, as an important component of Chinese traditional culture, is still in its infancy. The author mainly develops tourism development ideas for Moutai Town, a famous liquor town. The purpose is to use the brand effect of Moutai to try to transplant the liquor culture to Moutai Town, create a new tourist destination, increase the added value of the liquor industry in Moutai Town, and realize the brand. Creative development.

This article mainly starts from the basic situation of Moutai Town, trying to find the positioning of the liquor culture of Moutai Town, find the tourist materials of the liquor culture in it, analyze the value and taste of these tourist resources, and consider it in combination with regional and historical factors. Finally, the strategy for the development of liquor culture tourism in Moutai Town is proposed.

According to the research, this article believes that Moutai Town's liquor culture tourism materials mainly include the following aspects: First, Moutai has a long history of winemaking and can be regarded as a classic demonstration of liquor culture; Second, Moutai has great influence, witnesses the legend, and is extremely "story": The third is the beauty and mystery of Moutai Town, which can fully display the regional scenery; the fourth is the national character of the liquor culture of Moutai Town, which interprets the scene of "entertaining the gods and people"; the fifth is that the reconstructed liquor culture landscape of Moutai is a mature tourism resource .

In view of these tourist materials, this article thinks that the following tourist product designs can be made: one is the Moutai Town Liquor Culture Museum; the second is the factory tour; the third is the "wine·poem" Moutai art experience; the fourth is the "Meijiuhe" Resort; the fifth is a day trip to the ecological wine city; the sixth is the Moutai Town Liquor Culture Festival.

At the same time, this paper conducted SWOT analysis on liquor culture tourism in Moutai town, and concluded that there are unprecedented conditions and opportunities for the development of tourism in Moutai town. There are many supporting factors for the development of tourism, but at the same time, there are also large unfavorable factors and risks. , of course, from the strengths, weaknesses, opportunities and challenges, positive effect is greater than negative effect, in Moutai wine culture tourism more likely to succeed, but have to deal with the disadvantages and challenges of related questions, and even in the long run, pay attention to deal with the problem of "excessive consumption", the development and protection, as well as the benefit of the people's livelihood problem, from a fundamental shift Concept, build a tourism brand. (Retrieved from <https://kns.cnki.net/>)

Wang Zhongqiu, management expert and author of "How Moutai Is Made", introduced the century-old history of Moutai, its unique self-entertainment and craftsmanship, the quality of Moutai, and the marketing of Moutai. He believes these

are the reasons why Moutai is made An important factor that can become a representative of the country, and starting from the law of corporate development, explore the future development prospects of Moutai . (Wang,2017)

In addition, Zhang Xiaojun, Ma Yue, and Xiong Yuejia focused on the historical stage of Moutai's common growth with New China in "This is Moutai", interpreting how to promote the progress of commercial civilization in the development of Moutai Group from a third perspective, and discussing the future path of Moutai . The author believes that from local Shochu to becoming a "national name card", looking at the history of Moutai Group's corporate history, the development of Moutai originated from China's super-large market. New China's institutional construction and market capacity provided strong support for Moutai. The book also defines what Moutai is from the population structure of the Moutai Group, combs the growth history of the Moutai Group from the perspective of corporate history, and uses a slicing method to study how Moutai succeeded while discussing the value of the commercial civilization built by Moutai . (Zhang et al.,2021)

Hu Teng, the author of "Why is Moutai So Good", this book starts from the origin of Chinese liquor and Moutai, the fate of Moutai and the party state, the development of Moutai after liberation, the management system of Moutai distillery, the attribute and value analysis of Moutai, these five The main dimensions are to comprehensively analyze Moutai, as well as more detailed economics and accounting analysis, as well as thinking about this consumption and luxury culture. (Hu,2011)

Zhao Chen, a collector of Chinese liquor, combined the history of changes in Moutai packaging and trademarks in "Moutai Collection", analyzing Moutai from the perspective of collection and investment. The author believes that the cultural value and economic value of liquor will return value to collectors and investors along with the wine body. liquor gives people different attributes in different periods and in different environments, so the process of collecting liquor is a process of cultural enjoyment. (Zhao,2011)The collection of Chinese liquor develops closely with the development of culture. "Zhao Chen said Tibetan Liquor-Moutai" explains the history, evolution, and changes of Moutai from the collection of every bottle of old liquor.The author believes that old liquor is a history book. Let us Can cross time and space and see the history of

Moutai. And mentioned the anti-counterfeiting awareness and the concept of fidelity. (Zhao,2018)

In summary, the current research on Moutai in the academic circle mainly studies the development history of Moutai Group and the market value of Moutai from the perspective of management economics, and investigates the regional profile and development of Moutai Town, Renhuai City from the perspective of tourism management. Background and current situation of wine culture tourism, analyze and study the development potential of wine culture in Moutai Town and the foothold of wine culture tourism, and introduce the history of Moutai through the evolution of Moutai packaging from the perspective of Moutai wine collection. However, I haven't seen Moutai as an individual with "historical life", from the evolution of Moutai's product packaging to study the construction of Moutai's cultural identity and the commercialization process in the context of drinking culture.

Therefore, the above doubts have caused some academic research problems. 1) What is history and development of Moutai Town? Especially in dimension on relation with drinking culture such as when did the brewing workshop begin? 2) What is the influence of Moutai on the social and cultural development of Moutai Town? During each period of Moutai's historical development, what was the drinking culture of Moutai Town and its surrounding areas? What role does Moutai play in Moutai Town, and how does it give meaning to social relationships? 3) In the process of the commoditization of Moutai, how did the value of Moutai be explored and promoted, and how did it gradually radiate to other regions for sale and be accepted by people? In the process of commoditization, Moutai What kind of improvements have been made to the packaging of the image, and how did it eventually spread across the country to become a famous liquor in Guizhou, and then to the international market to become a representative of China? 4) In the process of self-identity construction and development of Moutai Town, what did the local government and Moutai Group do to highlight the characteristics of Moutai Town, improve the status of Moutai Town, and make Moutai Town a research center and regional symbol of Chinese wine culture.

The above questions are related to our academic thesis and doubts in the academic circle. These doubts still exist in the academic circle, so we need to discover them through the process of research.

Therefore, as a researcher, I used purely qualitative research methods to study these issues, and to study the self-identity construction of Moutai Town through interviews, investigations and observations. The population structure inside and outside Moutai Town is sorted out. At the end of Qing Dynasty and the beginning of Ming Dynasty, Moutai Town was a famous old commercial town in Guizhou. According to records in the 26th year of the Republic of China . (1937), there were 372 small merchants in Moutai Town at that time. (Shanrong,Z.Xianxu,L.2006.pp.19) The internal population of Moutai Town is local production residents, employees of the Moutai Distillery, and local government personnel, and the external population is consumers, Moutai collectors, research experts and scholars, and businessmen who invest in and build wineries from outside.

The high profits after the commoditization of Moutai triggered a full-scale imitation of Moutai by other brands in the liquor market. Countless foreign merchants injected capital into Moutai Town to share the value of the resources protected by the place of origin. There are nearly 2,000 wineries in Moutai Town. Moutai town liquor and Moutai liquor produced a dislocation of regional brands and product brands. (Wang,2017,p.226-230) In addition, there are many ways to manufacture and sell fake Moutai in the counterfeit and shoddy market, which cannot be quantitatively described. They are sold in non-traditional circulation markets such as the Internet and MLM markets, and their prices exceed imitation emerging brands. (Hu,2011,p.303)

In 1745, the dredging of the Chishui River channel gave Moutai an opportunity for commoditization . Salt merchants entered Moutai Town and introduced the production methods of Shanxi Fenjiu. In Moutai Town, they brewed Moutai which was different from the local traditional sorghum liquor. Researchers enter the Moutai Museum, collect and sort out the product packaging of Moutai at each historical node, and study the changes in the product packaging of Moutai under different social forms and cultural backgrounds, affected by the political environment, policy factors, and macroeconomics . From this, we can see in what way Moutai gives value to social relations.

Therefore, I used the concept of "the social life of things" to support my argument. This concept requires us to look at commodities from a cultural perspective. Economic exchange creates the value of commodities. Value is reflected in the exchanged

commodities. Commodities have social life like people. We need to understand how value is affected in a new way. Externalization and pursuit. As Arjun Appadurai . (1988-1-29) described in "The Social Life of Things", The meaning that people attribute to things necessarily derives from human transactions and motivations, particularly from how those things are used and circulated. (Arjun,1988)

Another concept that supports my argument is "commoditization." Commoditization refers to things that did not originally belong to the circulation of buying and selling and the exchange of money through currency. Under the conditions of the market economy, they have been transformed or mutated into transactions and currency equivalent exchanges. (Retrieved from <https://baike.so.com/doc/1767039-1868673.html>)

As Arjun Appadurai . (1988-1-29) described in "The Social Life of Things",From a cultural perspective, the production of commodity is also a cultural and cognitive process. Commodities must be not only produced materially as things, but also culturally marked as being a certain kind of thing Out of the total range of things available in a society, only some of them are considered appropriate for marking as commodities. Moreover, the same thing may be treated as a commodity at one time and not at another. And finally, the same thing may,at the same time,be seen as a commodity by one person and as something else by another. Such shifts and differences in whether and when a thing is a commodity reveal a moral economy that stands behind the objective economy of visible transactions. (Arjun,1988)

Researchers look through the literature. At present, no one in the academic circle has applied the two concepts of "the social life of things" and "commoditization " to the research of Moutai.

Through the two concepts of "social life of things" and "commoditization", we can more clearly see the development history of Moutai Town from the three perspectives of local, national, and globalization. Understanding the uniqueness of Moutai Town has enabled it to become a research center of Chinese wine culture from a remote small town. And from the social life of Moutai, we can also see the role that Moutai played in Moutai Town in various periods and its influence on the society and culture of Moutai Town. The development history of Moutai is also a history of the commoditization of Moutai. From the development of Moutai's commoditization , we can see what Moutai

Town has done for the construction of cultural identity, and the regional brands and product brands that have been imitated by Moutai in the market. The dislocation and the problem of true and false Moutai.

At present, no one in the academic circle has used the two concepts of "social life of things" and "commoditization " to study Moutai. These two concepts belong to a relatively new field. This work will fill the gap in this regard. So we can create some new benefits and knowledge for our research.

As an interdisciplinary research, this work should involve aesthetics, anthropology and sociology. Compared with a single discipline, it will add value, because research based on this research concept is still in its infancy. Systematic and comprehensive research can enable the results of this research to fill the gaps in this particular academic field.

From the perspective of anthropology and sociology, this research further analyzes the value of Moutai culture and helps people thoroughly understand the significance of Moutai culture in the development of Chinese liquor culture. It enrich the information for future research in this field.

In addition, Moutai Town has developed from a remote town into a modern tourist attraction and has become China's No. 1 liquor town. This research can become the same research model for studying other situations in the world. Secondly, the results of this research help the local government of Guizhou Province to formulate policies for the development of Moutai. Finally, the results of this research benefit Moutai's investment value, the development of the liquor industry, the operation of enterprises, the interaction between politics and business after the founding of the People's Republic of China, and the trend of luxury consumption.

2. Purposes of Research

2.1 To study the historical and development of Moutai town in the dimensions of local, nation state and globalization.

2.2 To study Moutai, local rice whiskey in the dimension of Cultural Identity of Moutai people.

2.3 To study Moutai, local rice whiskey of Moutai town in the process of commoditization , levels of province, nation state and global.

2.4 To study Moutai, in the dimension of self construction of identity of Moutai town to be land of the best local rice whiskey of Guizho and China.

2.5 To study research unit of analysis case of “Water Festival Ceremony”.

3. Research question

3.1 What is the historical development of Moutai Town?

3.2 What is the influence of Moutai . (rice whiskey) in the social-cultural development process of Moutai Town?

3.3 What is the situation of Moutai . (rice whiskey) in the commoditization process?

3.4 What is the process of self-identity construction in Moutai Town?

3.5 From the “Water Festival Ceremony”, how can we analyze self-identity construction by Moutai?

4. Definition of Terms

4.1 Moutai In this research mean

4.1.1 Product of local liquor, consist of process of liquor procedure and packaging product including the advertises in dimension of commoditization since the past till currently.

4.1.2 Society process relate with product of Moutai from 4.1.1. in the context of Local, nation state and global or international.

4.2 Moutai Town

In this research mean the Town where is locate of Moutai local liquor place. Which name is “Moutai town” in Guizhou province, China.

4.3 Local Rice Whiskey

Moutai is one of the three distilled spirits with the name of Scotch whisky and Cognac Blanc, which are all spirits. And spirits is a high concentration of spirits, according to the alcohol, whiskey can be divided into 40-60 degrees and other different alcohol, Maotai between 33~55 degrees, so this article in order to better understand Maotai, the use of whiskey to do the metaphor.

4.4 Moutai people

In this research mean 'Moutai people' refer to the original residents and local merchants of Moutai town, as well as the investors and industrial workers who gathered to live in the town with the prosperity of brewing industry after the establishment of Moutai winery in 1951.

4.4 Shaofang

In this research mean the place where Moutai is brewed and produced. Before the establishment of the Moutai distillery in 1951, the place where the liquor was brewed in the town was always known as "Shaofang".

4.5 Cultural Identity

The cultural identity in this study is the identity of Moutai culture by the people of Moutai Town in Guizhou Province. At the same time, it is related to Moutai Town.

4.6 The social life of thing

The concept of "The social life of thing" was proposed by Ariun Appadurial in his book "The Social Life of Things". The author proposed to treat commodities from the perspective of culture, and the core content is to treat "things".

4.7 Commoditization

The commoditization in this research is the process of commercial activity related to Moutai liquor since the past till currently and all of social context, local-nation state and global.

4.8 Drinking Culture

In this research mean the culture by whiskey drinking. So drinking culture refers to a set of traditional and social behaviors surrounding the consumption of alcoholic beverages in Moutai Town and its surrounding radiated areas as a recreational drug and social lubricant. Alcohol and its effects have been present in society throughout history.

5. Scope of Research

5.1 Field of Research

5.1.1 Main place of research

Moutai Town, Renhuai City, Guizhou Province, China

5.1.2 Sub places of research

5.1.2.1 Guiyang City, Guizhou Province, China

Guiyang City is the capital of Guizhou Province.

5.1.2.2 Chongqing

During the late Qing Dynasty and early Ming Dynasty (1840-1912), Chongqing was the largest traditional sales market outside Moutai Province.

5.2 Timing Scope

5.2.1 Research study periods

1) 1745-1941, Moutai in this period was mainly produced in the salt merchants' brewing workshops.

2) 1951-1977, From the establishment of Moutai Distillery to the era of planned economy in New China, Moutai's consumer market and economic attributes have changed.

3) 1978-1999, China entered a period of reform and opening up. Moutai gained operational autonomy.

4) 21st century. China's luxury era

5.2.2 Field working years : 2021-2022

5.3 Research unit of analysis

“Water Festival Ceremony”, Thence water festival ceremony is Chinese traditional culture has always attached great importance to sacrifices one of the important activities in Moutai town. The “Water Festival Ceremony” has a large scale and a large number of participants, which has profound cultural and artistic value. The time and space of “Water Festival Ceremony” is the best condition for contact with Moutai town, and it provides the most favorable opportunity to study the self-identity construction of Moutai town. So “Water Festival Ceremony” is the result of joint efforts and cooperation between Moutai Group and government departments. It allows people to be actively involved. It can also better spread Moutai culture.

6. Research Methodology

This research used “Qualitative research methodology”. Structure of methodology is given as follows:

6.1 Research Populations

6.1.1 Locals in Moutai Town

1) Local residents of Moutai Town

This is an important folk force that witnesses, participates in and inherits the development of Moutai culture. They experienced everything about Moutai firsthand. By 2019, the population of the town had reach 106,631.

2) Employees of Moutai Distillery.

The employees of the Moutai Distillery have played a vital role in the production of Moutai. Most of the employees have inherited their father's work, and their ancestors have worked for the Moutai Distillery for generations to pass on the Moutai culture.

3) local businessman

With the development of tourism in Moutai Town, some locals are good at seizing business opportunities and actively opening restaurants, Moutai specialty shops, hotels, etc., not only serving tourists, but also increasing income.

6.1.2 External personnel:

1) Consumers

Moutai has a relatively stable consumer group who agrees with Moutai values and promotes Moutai culture. This group is divided into several levels according to the degree of loyalty to Moutai.

2) Researchers

They are the main force in the study of Moutai culture and in-depth exploration of the essence of Moutai culture. They can be teachers, researchers, retirees, etc. They searched the literature from a unique perspective, recorded relevant information, and displayed and promoted Moutai culture.

3) Collectors

Moutai has a high collection value. According to the factory time of Moutai, the longer the time, the higher the collection value. There are many collectors of Moutai, and the styles of collecting Moutai are very different.

4) Merchant

The high profits after the commoditization of Moutai has triggered the full imitation of Moutai by other brands in the liquor market. Countless foreign merchants have injected capital into Moutai Town. Now there are nearly 2,000 wineries in Moutai Town, forming a regional brand of Moutai liquor.

5) Government personnel

Government personnel came here to conduct field investigations and make suggestions for local development.

6.2 Instrumentation for data collection

Camera, notebook, video camera, pen, computer etc.

6.3 Data Collection

To collect data by literature reviews. The documentary data from research articles, magazines, and documents from local government, etc.

6.3.1 Fieldwork

1) Interview : Formal interview, Informal interview, focus group interview, In-depth interview, and general interview.

2) Observation : General observation, and participatory observation.

6.3.2 Documentary data collection

To collect data by review literatures. The documentary data from research, magazine, documentary from local government etc.

6.4 Data Analysis

Qualitative research methodology. The two main concepts used in my research: The social life of things and commoditization are used to analyze the relationship between Moutai and the society of Moutai Town. At the same time, the commercial development of Moutai under the background of liquor culture is analyzed.

6.5 Research presentation

6.5.1 Thesis: Descriptive Analysis and Pictures. (Full paper)

6.5.2 Research article: Publishing in international journal level of "scopus".

7. Literature Review

The researchers collected a series of documents on "Moutai in Guizhou Province, China: The Social Life of Local Rice Whiskey and Commoditization in the Context of Drinking Culture.", and conducted research and analysis.

7.1 Literature Review on research text

Studies on MOUTAI

Moutai has always been the object of research by scholars, who have conducted a lot of research on Moutai: most of the research is carried out from the economic perspective, and the second is the research on Moutai from the biological perspective.

There are not many studies from the perspective of applied art, mainly using brand visual imageology.

In "Research on the Application of "Twenty-Four Filial Piety" Illustrations in the Packaging of Moutai Filial Piety Liquor", the author carried out the design of twenty-four filial piety illustrations to gain an in-depth understanding of the "Twenty-Four Filial Piety" image form of tomb inscriptions in the Qing Dynasty in Sichuan. The form is organically combined, and its aesthetic ideas, auspicious meaning and modeling methods are integrated into the illustration design, and these traditional elements are understood and refined to present unique and novel illustration works, which are applied to the packaging of Moutai filial piety liquor to form a new vision Language packaging illustrations conform to the current design market trends and development needs. (Retrieved from <https://kns.cnki.net/>)

"The shallow of Moutai liquor packaging design during the period of the republic of China" the author from the changes of Moutai liquor packaging container, packaging containers, the influence of Moutai liquor packaging design, poster design evolution, research suggests that during the period of the republic of China Moutai producers to improve the packing container and label design, although Moutai liquor packaging design has saved the liquor, but there are also unfavorable to beautify and propaganda, etc. With the popularity of Moutai, the packaging design of Moutai has been imitated and copied by some bad manufacturers. (Retrieved from <https://kns.cnki.net/>)

"On the Artistic Aesthetic of the Packaging of Kweichow Moutai in the Collected Edition of Chinese Paintings" and "Analysis of the Packaging Characteristics of Kweichow Moutai in the Collected Edition of Chinese Paintings", the author analyzed Kweichow Moutai in the Collected Edition of Chinese Paintings from three aspects: the beauty of form, the beauty of connotation and the beauty of conception. As a cultural collection liquor, this liquor has national characteristics in packaging design, reflecting the distinctive characteristics of traditional Chinese culture; Focus on brand positioning, reflect the integration of brand culture and national wine brand; Pay attention to consumer psychology, the characteristics of the organic combination of eyeball effect and rational stimulation.

The author believes that the use of fine Chinese painting works of famous Chinese painters as decorative patterns, so that the packaging of Moutai liquor reflects the

unique artistic beauty of Chinese painting, so that the Moutai liquor has become a favorite object of appreciation and collection. At the same time, the packaging of Kweichow Moutai, the collectable edition of Chinese painting masters, provides a useful reference for the packaging design of high-end brands. (Retrieved from <https://kns.cnki.net/>)

Management expert Wang Zhongqiu, author of "How Moutai Is Made", introduced the century-old history of Moutai, its unique self-entertainment and craftsmanship, the quality of Moutai, and the marketing of Moutai. He believes these are the reasons why Moutai is made An important factor that can become a representative of the country, and starting from the law of corporate development, explore the future development prospects of Moutai. (Wang,2017)

In addition, Zhang Xiaojun, Ma Yue, and Xiong Yuejia focused on the historical stage of Moutai's common growth with New China in "This is Moutai", interpreting how to promote the progress of commercial civilization in the development of Moutai Group from a third perspective, and discussing the future path of Moutai . The author believes that from local shochu to becoming a "national name card", looking at the history of Moutai Group's corporate history, the development of Moutai originated from China's super-large market. New China's institutional construction and market capacity provided strong support for Moutai. The book also defines what Moutai is from the population structure of the Moutai Group, combs the growth history of the Moutai Group from the perspective of corporate history, and uses a slicing method to study how Moutai succeeded while discussing the value of the commercial civilization built by Moutai. (Zhang et al.,2021)

Hu Teng, the author of "Why is Moutai So Good", this book starts from the origin of Chinese liquor and Moutai, the fate of Moutai and the party state, the development of Moutai after liberation, the management system of Moutai distillery, the attribute and value analysis of Moutai, these five The main dimensions are to comprehensively analyze Moutai, as well as more detailed economics and accounting analysis, as well as thinking about this consumption and luxury culture. (Hu,2011)

Zhao Chen, a collector of Chinese liquor, combined the history of changes in Moutai packaging and trademarks in "Moutai Collection", analyzing Moutai from the perspective of collection and investment. The author believes that the cultural value and

economic value of liquor will return value to collectors and investors along with the wine body. Wine gives people different attributes in different periods and in different environments, so the process of collecting liquor is a process of cultural enjoyment. The collection of Chinese liquor develops closely with the development of culture. "Zhao Chen said Tibetan Liquor-Moutai" explains the history, evolution, and changes of Moutai from the collection of every bottle of old liquor. The author believes that old liquor is a history book. Let us Can cross time and space and see the history of Moutai. And mentioned the anti-counterfeiting awareness and the concept of fidelity. (Zhao,2018)

To sum up, the current research on Moutai in the academic circle mainly studies the development history of Moutai Group and the market value of Moutai from the perspective of management economics, and introduces the history of Moutai through the evolution of Moutai packaging from the perspective of Moutai wine collection. However, I haven't seen Moutai as an individual with "historical life", studying the Construction of cultural identity and commoditization process of Moutai from the evolution of Moutai's product packaging.

"Kweichow Moutai Group liquor Culture Tourism Development Research" This research reviews the development history, wine culture, red culture of Moutai, summarizes the development status of Moutai cultural tourism and the current research progress on Moutai cultural tourism. While affirming the current achievements of Moutai cultural tourism, it also analyzes the current situation of Moutai cultural tourism and puts forward the existing problems.

Targeted from three major aspects of strengthening the regional image, cultivating core consumer groups, enriching tourism products, and highlighting the cultural theme of Moutai, as well as creating the concept of production areas, cultivating core consumer groups, strengthening publicity, changing people's consumption concepts, and in-depth exploration of Moutai salt transportation Culture, can be led by the government to jointly develop poetry and wine culture with Suiyang County, develop more tourism products and routes in combination with other tourist attractions in the "Golden Triangle of Chinese Liquor" area, develop tourism road resources in the Chishui River Valley, visit the raw material planting base, and open Ten specific aspects such as more visitable areas, development of Moutai experience series activities,

development of Moutai wineries and theme hotels have put forward relevant suggestions.

Among them, the innovative winery visit experience model provides relevant suggestions for Moutai winery tour tourism, provides a reference for the Moutai Group to better develop wine culture tourism resources, and also provides other wine industry enterprises for the development of related wine culture tourism projects. reference. (Retrieved from <https://kns.cnki.net/>)

"Research on Moutai Town Liquor Culture and Tourism Development" mentioned that wine culture tourism is a new trend in today's world tourism. Compared with wine tourism at home and abroad, which is like fire and tea, liquor culture tourism, as an important component of Chinese traditional culture, is still in its infancy. The author mainly develops tourism development ideas for Moutai Town, a famous liquor town. The purpose is to use the brand effect of Moutai to try to transplant the liquor culture to Moutai Town, create a new tourist destination, increase the added value of the liquor industry in Moutai Town, and realize the brand. Creative development.

This article mainly starts from the basic situation of Moutai Town, trying to find the positioning of the liquor culture of Moutai Town, find the tourist materials of the liquor culture in it, analyze the value and taste of these tourist resources, and consider it in combination with regional and historical factors. Finally, the strategy for the development of liquor culture tourism in Moutai Town is proposed.

According to research, this article believes that Moutai Town's liquor culture tourism materials mainly include the following aspects: First, Moutai has a long history of winemaking and can be regarded as a classic demonstration of liquor culture; Second, Moutai has great influence, witnesses the legend, and is extremely "story": The third is the beauty and mystery of Moutai Town, which can fully display the regional scenery; the fourth is the national character of the liquor culture of Moutai Town, which interprets the scene of "entertaining the gods and people"; the fifth is that the reconstructed liquor culture landscape of Moutai is a mature tourism resource .

In view of these tourist materials, this article thinks that the following tourist product designs can be made: one is the Moutai Town Liquor Culture Museum; the second is the factory tour; the third is the "wine·poem" Moutai art experience; the fourth

is the "Meijiuhe" Resort; the fifth is a day trip to the ecological wine city; the sixth is the Moutai Town Liquor Culture Festival.

At the same time, this paper conducted SWOT analysis on liquor culture tourism in Moutai town, and concluded that there are unprecedented conditions and opportunities for the development of tourism in Moutai town. There are many supporting factors for the development of tourism, but at the same time, there are also large unfavorable factors and risks. , of course, from the strengths, weaknesses, opportunities and challenges, positive effect is greater than negative effect, in Moutai wine culture tourism more likely to succeed, but have to deal with the disadvantages and challenges of related questions, and even in the long run, pay attention to deal with the problem of "excessive consumption", the development and protection, as well as the benefit of the people's livelihood problem, from a fundamental shift Concept, build a tourism brand. (Retrieved from <https://kns.cnki.net/>)

Studies on Drinking Culture

“The liquor sees culture - the trial of four dimensions to compare the difference of Chinese and western drinking culture” the author using hofstede's culture from four dimensions: individualism and collectivism, power distance, uncertainty avoidance and rigid and flexible tendency, compare the difference of Chinese and western drinking culture, in order to help Chinese and western better communication and exchanges . (Retrieved from <https://kns.cnki.net/>)

In "Analysis of Differences in Chinese and Western Drinking Cultures", the author points out that the differences between Chinese and Western drinking cultures are actually the differences between Chinese and Western ways of thinking through a comparative analysis of the differences between Chinese and Western drinking cultures, as well as the relationship between drinking culture, literature, art, and fashion, and the comparison of Chinese and Western drinking orders .

China's drinking culture focuses on displaying humanistic connotations. The relationship between wine and poetry, literature and the long-established textual wine order all reflect this connotation. Western drinking culture, including the relationship between wine and fashion, mainly reflects respect for wine. And appreciation. Although China and the West have different understandings of drinking culture, their purpose is to better develop wine culture. Comparing the differences between Chinese and

Western drinking cultures can better demonstrate the unique charm of Chinese wine culture, so that more people in the world can understand Chinese wine. Culture, appreciate Chinese wine culture. (Retrieved from <https://kns.cnki.net/>)

Derek Sandhaus is the author of "Drunk in China". He believes that China is one of the world's largest producers and consumers of liquor. From religion, literature to commerce and war, alcohol permeates all aspects of Chinese culture. However, to the outside world, China's most famous liquor is still a mystery. This situation is about to change, because baijiu is now served in cocktail bars outside of China. The author traveled across the country and around the world, meeting winemakers, winemakers, snakeskin oil salesmen, archaeologists, and ordinary drinkers.

He studied how alcohol has shaped Chinese society and its customs in many ways. He visited production workshops, karaoke halls, hot pot restaurants and underground bars. In the process, he revealed a tradition spanning nine thousand years and explored how recent economic and political developments have pushed Chinese wine abroad for the first time. (Derek,2019)

The author of "Chinese Wine Culture" believes that wine is not only an objective substance, but also a subjective cultural symbol. The connotation of Chinese liquor culture is not only that the Chinese people have created the material achievements of liquor culture, but also the spiritual achievements, the code of conduct and the system achievements to ensure its development. The author makes a systematic exposition of the liquor culture from the aspects of material, spirit, behavior and system, and thinks that the composition of Chinese liquor culture includes eight aspects: material culture, technology culture, marketing culture, consumption culture, folk culture, spirit culture, psychological culture and system culture.

1) Material culture includes a variety of wine body, brewing raw materials and utensils, drinking utensils, brewing sites, etc. It is the main embodiment of the material wealth of liquor culture, representing the development level of social productivity in different periods and different times of culture and regional culture.

2) Craft culture refers to the ancient and modern brewing techniques. The development of brewing technology reflects the progress of social productivity level, science and technology level and liquor level.

3) The marketing culture focuses on the research of marketing means with cultural taste, the marketing principle of taking the consumer as the center and the marketing motive force with the unity of competition consciousness and service consciousness as the core.

4) Consumption culture refers to the economic and cultural factors such as people's consumption psychology, consumption principles, consumption concepts, value orientation and consumption habits. Folk culture includes various customs of drinking and drinking liquor, such as festivals, weddings and funerals, greeting guests and celebrating birthdays, giving birth to adults and worshipping gods and ancestors.

5) Folk culture includes various customs of drinking and drinking wine, such as festivals, weddings and funerals, greeting guests and celebrating birthdays, giving birth to adults and worshipping gods and ancestors.

6) Spiritual culture refers to literature . (poetry, novels, couplets, essays, drinking styles, idioms, myths, legends, etc.) and arts . (calligraphy, painting, music, dance, martial arts, drama, acrobatics, etc.) related to liquor, as well as Confucian, Taoist and Buddhist viewpoints on alcohol and people's belief in liquor.

7) Psychological culture refers to people's psychological changes in the process of drinking and using alcohol. Alcohol can display a variety of psychological activities in different forms, either to reflect personality and personality, or to satisfy a certain motive and need, or to realize a certain idea and ideal, or to stimulate thinking and inspiration, or to express a certain emotion and interest.

8) Institutional culture includes the policies and regulations of the liquor industry promulgated by successive governments and their social effects as well as the composition and operation of the wine industry management agencies. (Jiang,2013,p.6)

“Wine and Wine Culture” a book from the world of wine culture; China's wine culture change; Overview of the classification of wine; Wine and health; Wine with food; Wine and life; Wine etiquette; Wine and Language and Literature; Wine and art; Management culture of liquor enterprises; Wine collection 11 parts of wine and wine culture are expounded.

On the question of how to drink alcohol, the author argues that alcohol is consumed by people all over the world and plays an important social role in daily life, with great attention paid to etiquette. Drink different wine, etiquette is also different,

such as drinking wine etiquette, liquor etiquette, different occasions of etiquette and have different, numerous and rich levels.

In ancient China, there were many rules about drinking. For example, choose a good time, taking advantage of good days and good times, there are wine parties, can enhance the taste of drinking. Also, drink wine must go to the resort. The scenic spots are excellent places for people to get together and drink. The open hall, the waterside pavilion hall, the flowers and the moon, the mountain forest, you can get the wild interest of nature and tranquility.

The Chinese literati believed that drinking must be in harmony with the wine environment to be regarded as an elegant thing. Affair must be in proportion to one's status, or else a celebrity will have nothing to gain. Brilliant decoration, elegant music, thoughtful service, artistic atmosphere, constitute a pleasant drinking scene. (Xu et al.,2018,p.5)

“Drinking Culture”The author believes Drinking culture is the set of traditions and social behaviors that surround the consumption of beverages containing ethanol as a recreational drug and social lubricant. Although alcoholic beverages and social attitudes toward drinking vary around the world, nearly every civilization has independently discovered the processes of brewing beer, fermenting wine and distilling spirits. Alcohol and its effects have been present in societies throughout history. Drinking is documented in the Hebrew and Christian Bibles, in the Qur'an, in art history, in Greek and Roman literature as old as Homer and in Confucius's Analects.

The author analyzes "Social drinking", also commonly referred to as "responsible drinking", refers to casual drinking of alcoholic beverages in a social setting without an intent to become intoxicated. In Western cultures, good news is often celebrated by a group of people having a few alcoholic drinks. For example, alcoholic drinks may be served to "wet the baby's head" in the celebration of a birth. Buying someone an alcoholic drink is often considered a gesture of goodwill. It may be an expression of gratitude, or it may mark the resolution of a dispute. Also analyzed for Free drinks, arious cultures and traditions feature the social practice of providing free alcoholic drinks for others.

For example, during a wedding reception or a bar mitzvah, free alcoholic drinks are often served to guests, a practice that is known as "an open bar". Free alcoholic drinks may also be offered to increase attendance at a social or business function. They are commonly offered to casino patrons to entice them to continue gambling. A further example is the "ladies drink free" policy of some bars, which is intended to attract more paying customers .

For the purposes of buying rounds of alcoholic drinks in English public houses, William Greaves, a retired London journalist, devised a set of etiquette guidelines as a Saturday morning essay in the defunct Today newspaper. Known as Greaves' Rules, the guidelines were based upon his long experience of pubs and rounds. The rules were later recommissioned by the Daily Telegraph and published in that newspaper on November 20, 1993. Copies of the rules soon appeared in many bars throughout the United Kingdom.

Kate Fox, a social anthropologist, came up with a similar idea in her book *Watching the English*, but concluded their rationale was the need to minimise the possibility of violence between drinking companions. When taking alcohol to a BYOB . (bring your own bottle/booze/beer) party, it is proper for a guest to leave any unconsumed alcohol behind when leaving the party. It shows appreciation to the host and shows responsibility on the guest's part. It is considered rude to take any alcohol back when departing.

Drinking at early times of the day is frowned upon in some cultures.[citation needed]Noon is often seen as earliest appropriate time of day to consume alcohol, especially on its own, although there are some exceptions such as drinking Buck's Fizzes on Christmas Day morning. Likewise, a mimosa or bloody mary with breakfast or brunch is common in many cultures. (Hamill, 1994)

7.2 Literature Review about research concept

7.2.1 The social life of thing

The meaning that people attribute to things necessarily derives from human transactions and motivations, particularly from how those things are used and circulated. As Arjun Appadurai . (1988-1-29)) wrote in *The Social Life of Things*. The beneath the seeming infinitude of human wants, and the apparent multiplicity of material forms,

there in fact lie complex, but specific, social and political mechanisms that regulate taste, trade, and desire. (Arjun,1988)

7.2.2 Commoditization

Commoditization refers to products that originally did not belong to the circulation of buying and selling and exchanging money through currency, which under the conditions of the market economy has been transformed or mutated into trading and currency equivalent trade, with the rapid advancement of urbanization, the rural areas of China have undergone rapid transformation and reconstruction In rural areas, the potential value of material and intangible elements of space, such as houses, ecological landscapes, and cultural heritage, has increasingly become evident and rural areas have become commoditization. (Retrieved from <https://baike.so.com/doc/1767039-1868673.html>)

As Arjun Appadurai . (1988-1-29) described in "The Social Life of Things",From a cultural perspective, the production of commodities is also a cultural and cognitive process:commodities must be not only produced materially as things, but also culturally marked as being a certain kind of thing .Out of the total range of things available in a society,only some of them are considered appropriate for marking as commodities. Moreover, the same thing may be treated as a commodity at one time and not at another. And finally, the same thing may,at the same time,be seen as a commodity by one person and as something else by another. Such shifts and differences in whether and when a thing is a commodity reveal a moral economy that stands behind the objective economy of visible transactions. (Arjun, 1988)

Researchers look through the literature. At present, no one in the academic circle has applied the two concepts of "the social life of things" and "commoditization " to the research of Moutai.

7.3 Literature Review about research model

At present, there is no research on Moutai under the structure of the two concepts of social life and commoditization in the context of wine culture.

8. Concept, Theory and Conceptual framework

8.1 Concepts and arguments of this research

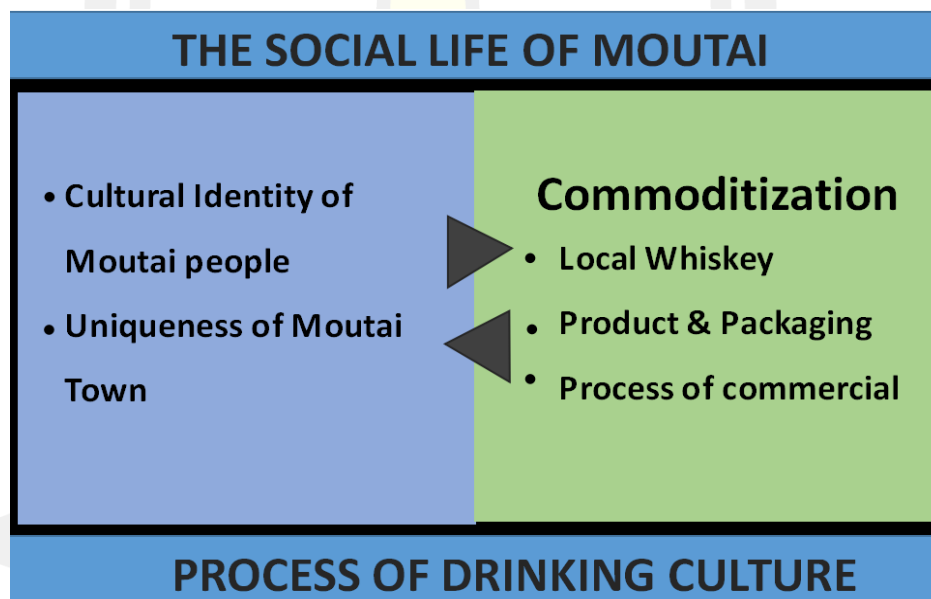
The main concept of this research is the social life of thing and commoditization .

From the perspective of cultural anthropology, the social life of things is primarily the study of Moutai. Moutai, as a commodity, like people, has a social life. We can see how Moutai has developed from a small local liquor to a popular Chinese liquor by studying the social and cultural process of Moutai Town. After becoming a popular beverage, the process and social life have changed. The focus of this research is on the commoditization of Moutai in the context of liquor culture. How does the drinking culture make Moutai a representative of China and move globally?

This study used these two main concepts to analyze Moutai.

8.2 Research Conceptual framework

The framework of this research is based on the research of Moutai, with The social life of thing and commoditization as research concepts, and the research background is Chinese liquor culture. With a series of related policies, Moutai has been prosperous and Town is constantly developing.



9. Draft of Research structure

Chapter1: Introduction chapter

Chapter 2: Historical and Development of Moutai Town

This chapter introduces historical and general situation of Moutai, outlines the social and cultural background of China, and analyzes the social and cultural functions and significance of Moutai.

Chapter 3: Moutai : Local rice whiskey and Cultural Identity of Moutai people

This chapter introduces the commercial development history of Moutai Town. It mainly analyzes the role of Moutai in the social life and culture of Moutai Town before it was commercialized and how it circulated.

Chapter 4 : Moutai : Local rice whiskey and the Process of Commoditization

This chapter mainly introduces the commoditization process of Moutai, how it represents China and how it was widely circulated to be an international liquor brand.

Chapter 5: Moutai Town' and the Self-Identity Construction of 'Land of the Best Local Rice Whiskey'

This chapter mainly introduces the social and cultural background of Moutai Town and how to develop, construct and display Moutai culture. Learn more about how Moutai Town has transformed from a small mountain village into a world-famous tourist attraction, becoming China's first liquor town.

Chapter 6: Water Festival Ceremony' : The Reproduction of Moutai Place as the Local Rice Whiskey Town

This chapter gives a detailed introduction to the Water Ceremony of the Double Ninth Festival in Moutai Town, which is a representative of Moutai culture. Starting from the historical development of the festival, it includes the form of the festival, a variety of materials, music, dance, and handicrafts. In-depth discussion of the modern significance and social and cultural value of the water sacrifice ceremony.

Chapter7: Conclusion chapter

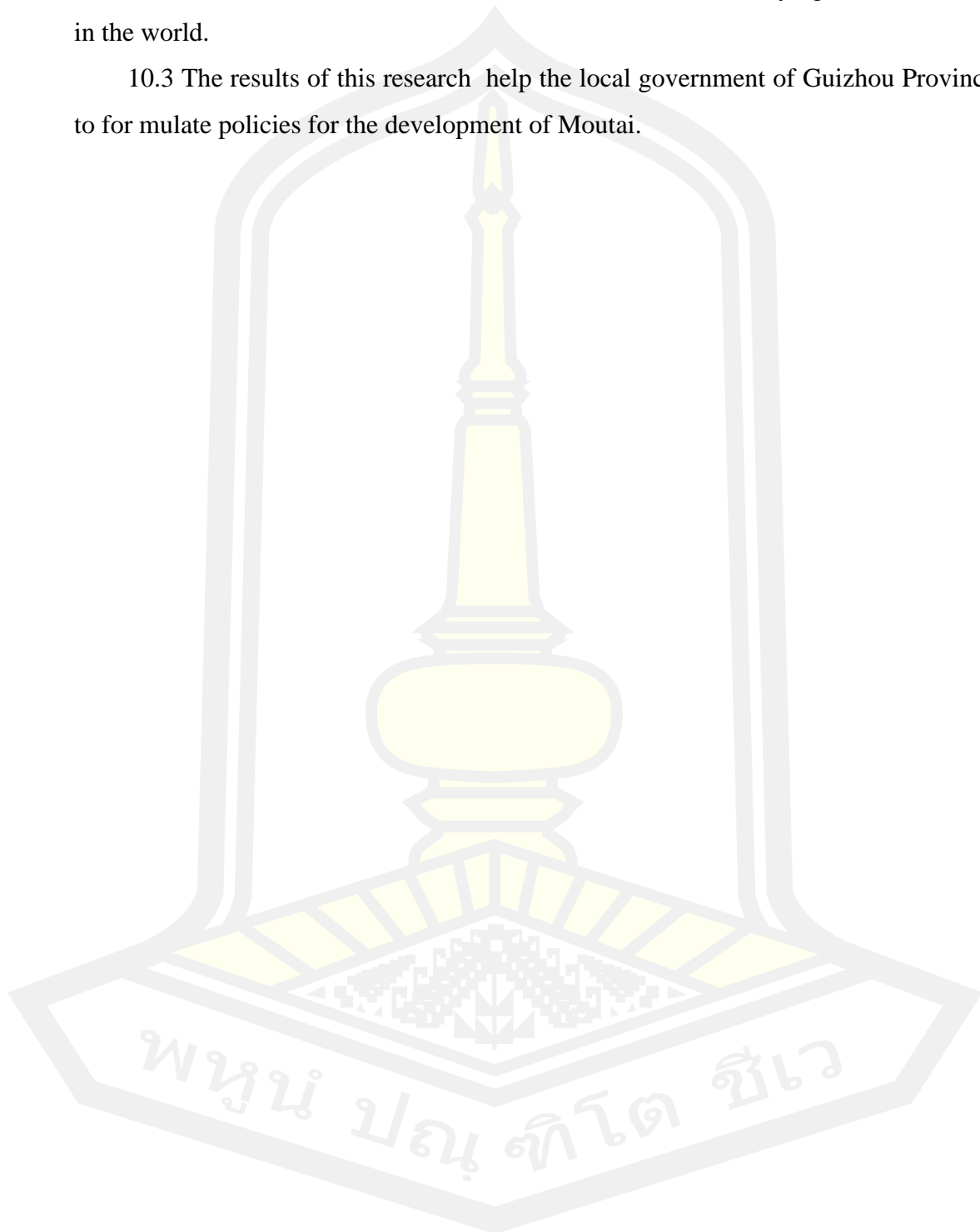
10. Benefits of Research

10.1 In China, not many people have used the two concepts of the social life of things and commoditization to study Moutai. These two concepts are relatively new which fill the research gap in this area. As interdisciplinary research, this work involves aesthetics, anthropology, and sociology. These disciplines will add value because research based on this concept is still in its beginnings. Systematic and comprehensive investigation can make the results of this research fill the gaps in this particular academic field.

10.2 From the perspective of anthropology and sociology, this research further analyzes the value of Moutai culture and helps people thoroughly understand the significance of Moutai culture in the development of Chinese wine culture. It enriches the information for future research in this field. In addition, Moutai Town has developed

from a remote town into a modern tourist attraction and has become China's No. 1 wine town. This research can become the same research model for studying other situations in the world.

10.3 The results of this research help the local government of Guizhou Province to formulate policies for the development of Moutai.



Chapter 2

Historical and Development of Moutai Town

Introduction

The content of this chapter is the history and general situation of Kweichow Moutai. In the historical development of Maotai, the author only explains the history and development of the Maotai area, and explains it from the three dimensions of local, national and globalization, as the phenomena explained in the subsequent later chapters the basis of occurrence. In the whole chapter, the content is divided into four subsections. The first subsection explains the production of Chinese liquor; the second subsection explains the special geographical conditions of Moutai from the perspective of local dimensions and geography, thus producing Moutai liquor; The third subsection explains the relationship between Moutai and the country, how Moutai town wine became a national business card from a local wine, and what historical development was there in this process; the fourth section explains the relationship between Moutai and globalization, and the rise of Moutai into a cultural product It is how to enter the process of globalization.

Part 1. The origin of Chinese liquor

There are thousands of forms and varieties of wine in China. In the ancient land of China, wine should have appeared in the Neolithic Age, and it has a history of at least 5,000 years, judging from the word "wine" on the oracle bone inscriptions, the oldest in China. (Xu,2018,p.1)

During thousands of years of civilization development in China, wine has penetrated into almost every field of Chinese social life. Objectively speaking, wine is a material, a special food, not a necessity of life. You can live happily without drinking a drop of alcohol all your life. But the ancients believed that without wine, no ceremony, no wine, no joy. In particular, offering sacrifices to heaven and earth and ancestors is not possible without wine. Because wine is integrated into people's spiritual life, the meaning of drinking is far more than rational consumption and pleasure; in many

occasions, it is used as a cultural symbol, a cultural consumption, to express a kind of etiquette, an atmosphere, A passion, a mood. In addition, in the society, the common people borrow wine to get rid of their fatigue, and the literati and writers borrow wine to relax their thoughts, from the common people to the dignitaries.

There are many types of alcohol in existence around the world, but in terms of production methods, there are no more than two types: brewed (fermented) and distilled. Brewed wine is a low-alcohol wine that can be drunk after a little treatment when the fermentation process of raw materials is about to be completed, such as wine, beer, rice wine, sake, etc. It belongs to this category. Because the brewing process is relatively simple, it appeared earlier in history. Distilled liquor is a high-quality liquor produced by distillation after the fermentation of raw materials. Chinese liquor, brandy, whisky and vodka belong to this category. Due to the complicated brewing process, they appeared later in history. There are different opinions about the origin of China's distilled liquor technology, but throughout the historical literature, there is no clear written record of distilled liquor or related to distilled liquor before the Song Dynasty. Before the Song Dynasty, "shaojiu" (liquor) generally refers to grain fermented liquor that is heat-treated at low temperature; "steamed wine" does not refer to distilled liquor, but to heating liquor for sterilization and preservation, and long-term storage. The statement that distilled wine technology appeared in the Yuan Dynasty is supported by some written records at that time, as well as by archaeological discoveries of later generations.

"Compendium of Materia Medica" records: "Shaojiu"(liquor) is not an ancient method. It was founded in the Yuan Dynasty. The method is to use strong liquor and bad grains into a retort (steamer), steam to make the gas, and use a container to hold the dew. The site of Lidu Wuxingtang "Shaojiu" workshop in Jiangxi Province is considered to be a workshop for brewing distilled liquor for a long time in the Yuan Dynasty. The liquor steamed by the method of distilled liquor was originally called "Aciji Liquor" by the Yuan Dynasty. This name comes from the transliteration of foreign words, which means "sweating, shochu". The term "shochu" was used as the main title of Chinese distilled liquor until the 1940s. After the founding of the People's

Republic of China, the name "Baijiu" was used to replace the previously used names such as "Shaojiu" and "sorghum liquor". (Wang,2017,p.49-51)

Although distilled liquor has been brewed, from the Yuan Dynasty to the Ming Dynasty, and even to the middle of the Qing Dynasty, there were only a few people who drank "Shaojiu"(liquor)in China, and " baijiu" had not yet entered the upper class and became a fashionable luxury. Throughout the Ming Dynasty, rice wine occupied an absolute dominant position in the winemaking industry because of its more mature and perfect brewing process. The southern liquor-producing area and the northern liquor-producing area have gradually formed different brewing styles, and are in a state of long-term competition and confrontation. The core production area of southern liquor is in Jiangsu and Zhejiang. New products are developed, new processes and technologies are innovated. For example, the brewing process of Shaoxing rice wine adopts many new technologies that are different from traditional methods. Another typical feature of southern liquor is that there are unified regulations on the wine spectrum. Each distillery quickly reached an agreement on the brewing procedure, which coincides with the process and standardization in modern production management. Therefore, in the middle of the Qing Dynasty, the southern liquor defeated the northern liquor and became a precious gift given by people to each other. The famous "Huadiao", "Taidiao" and "Nuerhong" in the southern liquor are produced in the area of Shaoxing Prefecture, Zhejiang Province. The soil and water are suitable for brewing yellow rice wine. The brewing process is unified.

After Kangxi in the Qing Dynasty, "shaojiu"(liquor) was accepted by people, and the output increased year by year, and eventually surpassed rice wine, and appeared frequently on the Chinese table. Shochu became popular not because the tastes of drinkers had changed, but because of economic incentives. In the early Qing Dynasty, when the Yellow River was controlled, the middle and lower reaches of the river needed to tighten the channel, and use the momentum of water to impact the sediment at the bottom of the river bed, so as to achieve dredging and flood control, which required a large amount of straw, resulting in an increase in the planting area of sorghum. Sorghum has a poor taste as a food, but the quality of distilled wine is much higher than that of other grains, and the alcohol content is also higher. Therefore, brewing shochu with

sorghum as raw material has become the most effective way to digest these miscellaneous grains. After the mid-Qing Dynasty, wars broke out and the crop harvest was affected. Millet and glutinous rice, the raw materials of rice wine brewing, were still insufficient for the common people, resulting in a sharp drop in the production of yellow rice wine. Eventually, people's drinking habits changed, and after hundreds of years of struggle, "Shaojiu" finally beat yellow rice wine and became the main alcoholic drink for Chinese people. (Wang, 2017, p. 52-53)

When the first golden age of "Shaojiu" (liquor) came, the northern regions of China were the production areas of liquor. The northern liquor is most prosperous in Shanxi province. The earliest popular famous "Shaojiu" (liquor) is "Fenjiu" produced in Shanxi province. However, before the founding of New China, there was no brand concept for liquor on the market. Famous liquor are generally made at home, and it is only one or two people who master the craftsmanship. Once the inheritance changes, the craftsmanship is often lost. Therefore, before the founding of New China, there were almost no famous liquor that had been passed down across dynasties for hundreds of years, but each dynasty had its own famous liquor.

And drinkers, from the dignitaries to the common people, have little pursuit of the brand. There is no liquor that can be sold all over the country and known to everyone, and there is no liquor that is famous and hard to get it. It was not until the Republic of China that the "Shaojiu" (liquor) in the southwest, Maotai of Kweichow, was "out of a long-awaited" and entered the stage of the history of China's liquor industry. First, it took the opportunity of participating in the Panama International Exposition, and gradually became known to the world. and then Guizhou has a saying that "diplomatic etiquette, no liquor but Moutai", in 1935, the Red Army of Chinese Workers and Peasants passed through Moutai on the Long March, forging an indissoluble bond, Under the scouring of the opportunity and the long history, now only the Maotai culture has risen to become the representative of the national liquor culture.

Part 2. Moutai Town in the Dimensions of Local People in the Special Place

2.1 Moutai Special Place for Special Local Rice Whiskey

2.1.1 Microbiota produced by special climate

Leaving Maotai Town, Maotai cannot be produced. The monopoly of resources makes Moutai impossible to replicate. In addition to the unique brewing process created by local residents with their wisdom, the unique natural conditions on which Moutai production relies are also a very key factor, and it is also the main reason why Moutai cannot be produced elsewhere. Moutai Town is a Moutai wine production area, which belongs to Renhuai City, Guizhou Province, China. It is located on the banks of the Chishui River in the north of Guizhou Province, at 106°22' east longitude and 27°51' north latitude. It is a relatively remote small town at the junction of Sichuan and Guizhou and in the alpine valley. It is 13 kilometers away from the city center of Renhuai in the east, and bordered by the Chishui River in the west. It is bounded by the river and faces Gulin County, Sichuan across the river.

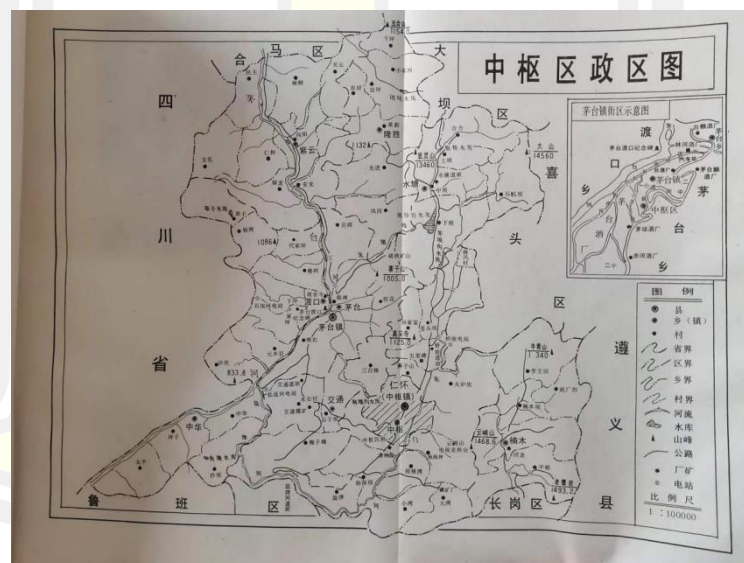


Figure 1 "Zhongshu" District Township Map: Maotai Town is the seat of the "Zhongshu" District Office. As can be seen from the picture, Maotai town is located on the border of Sichuan and Guizhou provinces.

Source: "Zhongshu" District Chronicle, 1991

It is also the special topographical environment of Maotai Town that makes the convective circulation between Maotai Town and the outside world relatively slow,

forming a unique climate of "hot summer and warm winter with little rain". Climate is a relatively long-term stable element in the geographical environment, and it is also the main factor that has a direct and greater impact on winemaking. From the monitoring data of Maotai's climate for more than ten years in the period of the Republic of China, the basic change is not large. The annual average temperature here is 17.4 °C, which is 1.8 °C higher than the average 15.6 °C in Renhuai. The average temperature in January is 6.9 °C, which is 1.9 °C higher than the average temperature of 5.0 °C in Renhuai, and the average temperature in July is 27.9 °C, which is 2.9 °C higher than the average temperature of 25.0 °C in Renhuai. The highest temperature in summer is 39.9°C, which is 2.5°C higher than the average of 37.4°C in Renhuai. The high temperature and hot duration lasted for more than half a year. The climate in winter is warm, with a minimum temperature of 2.7°C, which is 8.3°C higher than the average of -5.5°C in Renhuai. The difference is small, the frost period is short, and the annual average frost-free period is 326 days. The annual rainfall is only 800-1000 mm, which is the lowest rainfall area in Renhuai. The sunshine is relatively rich, and the annual sunshine can reach 1400 hours, which is 143.6 hours longer than the average of 1256.4 in Renhuai. (Huang,2010,p.124)

项目名称	茅台	仁怀	古蔺	合江	泸州市区
年平均气温 °C	17.4	15.6	17.6	18.1	17.9
1月平均温度 °C	6.9	5.0	7.0	7.8	7.6
7月平均温度 °C	27.9	25.0	27.5	27.7	27.1
极端最高气温 °C	39.9	37.4	40.7	40.7	40.3
极端最低气温 °C	2.7	-5.5	-3.0	-1.2	-1.1
无霜期 (天)	326	316	358	300	350
年降雨量 (mm)	800-1000	1041	761.8	1177.8	1161

Figure 2 Comparison of temperature and precipitation between Maotai Town and Renhuai City and Luzhou, Gulin, Hejiang from Sichuan Province.

Since Maotai is located in the southern edge of the Sichuan Basin, the climate characteristics of most of the hinterland of Guizhou are significantly different. In comparison, the climatic environment of Maotai is closer to the climatic environment of the southern edge of the Sichuan Basin. seems more unique.

Source: Study on Kweichow Moutai Liquor Industry,2010,p.118

That is to say, in such a low-lying, high-temperature environment and relatively stable air flow, a variety of microorganisms that are beneficial to winemaking can multiply and distribute reasonably. Modern research has proved that microorganisms are an indispensable and important factor in the brewing process of liquor. In the open fermentation process, microorganisms are fully captured in koji alcohol and fermented grains, providing a rich source of enzymes, which can convert starch, sugar, protein and other ingredients. It becomes alcohol, which makes the brewed wine have a variety of aroma components. The study found that the number of microbial populations in the Moutai area is very large, and only 329 species of microorganisms were isolated and preserved from the Moutai area environment, koji-making fermentation, and accumulation fermentation processes. Among them, 134 kinds of bacteria, 59 kinds of yeast, 98 kinds of mold, 38 kinds of actinomycetes, and more than 100 kinds of microorganisms directly affect the flavor of Moutai.



Figure 3 Moutai Town from afar: The distillery, houses and shops here are all built on the mountain. To enter Maotai Town from the outside, you need to go down the winding mountain road from the top of the mountain to reach the town center area at the foot of the mountain. That is to say, such a low-lying terrain makes the air flow inside Moutai Town slow and relatively stable, forming a special liquormaking environment.

Source: Chen Liyuan, 2021.10.12, Photography

The natural environment is an important source of growth for Moutai microorganisms. The production area of Moutai has a special geographical location and poor air mobility. At the same time, due to the long-term production of liquor, the microbial population has undergone many years of natural screening and domestication, so that the microorganisms in the air that are beneficial to brewing The flora basically maintains a dynamic balance. Under such a condition, a variety of microorganisms can multiply and distribute reasonably, creating a relatively closed environment that is conducive to the growth of liquor-making microorganisms. In a relatively stable natural and geographical environment, the unique climate and the thousands of years of Maotai's brewing activities have made the microorganisms in Maotai Town more active. A microbial network that is not easily damaged and affected by external natural forces has emerged. And the same microbial population as Maotai cannot be found in any other area, let alone replicated. After testing, only an area of 15.03 square kilometers in Maotai Town in the entire Chishui River Basin can brew unique Maotai liquor. Even if there is only the north bank of Chishui River separated by a river, it cannot brew liquor of the same quality. In this magical area of 15.03 square kilometers, there are at least more than 100 kinds of microorganisms that have a direct impact on the formation of Moutai, thus creating the "living" sauce-citrus Moutai.

2.1.2 Unique material conditions

In addition to the climate, the geology of Maotai Town is also very unique. The strata of Maotai include Cambrian, Ordovician, Permian in Paleozoic, Jurassic in Mesozoic, and Tertiary and Quaternary in Cenozoic. The three-series rock formations only expose 2 square kilometers of the lower III-series rock formations, but like flying rocks, they are only distributed in the small area from Shuimofang in Maotai Town to Niuguntaiji, "a set of purple-red sandstone, Conglomerate". This strange phenomenon was paid attention to by Chinese geologists in the 1940s. In 1945, when he was the director of the Sichuan Provincial Geological Survey, the now deceased academician of the Chinese Academy of Sciences, geologist Professor Hou Defeng and others, when they investigated the geological and mineral resources in northern Guizhou, they specially identified the Maotai strata found in Renhuai County. The special phenomenon is named "Maotai Group" after the place name. Since then, "Maotai

Group" has become a proper noun in Chinese geological entries, and the same strata later discovered in other places are named "Maotai Group".

Since the 1970s, geologists have successively conducted actual investigations, and there have been different disagreements on whether the red beds of the "Maotai Group" belong to the Lower Tertiary or the late Late Cretaceous, but in the end they have not made a complete conclusion. However, since the main geological structure of the Maotai area was basically formed under the action of the very strong Yanshan movement, it is roughly the same as the strata of the Chuan-Hubei Basin. The northeast-southwest trend has formed a ring-shaped distribution pattern along the Chishui River in the Maotai area. The combination of these strata has had a significant impact on Moutai.

According to the landform type, Maotai Town belongs to gentle hills and valleys, and it is also a weak karst area. The Silurian non-karst aquifer in the lower layer just forms a catchment layer. Whether it is surface water or groundwater, when it passes through the rock layers of different geological ages, it gradually infiltrates downwards, and the mineral components in the dissolved purple-red rock are brought into the spring wells and the Chishui River, so that the water quality components of different types of water sources are included in the water quality. Contains appropriate organic and inorganic ingredients. According to folklore, the "Yangliuwan" Ancient Well, which is now located in Moutai Co., Ltd., is the earliest important water source for Moutai brewing in Moutai Village. In addition, the local people mainly rely on the water of the Chishui River. Since the end of the Qing Dynasty, the Chishui River has gradually become an important water source for the brewing of Moutai.

The Chishui River originates from Yunnan and travels through the plateau above 1,000 meters above sea level. At the entrance of Hejianghui in Sichuan, the altitude is only 203.1 meters, with a total drop of 1473.96 meters. And the area that flows through is a traditional agricultural area with no trace of industrialization, so it is a first-class tributary on the right bank of the upper reaches of the Yangtze River. Water is the blood in liquor, because water contains various components and is closely related to the growth of beneficial microorganisms, the formation and function of koji enzymes, the fermentation and distillation of liquor mash, and the quality of finished liquor, etc. The

quality of water quality directly determines The pros and cons of liquor. Therefore, for hundreds of years, the cellars of Moutai liquor have also been directly mixed with these rare earth elements with water, which has become the source of the diversity of microbial species during the brewing process, which has also contributed to the unique aroma of Moutai liquor. It can be seen that excellent water quality is the most important condition for brewing liquor, and it is very important in brewing conditions.

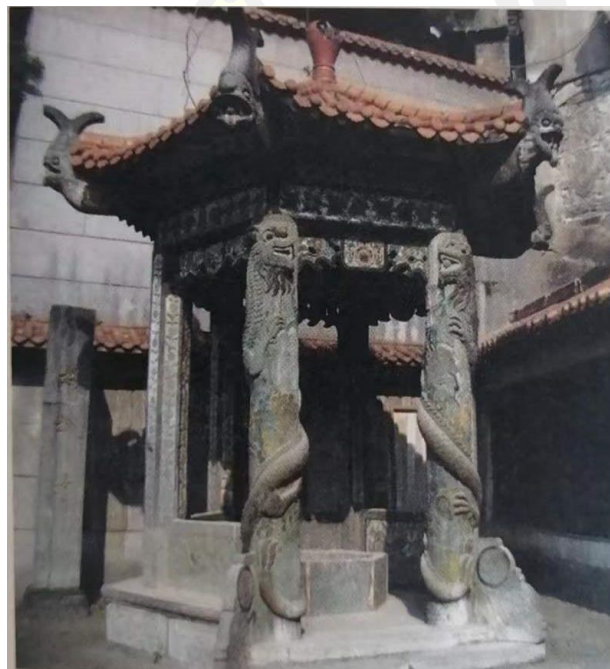


Figure 4 The ancient well of "Yangliuwan"

was originally the water intake point for the production of Moutai, which shows that not only the Chishui River, but other local water sources are also very high-quality and suitable for winemaking. And high-quality water is inseparable from the unique geology.

Source: Renhuai city tourist attractions,2016,p.61

Second, liquormaking is inseparable from food. The Paleozoic Silurian strata in the Maotai Town area also contain a large amount of rare earth elements, which are very beneficial to the growth of crops and are a valuable natural trace element fertilizer, which can promote the development and early maturity of crops, and enhance their ability to resist pests and colds. Grain growth quality and maturation time directly affect the quality of brewed liquor. Secondly, rare earth elements are an important

component in the growth process of microorganisms, and play a role in promoting or inhibiting microorganisms with different contents. Therefore, the unique local geology has cultivated high-quality crops. The brewing of liquor is mainly koji and liquor making, and the main raw materials for these two parts come from grain. Most of the brewing materials for distilled liquor are sorghum, while the brewing materials for Moutai have always used sorghum and wheat. Among them, wheat is used for koji making and sorghum is used for liquormaking. Before the Republic of China, only a small amount of wheat and sorghum were produced locally in Maotai and Renhuai. Although there are restrictions on the output of brewing, the local climate, soil, water, biology and other environments are suitable for the growth of such food crops. The winter wheat and "Hongyingzi" glutinous sorghum produced are of high quality and are the best for liquor brewing. raw material.



Figure 5 Wild local "Hongyingzi" glutinous sorghum found in the mountains of Maotai Town. It can be seen that "Hongyingzi" glutinous sorghum is locally produced, and the geology and climate of Maotai Town are suitable for the growth of this sorghum.

Source: Chen Liyuan,2021.10.15,Photography

The local winter wheat is a cold-resistant, drought-resistant and highly adaptable crop during the sowing period. Usually traditional koji-making requires "pay attention

to the degree of drying and whether the size of the wheat grains is uniform. The specific gravity, hard grains, deep groin, and glass luster on the cross-section are all advantages." To meet these requirements, It needs a suitable growing environment for wheat. The general temperature index for the sowing date of winter wheat: "The average temperature of winter varieties is 16 to 18 degrees; for semi-winter varieties, it is 15 or 16 degrees." Renhuai County has no severe cold in winter, 10 The average monthly temperature is 16.4°C, and the humidity and humidity are moderate, which is suitable for wheat growth throughout the winter. Except for the high temperature in the Chishui River Valley, the differentiation and maturation time of young wheat spikes is shortened, which is not conducive to the high yield of wheat. In most areas, wheat is planted on the half-mountain slope. Large ears, large grains, and grain weight are more favorable, and it is an area with good suitability for wheat cultivation in Guizhou". In 1959, in the "Summary Report on the Finishing of Moutai in Guizhou", about Maotai and its surrounding areas (mainly referring to Renhuai County) The sensory identification of several wheat varieties such as Sichuan wheat, safflower wheat, and fire wheat produced for koji production is: "1. Color: light yellow, without brown at both ends. 2. Granular: neat shape, hard particles Full. 3. Clarity: no mildew, moth-eaten and inclusions. 4. Section: thin skin." It fully meets the high-quality wheat standards required for koji making.

There are many types of sorghum in China. Generally, the rice is considered to be sticky and belongs to high-quality sorghum. The "Dahongyingzi" produced locally in Maotai Town is a sticky glutinous sorghum. Moreover, the glutinous red sorghum produced in Maotai and Renhuai County has passed the sensory evaluation opinion of experts: "1. Color: yellowish brown. 2. Granularity: The particles are firm and consistent, uniform and hypertrophic. 3. Clarity: no moth-eaten, no mildew. 4. Sectional section: The seed coat is thin, and the grain section is vitreous. It is rated as high-quality sorghum" "Huang Ping" 156. Compared with the glutinous red sorghum produced in Maotai and Renhuai County, it is really excellent. Experts' opinions on sensory appraisal are: "1. Color: yellowish-brown; not suitable for bluish white. 2. Granularity: The particles are firm and consistent, uniform and hypertrophic. 3. Clarity: no moth-eaten, no mildew, and few inclusions. 4. Section: The seed coat is thin, and the particle

section is vitreous." The local production of such high-quality sorghum is inseparable from the natural environment such as the soil and climate suitable for its growth.(Huang,2010,p.156)

It can be seen that if Moutai is not in such a low-altitude area and the stratigraphic structure is not such an ingenious combination, I am afraid it is impossible to have Moutai. However, only with unique natural conditions and without the local wisdom generated by the adaptation and application of the natural environment by the local people, Moutai liquor cannot appear.

2.2 Moutai people and Community Setting

Before 4000 BC, human beings lived and multiplied on both sides of the Maotai Town River. During the Warring States Period, this land belonged to "Yelang "State, and many" Pu" people lived and multiplied on this land as tribes. Part of "yue" people in Guangxi migrated here and lived with "Pu" people, which gradually increased the population here."Records of the Grand Historian: Biography of the Southwest Yi" records that Yelang is the largest among the frontier minorities in the southwestern region of our country... The locals comb their hair into cones, cultivate the fields, and have towns and villages living together. It can be seen that the climate of Maotai Town is suitable for farming, and the people living here rely on farming for a living, entering the farming stage, and living in a fixed place, rather than migrating with animals and living in no fixed place. The relatively stable farming civilization has laid a solid foundation for the emergence and development of the liquor industry. Over time, "Pu" and "Yue" people influenced each other and gradually developed into a new ethnic group - "liao". By the Han Dynasty, Liaoren had become the main inhabitants of "Yelang" Kingdom. In the early Tang Dynasty, some Liao people developed into a single ethnic group - "Gelao". It can be said that "Pu Liao people" are the ancestors of the "Gelao" people.(Zhang et al.,2021,p.238)

The ancient Gelao people are good at brewing, with a long history of brewing, and the brewing skills have been passed down from generation to generation. According to the pottery such as cups, bottles, jars, and utensils discovered by archaeology at the end

of the last century, it is confirmed that as early as the Shang and Zhou dynasties, the ancestors of the Maotai Town area already had the habit of drinking. Later, a large number of utensils related to drinking and winemaking in the Western Han Dynasty were unearthed, such as urns, jars, bowls, bottles, cups, etc., which further confirmed that people in the Moutai area already had large-scale wine production capacity at least in the Western Han Dynasty. According to the "Historical Records", in the sixth year of Jianyuan in the Western Han Dynasty (135 BC), Tang Meng was sent to Nanyue on the order of Emperor Wu of the Han Dynasty, and discovered the "GouJiang" produced in Maotai today. Later Tang Meng dedicated the "GouJiang" to Emperor Wu of the Han Dynasty, and Emperor Wu drank it "The luscious".

"GouJiang" is a wine made from jujube. The Gelao people follow the ancient method. On September 9th every year, they pick jujube and ginseng as food, put them in an altar and seal it. It is a wine for celebrations, banquets and gifts in the coming year. It is fragrant and delicious. The Gelao people like to drink and are good at making wine. There are three types of Gelao liquor: shaojiu, sweet wine and "za" liquor (suck). "za" liquor is made from corn, sorghum, tares, millet and barley, so it is called "miscellaneous liquor". The "za" liquor is stored in the altar, and a hollow palm leaf stem is inserted into the altar for drinking. "Ximan Congxiao" written by Zhu Fu in the Song Dynasty described the liquormaking of ethnic minorities such as Gelao and Miao on the border of Hunan and Guizhou. The text said: "The liquor is made of fire, and it is not ruthless, and the two cans are drawn from the west to the east. This kind of Uncaria liquor has been steamed by fire, and the amount is very large. It is placed in a clay pot and drunk through a rattan tube. In the early years of the Republic of China, this liquor was still widely circulated in northern Guizhou. Farmers and lay people often set up wine jars in the halls or lawns or in the center of the courtyard dam. All the relatives and friends surrounded them and sang liquor songs, played reeds and danced. liquor". sweet liquor is brewed with glutinous rice or corn or millet. It is usually boiled rice cakes, eggs and sweet wine, or brewed with spring water during New Years and confinement. Shochu is used for banquets. (Zhou, 2006, p.22)

With the increasing frequency of human activities, the ancient Gelao people built earthen platforms in Maotai to worship their ancestors, and expressed their respect to

their ancestors for pioneering wasteland and grass. Over the years, the earthen platforms were covered with thatch. Therefore, in the eyes of local ancestors, thatch is full of mysterious aura, and it is the object of divination and plant worship, so it is called "lingmao". In addition, sacrificial activities played an extremely important role in the production and life of the ancients, so Maocaotai had a great influence. Locally produced liquors are also named after the place of origin, and are constantly infused with new experiences from generation to generation to make them more unique and perfect.

2.3 Moutai People and Local Wisdom of Local Rice Whiskey

During the Heping years of Emperor Chengdi in the Western Han Dynasty (28-25 BC), the planting industry in the river valley was developed, and there was a surplus of food, which provided material conditions for the rise of the liquor industry. And in the continuous development of inheritance, people found that this valley with mountains and rivers seems to be born for winemaking. The climate of the river valley is very suitable for planting local red tassels and glutinous sorghum, and it can also allow high-quality wheat to survive the winter. So people fill their stomachs, use the surplus grain for liquormaking, and develop Moutai liquor with complex craftsmanship but following the "natural law". The long tradition of brewing and the advantages of raw material production make Moutai folk brewing popular. "Old Tang Book: Southwest Man Biography" said: "When people get married, they all use cattle and liquor as betrothal gifts. liquor is a must for every household, and liquor is popular among the people, so there are often banquets." , the Southern Song Dynasty court carried out tea-horse trade in Zunyi city and other places today, and the area around Maotai town became an important trading port at that time, and the trade and liquor industry gradually flourished. At the end of the Southern Song Dynasty, the indigenous inhabitants of today's Maotai area once carried liquor and tea on rafts and went down the Chishui River to trade in Luzhou city. (Zhang et al.,2021,p.238)

As a big agricultural country, China's farming civilization has formed a unique cultural connotation and characteristics. The liquor-making civilization has been closely and inseparably linked with the farming civilization since its birth. The

traditional liquomaking process is the inheritance and continuation of the history and civilization of agricultural production. The brewing process of Moutai hides the shadow of farming civilization. For example, koji must be made first in brewing, and koji is an important saccharification and starter. In addition to requiring a certain amount of beneficial microorganisms in koji, a large amount of amylase must also be accumulated. "This type of enzyme (amylase) is mostly an inducing enzyme (which can convert the starch, sugar, protein, etc. of the brewing raw materials into alcohol, amino acids and various flavor substances), so it is required that the koji-making raw materials contain a large amount of starch." Compared with barley and peas, the locally produced wheat used in Moutai koji has the highest starch content. Using wheat to make koji can not only produce more liquor, but also produce good quality liquor. Of course, the ancestors of Maotai Town did not know what the ingredients of these grains were, but they knew from experience that using wheat to make koji not only produced more liquor, but also the quality of the liquor produced. Pure wheat is used, presumably this is also the experience gained by the local people in Moutai brewing.

Secondly, the locally produced wheat belongs to winter wheat that is cultivated in winter and harvested in summer. It is sown around October every year and harvested before the Dragon Boat Festival (May) in the second year. This also leads to the traditional brewing process of Maotai's "Starter stamping on Dragon Boat Festival". Before and after the Dragon Boat Festival, the temperature in Moutai Town is generally above 40 degrees. Workers step on the koji in a high temperature environment. Because the high temperature is conducive to the growth of microorganisms, the microorganisms are fully trapped in the koji during the open fermentation process, which makes the brewed liquor aroma. The ingredients are varied.



Figure 6 The traditional brewing process of manual trampling, which has been preserved until now, mainly relies on manual experience and feeling to complete the work.

Source: Moutai Town,2016,p.92

Of course, the discovery and utilization of microorganisms is only in modern times. The choice of the ancestors of Maotai Town to step on the koji in high temperature should belong to the accidental discovery and the inheritance of experience. When making koji, the workers found through comparison that the koji made in high temperature weather is better for liquor production than the koji made in other weathers. This is how the experience of stepping on koji in high temperature weather has been passed down to this day. The time to step on the Koji is selected on the Dragon Boat Festival. It should be that the ancestors chose a symbolic day to mark this seasonal time in order to teach the liquormaking experience to future generations. This is a festival that existed in ancient times. , is a suitable candidate.

Another traditional craft of Moutai brewing is "Chongyang Xiasha". Since the local sorghum planting season is just staggered from wheat, it is roughly sown every year after Qingming (about March-April of the lunar calendar) and harvested in autumn (about September-October). "this is why Moutai brewing chooses to feed on the Double Ninth Festival. Moreover, the Moutai area is hot in summer. If the liquor grains are collected and the cellar is collected in summer, it will cause the temperature to rise too

fast and the acidity to be too large, which is not conducive to liquormaking, and sand during the Double Ninth Festival can avoid the high temperature. Secondly, since ancient times, China has paid attention to plowing and harvesting at the right time, planting at sunrise and resting at sunset, which has been adhered to by the Chinese for thousands of years. The law of survival is also an interpretation of Taoism and nature. Similarly, for thousands of years, the people of Maotai Town have also adhered to the natural changes of the Chishui River to make wine. The Chishui River is different from many rivers, and its color changes with the seasons.



Figure 7 Bags of red sorghum stacked in a warehouse, There are bags of red sorghum stacked in the warehouse.

A lot of red sorghum are piled together like a pile of red sand. ".This is why Maotai's traditional crafts describe sorghum as "sand", which is pronounced "sha" in Chinese. such as "Xiasha " and "Hui sha".

Source: Chen Liyuan, 2021.10.14, Photography

From the historical analysis of the sparse Chishui River during the Qianlong period, the Chishui River should have been silted to a certain extent at that time. This is also consistent with the hydrological characteristics of Chishui River. From the Dragon Boat Festival to the Double Ninth Festival every year, the rainy season comes. With the flash flood, the rock sand and soil are washed and flowed into the river. The color of the river gradually turns brown and red, and the Chishui River is named after it. After the Double Ninth Festival, and before the Dragon Boat Festival in the second year, the river water

is clear and transparent, with excellent water quality, suitable for wetting sorghum. Local distillery along both sides of the river in Moutai Town began to draw a lot of water to moisten sorghum and roast liquor. It can be said that the local peculiar natural laws have provided a timetable for the brewing activities of the Moutai people for thousands of years, making the brewing process of Maotai Town sauce liquor also a product that conforms to the natural geographical environment of Moutai Town.



Figure 8 After the Double Ninth Festival, the Moutai Distillery began to feed materials. Every morning at 5 or 6 o'clock, workers would start their day's work, so you could see the steam rising above the factory building.

Source: Chen Liyuan, 202110.13, Photography

Finally, Moutai is the representative of Kunsha liquor, and the liquor rate is very low. Kunsha means complete sorghum. Due to the backward production level in ancient times, some craftsmanship cannot be refined. For example, when brewing and feeding materials, the manpower, material resources and animal power required for crushing grains are insufficient, resulting in a small degree of sorghum fragmentation. Therefore, it is not realistic to use complete sorghum as the input brewing material, and it is not conducive to fermentation, because only crushed sorghum is used. Sorghum with a

degree of about 10% can drive all sorghum fermentation. This also produces the core process of Moutai's brewing that is most different from other brewing processes - "Huisha". Only after the "Huisha" process is repeatedly polished, the wine quality can reach the best. The process of returning to the sand in Moutai is divided into: two feedings, nine cooking, eight fermentation, and seven wine extraction. Among them, the reason for the two feedings is that the local sorghum planting areas are different. Some sorghums are planted on high-altitude mountains. The sorghums on the mountains mature later than those below the mountains. The first part of the material is brewed and produced, and when the sorghum on the mountain is mature, the second material is put in.

According to relevant historical records, Maotai's "huisha" process appeared in the Yuan and Ming Dynasties, and formal burning workshops in Maotai Town were built one after another. The original burning workshop was extremely simple, and generally consisted of several sections such as koji making, fermentation, wine roasting, and storage. The equipment used is only molds for koji making, cellars for fermentation, liquor retorts for roasting liquor, and large ceramic urns for liquor storage. The scale of the burning workshop is generally small, and it is generally arranged in the front of the store and the rear of the brewery.

When Maotai Village officially set up burning houses, there is no exact research basis at present. The most convincing evidence available is the topographical map of the family address drawn on the title page of the "Wu Clan Genealogy" of Maotai Village in the Ming Dynasty, and there is a winemaking workshop nearby. According to the genealogy, the Wu family settled in Maotai after Li Hualong marched into Guizhou in the twenty-seventh year of Ming Wanli (1599) to conquer Yang Yinglong's chaos. This shows that Maotai Village had a winemaking workshop at least before the twenty-seventh year of Wanli in the Ming Dynasty (1599). "Guizhou Ancient Commercial Town - Maotai" 25 Cao Ding's "Maotai Liquor Test" said: "By the Ming Dynasty at the latest, the sand-returning process of Maotai liquor has been formed." The word "Huisha" clearly expresses the craftsmanship of Moutai wine production. Later, through the exploration and practice of many generations of sommeliers, the craftsmanship characteristics of Moutai liquor have gradually formed: high temperature

stacking koji, mass use of koji, dancing on the Dragon Boat Festival, and sand under the Chongyang Festival. , sand making, sand returning, multiple rounds of fermentation, steaming and roasting to get wine, aging, blending and other relatively complete processes, which are strictly different from other liquors.

From the above full demonstration of the local brewing wisdom of Moutai, it proves that Moutai is by no means the original product of a certain person or a certain enterprise or institution, but the process of making full use of nature and adapting to nature by local winemakers in Moutai Town in past dynasties. The historical experience that has been continuously explored and summed up.

Part3. Moutai Town in the Process of Nation State

3.1 Symbols of Guizhou

From the Qin and Han dynasties, Han people moved into Maotai Town continuously. From the early Qing Dynasty to the fifteenth year of Shunzhi (1658), Wu Sangui fell into Zunyi, and the wars and soldiers continued to cause a large number of Han people to move from Jiangxi and Sichuan. As for the Han people who move in constantly, the local ethnic minorities are respected as "Hakka", which means outsiders. The Han people who migrated in together with the ethnic minorities in the Chishui River Basin opened up mountainous areas together with the ethnic minorities, and some intermarried with the ethnic minorities to build their homes together. However, historically, Guizhou does not produce salt, and Sichuan is the main salt producing area in my country, so people mainly rely on Sichuan well salt for their food. Geographically, Maotai Town is just at the junction of Sichuan and Guizhou, and the Chishui River flows through it. Therefore, in the tenth year of Qianlong in the Qing Dynasty (1745), the Governor of Guizhou, Zhang Guangsi, went to the court and asked to dig the Chishui River so that Sichuan salt could enter Guizhou. . After the project was completed in one year, the boat was opened, and Maotai Town, which is close to the Chishui River, became an important transportation port in northern Guizhou. Sichuan salt is transported in through the Chishui River and arrives at Maotai, which is called "Ren'an". Maotai Town was originally one of the four major ports for Sichuan salt to enter Guizhou. With the revival of the salt bank in Qianbian and the political stability,

the number of immigrants from Hunan, Jiangxi and Sichuan increased, and a large number of merchants flocked to settle in the country.

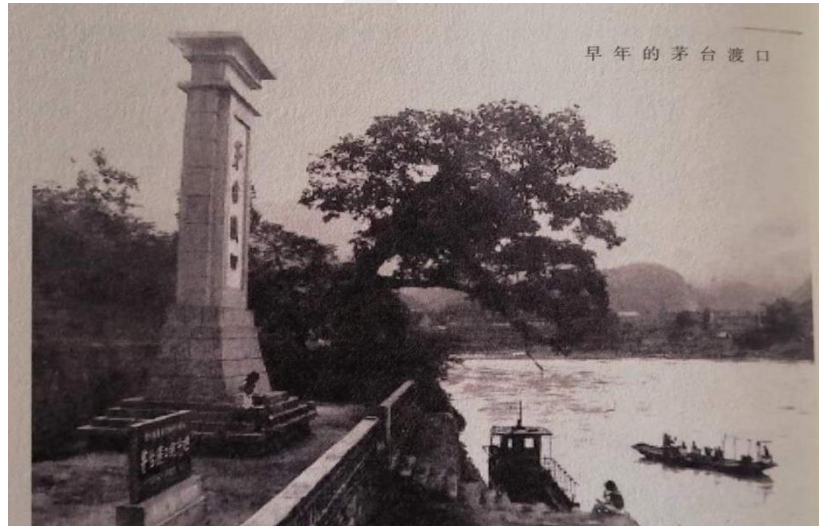


Figure 9 Moutai Ferry in the early years: Since the dredging of the Chishui River in 1745,

Moutai has had the opportunity to go out, from a small hill in the southwest corner to a broader circulation market. Therefore, Maotai Ferry was an important factor for the economic development of Maotai Town, and it was also the main channel for Maotai culture to go out at that time.

Source: Guizhou commercial ancient town - Maotai, 2006, p.46

As the main distribution center for materials in northern Guizhou, two-thirds of the salt in Guizhou Province has been transported to various places since then, and Maotai Town is well-known. The demand for wine is also increasing day by day, which stimulates the development of the local winemaking industry and the improvement of winemaking technology. There have always been two parallel development lines for shochu in Moutai. One is ordinary sorghum liquor, which has a high alcohol production rate, low food consumption and low price. Until the Republic of China, ordinary people used this liquor for weddings, funerals and marriages. liquor. Another route is “Mao” liquor, which consumes the most grain among Chinese liquors. Therefore, the “Mao” liquor produced at that time was mainly for local salt merchants to drink and use, and was not sold to the public.

In the Moutai area, the center of Renhuai, Guizhou, there is a story spread like this: During the Jiaqing Years of the Qing Dynasty, a young man named Wang Zhenfa, originally from Ji 'an, Jiangxi, wandered and begged to Moutai due to his poor family. Later, he worked in the Zhangjia Inn in Moutai Town. One day, a guest from Sichuan came to stay at the Zhangjia Inn. During the conversation, Wang Zhenfa learned that the guest was going to send an important letter to Yunnan. While welcoming the guests warmly, Wang Zhenfa surrounded them with questions, and soon found out from the guests that the price of salt in Guizhou is about to rise. Wang Zhenfa immediately told Boss Zhang about the matter, and suggested that all the salt in Moutai Town should be collected and hoarded with a deposit. "Moutai Liquor Culture Notes" 29-30 There are row upon row of salt warehouses in the town, and the salt reserves are huge. Not only does hoarding goods require a lot of money, but also there are huge risks. However, Boss Zhang resolutely obeyed Wang Zhenfa's suggestion, paid a deposit with all his belongings, and hoarded the salt in the town. Soon, the price of salt in Guizhou skyrocketed, and Boss Zhang's business venture was rewarded handsomely. Boss Zhang, who has discerning eyes and talents, decided to marry Wang Zhenfa's only daughter.

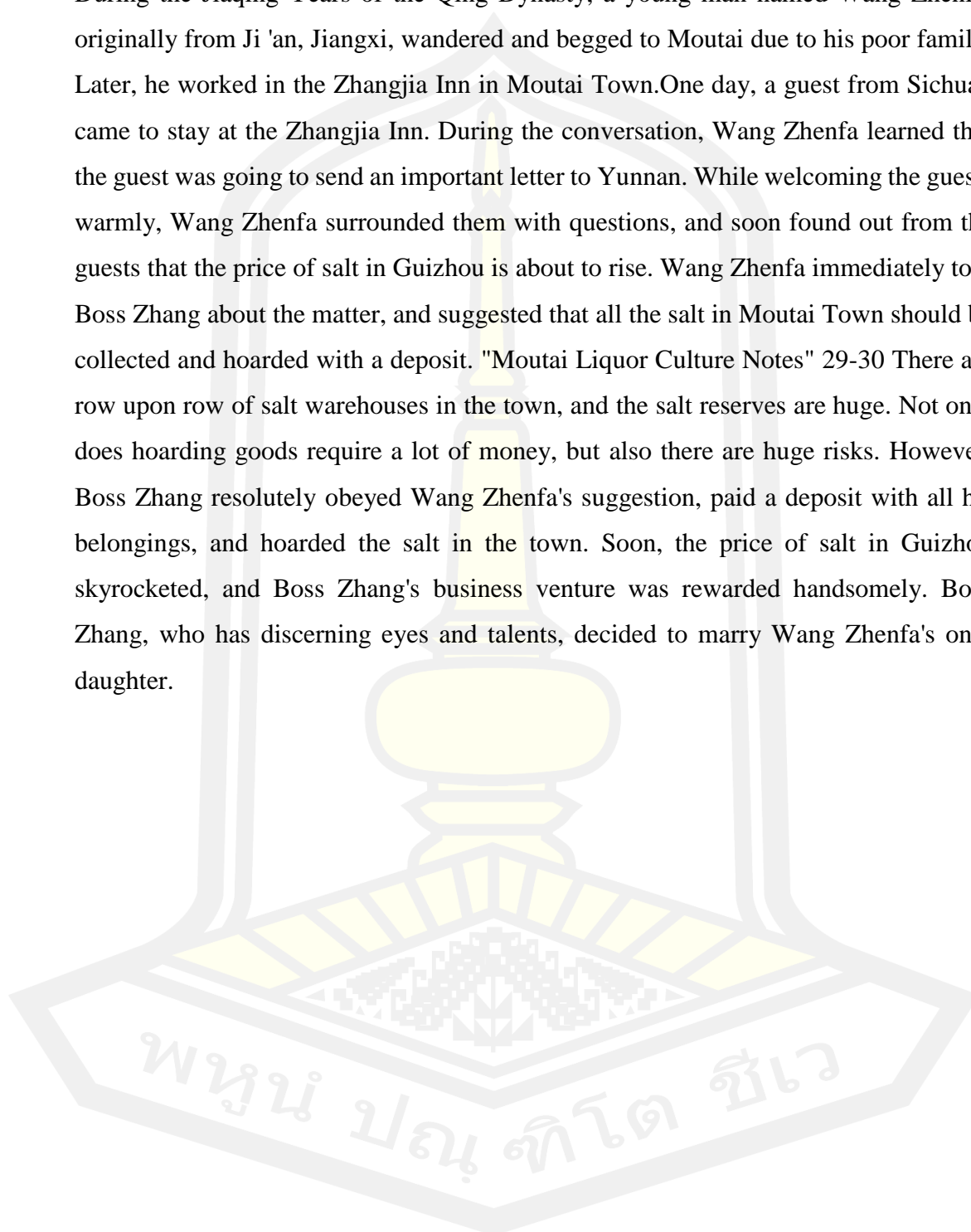




Figure 10 The ruins of the "Tianhehao"

located in the Guanyinsi River Valley in Maotai Town. Although the dilapidated wall has lost its former scenery, it is the witness of Maotai Town's once prosperous salt transportation, the inheritor of the Maotai liquor brewing process, and even more the memory carrier of Maotai culture.

Source: Guizhou commercial ancient town - Maotai,2006,p.16

The rise of salt transportation has made Maotai, which is located at the center of Sichuan and Guizhou, more and more prosperous. In such a business environment, Wang Zhenfa founded the "Wang Tianhe" salt company to operate the salt industry and quickly became a wealthy party. Wang Zhenfa made a fortune in the salt industry and accumulated a lot of capital for liquormaking. After making a fortune, Wang Zhenfa wanted to often entertain salt merchants, so he built a Brewing workshop near the house near the Chishui River, and brewed his own liquor to entertain businessmen, relatives and friends or give it as a gift to customers. the liquor produced is of high quality, and the guests are full of praise after drinking it. During the Daoguang period, the salt shop operated by Wang Zhenfa had established a firm foothold in Maotai Town. It was one of the larger salt numbers at the time. After the salt industry flourished, the demand for wine increased sharply, and the scale of burning houses also expanded. Wang Zhenfa accumulated wealth and became the richest man in Renhuai. In 1854, the Tongzhi peasant uprising in northern Guizhou, the Qing Dynasty sent troops to clear. In the

following two years, Maotai Town became a battlefield several times, and all villages were razed to the ground. The brewing workshops in Maotai Town, including Tianhe brewing workshops, should have been destroyed by fire during this period.(Zhou,2009,p.29-32)

In the Tongzhi period of the Qing Dynasty, the burning workshop in Maotai Town was rebuilt after the war, and three relatively large burning workshops appeared successively. The first is Chengyi Burning Workshop, which was founded in the first year of Tongzhi. It was originally called Chengyu Burning Workshop. Hualianhui's ancestral home is Linchuan, Jiangxi Province, and he is a prominent family in the world. At the end of the Kangxi reign of the Qing Dynasty, the ancestors of the Hua family came to Zunyi city to settle down by practicing medicine. Hualianhui was originally a leading salt merchant in Guizhou, and opened the salt name "Yonglongyu". From the oral information of Hualianhui's Sun Huawenqu, it is known that Hualianhui went to Maotai to establish a brewing workshop, not to start a new business in the ruins at first, but due to accidental factors. It is said that when Hua Lianhui's grandmother Peng Shi was alive, one day, in a chat, she accidentally recalled that she had drunk Maotai roasted liquor when she was young. She thought it tasted good, and asked Hua Lianhui to buy it. She also wanted to try it. Plant liquor. Later, Hualianhui happened to go to Maotai and wanted to buy Maotai liquor, but at this time "after the (Xiantong) war, wartime relics can still be seen everywhere. The brewing workshops that used to make liquor have been razed to the ground, but the foundations still exist. Because the whereabouts of the owner of the brewing workshop is unknown, the land has been collected as official property. At this time, the government is selling off the official property, so Hualianhui famously bought the land.

At the same time, found an old sommelier, and invited him to cooperate to set up a simple brewing workshop on the original site and try to brew it. As a result, the brewing workshop continued to brew, and the production of Maotai, which had been interrupted for many years, resumed. Of course, Hualianhui initially resumed the brewing of Moutai, mainly for family use. There is still a period of about ten years between the resumption of production of maotai and the official sale of it as a commodity. The liquor brewed at first is only for family drinking, or as a gift and

entertaining relatives and friends. Later, liquor-seekers came in droves, and Hualianhui, who was quite business-minded, immediately expanded the brewing workshop to open to the outside world. Hualianhui really established a commercial production liquor room with a certain scale. The official opening was in 1877 (the third year of Guangxu). He After entering the Luzhou Official Transportation and Salt Administration, he opened a salt account in Maotai as a salt merchant. The brewing workshop was renamed "Chengyi brewing workshop". The brewing workshop was small in scale, with only two pits and an annual output of 1,750 kilograms. The liquor was named "HuishaLiquor". The founder's name is commonly known as "Hua Mao".(Zhou,2009,p.53-54)

In the fifth year of Guangxu (1879), Wang Zhenfa's grandson Wang Lifu and Renhuai landowners Shi Rongxiao and Sun Quantai jointly invested to open a brewing workshop. At that time, people used to use the shareholder's name as the font size, so the name of the burning house was "Rong Taihe". At the beginning , Sun Quantai was the shopkeeper, and the three people took profits separately. In the fourth year of the Republic of China (1915), Sun Quantai resigned from the position of shopkeeper and was run by Shi Rongxiao. Wang Lifu bought shares at the price of his own brewing workshop, and he passed down the brewing craftsmanship, so Wang Lifu managed the production and sales. Later, Sun Quantai withdrew from the shares, and "Rong Taihe brewing workshop" was renamed "Ronghe brewing workshop". A few years later, Wang Lifu died of illness. Although his son Wang Chengjun had equity, the house burning had actually fallen into the hands of Shi Rongxiao, and the burning house had been taken over by him. Shi Rongxiao was the adopted son of the Shi family, originally surnamed Wang. When Shi Rongxiao's eldest grandson Wang Shaozhang succeeded, he returned to his original surname, and the shochu produced by "Ronghe brewing workshop" was commonly known as "Wang Mao".

Before 1915, the liquor produced by the two brewing workshop belonged to the products sold in the local area and kept at the level of about 10,000 jin. It was not until 1916 that the renan salt transport entered the period of free trafficking and a group of emerging salt brands emerged that the consumption market of Maotai liquor expanded.(Zhou,2006,p.28)

After the Revolution of 1911 (1911-1912), the politics of Guizhou broke away from the Qing court, and the official salt system was challenged by small salt merchants. Salt is out of business. The number of merchants decreased, the status of the salt transport port declined, and the economy was no longer prosperous. Domestic sales have declined, and export sales have a market but no traffic. Before 1925, there was no one-inch road in Guizhou province, and several rivers and valleys in the province were deep and watery, so they could barely discharge, and most of them were not open to shipping. The terrain of Maotai is extremely rugged. Under the traffic conditions of people on horseback and over mountains and mountains, it is very difficult to "travel to the market for thousands of miles", mainly relying on self-transportation by merchants. Restricted by the social economy and transportation at that time, Moutai has always been a local product, and the liquor of the two brewing workshops during this period was actually a local product. However, from the Tongzhi and Guangxu eras of the Qing Dynasty, Moutai has become the first liquor in Guizhou Province.(Hu,2011,p.43)

On June 1, 1926, Zhou Xicheng was appointed as the governor of Guizhou by Sun Yat-sen, becoming the fourth-generation warlord who ruled Guizhou in the Beiyang government era. Guizhou also broke away from the Beiyang government and joined the Guangzhou Nationalist government. Zhou Xicheng ruled Guizhou for 5 years, and the political governance basically covered the whole province. It was the first period of political stability in Guizhou during the Republic of China.

In 1927, the industry and commerce in the southwest were backward, and there was no tax base, so government financial expenditure was tight. The warlords in the southwest developed the "opium economy". Although opium was never publicly legal, it gave the green light to the production, supply and sale of opium. This illegal industry needs to be maintained by the power system, which requires paying various fees, also called taxation. These taxes were taken away by the big warlords. With the income, the government began to implement the Guizhou construction plan and reorganized the Guiyang Municipal Office into the Guizhou Provincial Road Administration. Presided over the construction of roads in Guiyang City and highways in various counties. It also set up road administration sub-bureaus in various counties of Guizhou, responsible for the construction of highways in each county, and formulated the "Outline of the Road

Plan of Guizhou Province", which covers the line grades, construction procedures, surveying standards, labor and capital raising, and institutional organization. Principles are stipulated: it is determined that with Guiyang as the center, four parts of Guiyang (Qianchuan), Guinan (Guizhou-Guangxi), Guixi (Giandian), and Guichi (Qianxiang) connecting Sichuan, Guangxi, Yunnan and Hunan will be built. The highway construction plan of Dagan Road and some other branch roads has built three highways of Guichi, Guixi and Guinan, with a total of more than 1,000 kilometers.

Due to the improvement of traffic, the structure of Moutai liquor sales market has undergone major changes. The main sales area of "Huamao" was transferred to Guiyang, and the sales area of "Ronghe" burning workshop was expanded to Chongqing, and a firm was entrusted to sell it in Zunyi. The proportion of Moutai's local sales has become smaller, and it has begun to become a regional market brand. The opium economy not only fattened military and political officials and drug-related personnel, but also fostered the peculiar "consumption boom" in the southwest of the 1920s and 1930s. During this period, social capital invested in the opium economy, and Maotai not only did not suffer from its harm, but in the consumption boom supported by the purchasing power of opium, the market demand expanded and new development opportunities were obtained.

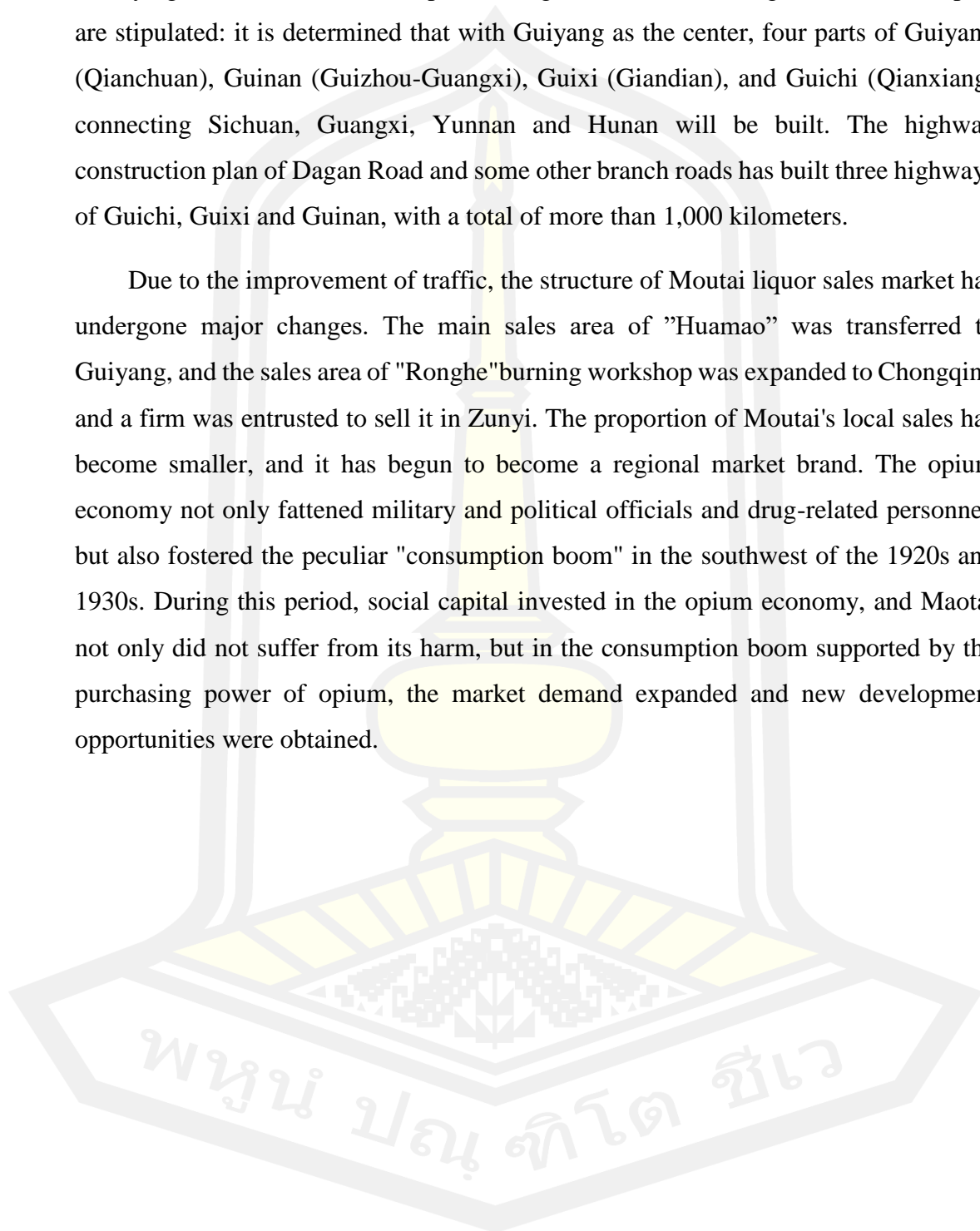




Figure 11 The bronze statue of Zhou Xicheng, originally located in the center of Guiyang. Zhou Xicheng died in battle in 1929.

Although he was only in power in Guizhou for three years, many counties in Guizhou built special shrines for him, and some counties built tombs for him to honor his achievements and cherish his memory. On June 1, 1930, to commemorate Zhou Xicheng, the city of Guiyang erected a bronze statue of Zhou Xicheng outside the North Gate to show his contribution to Guizhou. Not only that, he is also one of the important figures who pushed Maotai to its current position.

Source: Maotai liquor collection,2018,p.1555

In the 19th year of the Republic of China (1930), Guizhou held a provincial industrial exhibition. Chengyi Maojiu won the special prize, Ronghe Maojiu and Hengchang Maojiu won the first prize. In the 24th year of the Republic of China (1935), the southwest provinces held the Southwest Items Exhibition, and Chengyi Moutai won the special award certificate and medal. The market for Moutai has expanded rapidly, and so has the price. Hua Mao and Wang Mao expanded and expanded their production again. However, due to the limited traffic, the local economy was lagging behind, and the luxury goods market could not be expanded. Therefore, in the whole period of the Republic of China in 1927, the category of "liquor" never appeared in China's export

commodity statistics project. At that time, the luxury liquor market in China mainly consisted of western-style restaurants, western-style restaurants and bars in big cities such as Shanghai, Tianjin, Guangzhou and Wuhan. And in these markets, you can't see Moutai.(Zhou,2006,p.33)

However, in Guizhou Province, Moutai is already the number one liquor in Guizhou. Moreover, Zhou Xicheng was a loyal fan of Maotai at that time. At that time, the newspapers in Guizhou made a satire on Zhou: Diplomatic etiquette is no wine without Maotai. "It can be seen that Zhou Xicheng's love for Maotai plays an important role in the expansion of Maotai's influence in the future and maintaining its status as the number one liquor in Guizhou.

"The first time I knew Maotai was in 1925. At that time, Zhou Xicheng, the commander of the 12th division of the Sichuan warlord, was stationed in Chishui. My grandfather was Jia Zhongfu. At that time, there were two or three famous Chinese medicine practitioners in Chishui. One is my grandfather, another is called Cui Youcang, and another is called Shi Yusheng, whose family owns a pharmacy. When Zhou Xicheng came to Chishui, the doctors in his military medical department were all Western doctors. But the older generation of his officers are willing to see Chinese medicine, and they come to see a doctor when they are sick, so my grandfather has a good relationship with them. At that time, one of Zhou Xicheng's advisers was Peng Gongwu, a lieutenant general of the army and a major general, who had some contacts with my grandfather.

According to traditional Chinese medicine habits, the 28th day of the fourth lunar month is called Yaowang Festival, which is Sun Simiao's birthday. On this day, many people came to see the doctor, and many people came to give gifts. Anyone who came to give gifts in the doctor's family had to stay for dinner. When I was ten years old, Peng Gongwu gave my grandfather four bottles of Maotai in black jars. The best liquor in Chishui County was called "paozi liquor", and Maotai was 150% more expensive than the best local liquor. This At that time, Maotai was only used when entertaining guests at our house, when we opened the shark's fin and sea cucumber table, and when we invited Peng Gongwu and other senior military officials. Ordinary treat are usually served with "paozi liquor".

At that time, Moutai was released in Renhuai, Guizhou, and won a gold medal at the Panama International Exposition. At that time, Luzhou Daqu also won a gold medal. It was a glass bottle with a slightly concave bottom. There is also a kind of fragrant flower liquor from Airentang, which is no longer available. The main high-end liquors are these three kinds. At that time, my family treated guests, and basically the highest-level liquor for Guizhou people was Maotai. If Sichuanese come to our house, the highest grade is Luzhou Daqu. When I didn't know the aroma classification method at that time, I only knew that the habit was to drink that kind of liquor, and it was that kind of liquor all my life. ("Moutai Oral History Materials Jia Ruoyu, Former Education Director of the Higher Military Academy of the People's Liberation Army")

The third "Hengxing Burning Workshop", its predecessor was "Hengchang Burning Workshop", was established in 1929. After several twists and turns, in 1941, all the shares were owned by the national capitalist Lai Yongchu, and the name was changed to "Hengxing Burning workshop", and the locals called it "Laimao". Lai Yongchu was originally from Fujian province, and his ancestors came to settle in Guizhou province with the tide of migration during the Ming and Qing Dynasties. Lai Yongchu has a strong sense of modernity. He not only used portable wine cans, but also designed unique packaging patterns and registered the "Lai Mao" trademark. Lai Mao's business methods are also different. Lai Yongchu used other business resources to set up shops in Shanghai, Chongqing, Hankou, Guangzhou and Changsha to promote Moutai. And advertised in newspapers for promotion, there are samples for guests to taste, in addition to 500ml a bottle of specifications, there are small bottles of 250ml a bottle. Its production capacity far exceeds that of Huamao and Wangmao.

Inspired by Lai Mao, Chengyi brewing workshop also tried to sell "Hua Mao" in some big cities in China. The Hua family was a giant businessman in the southwest, and the industry involved many fields. Set up branches in Shanghai city, Changsha city, Chengdu city, Guangzhou city and Chongqing city, and sell locally through bookstores. Among the three real "Moutai", Wang Mao is the smallest in scale. Although the benefits are considerable, the operation is still very traditional. In the original main sales area of Chongqing city, Wang Mao takes the "Daoxiangcun" pastry number as its sales point. After opening up the sales market in Guiyang city, the "Newborn Paper Number"

was entrusted to sell it on a consignment basis. Until this time, the export of Moutai has improved slightly.



Figure 12 In the 1940s, the "Flying Eagle Brand"

Lai Mao of Hengxing burning workshop, the Feiyang trademark of the wine bottle has the imprint of the times. Although it is not as refined as the modern trademark, it has a milestone significance in the development history of Maotai.

Source: Moutai Collection,2018,p.1742

The influence of Moutai in the Lai Mao era has spread to the whole country, but without the fundamental improvement of traffic conditions, the actual market scope of Moutai is limited to the southwest region, mainly in Guiyang and Chongqing. Guiyang, the capital of Guizhou Province and major cities, "no liquor without Maotai", mainly consumes Chinese Maotai from Chengyi burning workshop. Hua Mao became a luxury for the upper class of Guizhou at that time, which was related to the status of the owner Hua's family in Guizhou. On the eve of the Revolution of 1911, Hua Zhihong served as the chairman of the Guizhou Chamber of Commerce. Until the ninth year of the Republic of China, he was in charge of the financial management of Guizhou Province and mastered the financial and financial lifeline. Hua Zhihong is not only engaged in business and politics, but also donated funds to participate in the establishment of many schools. In the gentry society of Guizhou in the first 10 years of the Republic of China, the first person with social influence was not a warlord who changed frequently, but a

Chinese with strength, ideas and reputation. of Hong. The Maotai liquor used by the Hua family for self-promotion entered the Wang Xie family in Guizhou with Hua Zhihong's entertainment long before Zhou Xicheng came to power. Then they were sent to a bigger place by these Guizhou dignitaries to make friends with higher dignitaries. Therefore, in that era, Moutai began to acquire the symbolic status of "symbol of Guizhou" and became a diplomatic medium for Guizhou people to mark sincerity and respect.(Hu,2011,p.46)



Figure 13 Local residents store liquor in their homes-In 1993, the "Lai Mao" produced by the Lai's Winery in Moutai, Guizhou Province, from the introduction of the back label, should be the wine produced by the inheritance of Lai's wine by the descendants of the Lai's. Although the packaging and trademark colors are different from those of Lai Mao in the Republic of China, it can be seen that the importance of the three burning workshops in Maotai Town to the inheritance of today's Maotai liquor is an important part of Maotai liquor culture.

Source: Chen Liyuan,2021.10.16,Photography

3.2 New identity

If it is said that before the Republic of China, the origin and development of Moutai were closely related to the transportation of Sichuan salt to Guizhou, then after the establishment of the Republic of China, the status of Maotai as a famous product in Guizhou gradually began to rise from the influence of Sichuan salt transportation and sales. It has a lot to do with the major historical event of the Long March of the Central Red Army. Undoubtedly, this history has played a crucial role in the nationalization of Moutai in the Republic.

The Central Red Army arrived in Zunyi on the Long March in January 1935, where it held the most important enlarged meeting of the Politburo in the history of the Communist Party of China. The meeting "decided and reviewed the issue of establishing a base area in the Soviet area with northern Guizhou as the center for the time being decided by the Liping meeting". After discussion, everyone believed that the northern area of Guizhou was sparsely populated and inhabited by ethnic minorities, and the Party's work foundation was relatively weak, making it inconvenient to create bases. Therefore, the meeting decided to abandon the plan to create the Sichuan-Guizhou base area with northern Guizhou as the center, continue to cross the Yangtze River northward, join forces with the Fourth Front Army of the Red Army, and establish a base area in western or northwestern Sichuan. After the Zunyi Conference, the Red Army once crossed Chishui and had an unforgettable relationship with Moutai. (Huang,2010,p.255)

The famous writer Cheng Fangwu wrote in "Memoirs of the Long March": "Due to the emergency of the military situation, I dare not drink too much. It is mainly used to wipe my feet and recover from the fatigue of walking. And Moutai has a miraculous effect on wiping feet, and everyone praises it." Wiping your feet with alcohol is indeed possible. Because liquor has the functions of expelling cold, dehumidifying, and curing diseases, it has been explained as early as Li Shizhen's "Compendium of Materia Medica", and in the daily life of ordinary people, it is usually understood that liquor has the function of relaxing tendons and promoting blood circulation. For hundreds of years, the role of liquor in this aspect has been deeply rooted in the hearts of the people, and there has been no change. Except for alcoholics and social occasions, in ordinary

life, quite a few people drink one or two small glasses every day. Liquor is for health preservation and healing. Therefore, in the brutal war at that time, the Red Army used alcohol to disinfect wounds, wipe feet, etc., which were in line with medical science.



Figure 14 The Central Red Army's four crossings of Chishui left a red mark on Maotai Town,

which also made Maotai closely connected with New China. Now in Moutai Town, in addition to the Moutai Distillery, many local descendants of the old burning workshops have set up distilleries in order to inherit the skills of their ancestors. Because the Red Army came to Maotai Town to drink the Maotai liquor brewed by their ancestors, now they also regard the red culture as the culture of their liquor companies, and build a cultural wall as propaganda.

Source: Chen Liyuan, 2021.10.18, Photography

Zhou Enlai later said to writer Yao Xueyin in Chongqing: "When we arrived at Maotai on the Long March in 1935, the local people welcomed Maotai. The soldiers used Maotai to scrub the wounds on their legs and feet to relieve pain and reduce inflammation. Drinking it can treat diarrhea, temporarily. It solved a major difficulty of our lack of doctors and medicines at that time. The victory of the Red Army's Long March also has a great contribution to Maotai." In the long run, this rest of the Red Army is crucial to the future glory of Maotai. The Red Army soldiers tasted the long-known Moutai liquor here. The mellow and sweet liquor makes them reminisce for a lifetime, and even a few years later, they still have a special liking for Moutai, which

will have an inestimable influence on expanding the influence of Moutai in the future. value. (Huang,2010,p.235-241)

On October 1, 1949, the People's Republic of China was established. At the reception of the founding ceremony, Moutai became the ceremonial wine. It was also from this day that Maotai began a new era. The elder brother of Qin Hanzhang, a brewing expert, attended the banquet. He recalled that Chairman Mao held the first political consultative meeting in Beijing, where Maotai was used to toast at the reception, and his own brother was present. Lu Peixin, former director of the Protocol Department of the Ministry of Foreign Affairs, also recalled: "After the founding of the People's Republic of China, it seems that Moutai began to be used at the founding ceremony. When I joined the Protocol Department in 1963, Maotai was basically used for banquets for foreign guests. It should be so." ("Maotai Oral History Materials") Founding ceremony, attended by many. The banquet was held at Beijing Hotel. State banquets were held here before the Great Hall of the People and the Diaoyutai State Guesthouse were built in 1959. But information on the founding ceremony is scarce. So most of the information is a lot of memories, said the founding ceremony used Maotai. (Hu,2011,p.55)

In February 1950, the Chinese People's Liberation Army entered Maotai town again and liberated it. Maotai town has a long history of burning workshop is also in the midst of changes, Maotai town has restored normal public order, but the production of each workshop failed to recover in time due to a variety of reasons. In order to maintain the continuity of the production of this world-famous liquor, the newly established People's government of Renhuai County decided to adopt supportive policies for each workshop, and Hua Wen Qu and Lai Yongchu obtained the status of partners of the new regime. The government provided a total of 24 million yuan (old yuan, 10,000 old yuan is equivalent to about 1 yuan) in loans to the three burners, and allocated 3,000 kilograms of wheat to help the three brewing workshops start production as soon as possible. But three burning workshops through long-term war toss, unable to recover after a fall, the production situation has not picked up. In desperation, Renhuai County Party Committee and the people's Government of The county decided to acquire Chengyi brewing workshop for state ownership after

requesting approval from Zunyi region and Guizhou province monopoly department, so as to promote the production of Moutai liquor.

In 1951, Wang Shanzhai, the part-time head of the monopoly Bureau of Renhuai County Tax Bureau, invited Hua Wenqu, then the head of Chengyi brewing workshop, to negotiate for the purchase of Chengyi brewing workshop. On June 25 and November 8, 1951, Zhou Mengsheng, a well-known person in Renhuai County, acted as the intermediate witness. The two parties signed two contracts, one for the transfer of the main property of the workshop and the other for the transfer of the auxiliary property. The monopoly Bureau of Renhuai County purchased Chengyi brewing workshop with the old currency of 130 million yuan (13,000 yuan, including 1,000 yuan deed tax and cost), and the payment was paid off when signing the contract on November 8, 1951. The land, real estate and property of Chengyi brewing workshop were purchased in the two contracts, including 1,800 square feet of land, two wine stoves, 18 fermentation pits, 5 horses, and some production tools, tables and chairs, benches and wooden cabinets.

After the acquisition, it was integrated into Renhuai Maotai Distillery, a monopoly enterprise in Guizhou province, referred to as Maotai Distillery. In the second year after the establishment of Maotai Distillery, the Finance Committee of Renhuai County decided to transfer the confiscated Ronghe brewing workshop Barn to Maotai Distillery. All the property included: 1,753 square feet of factory land, 1 distillery stove, 6 fermentation pits, and one mule, with an estimated value of 5 million old yuan (500 YUAN). In December 1952, Guiyang Financial and Economic Commission issued a Notice on taking over the property of Lai Yongchu Hengxing brewing workshop, handing over the whole Hengxing brewing Workshop to Maotai Distillery to take over. Since then, the three time-honored brewing Workshop in Maotai town ended the development era of the three branches of private liquor industry and were all taken over by the state, thus giving Moutai a new life. And grew up with the new China.



Figure 15 View of Moutai Distillery in the 1970s.

At the beginning of the establishment of Maotai factory, the dilapidated houses were less than 4000 square meters. From the picture, we can see that there are still many vacant lots around, which shows that the production conditions and workers' living conditions are very difficult.

Source: This is Maotai,2021

In September 1952, the first national liquor tasting after the founding of New China was held in Beijing. It is also from the beginning of this wine evaluation that the name of “baijiu” is uniformly used instead of the previous names such as “shaojiu” or sorghum wine. All grains are used as the main raw materials, and Daqu(starter), Xiaoqu(starter) or bran and wine mother are used as saccharification and starter. , Distilled liquor made by cooking, saccharification, fermentation and distillation are collectively referred to as “baijiu”. “baijiu” is unique to China, with a wide variety of varieties and different aromas, enough to make it a family of its own. The original intention of holding the wine evaluation meeting is to speed up the progress of Chinese liquor production technology, further improve the quality of Chinese liquor, and promote Chinese liquor to enter the international stage as soon as possible to compete with other distilled spirits in the world.

Although there are many producing areas of Chinese liquor, there were few large-scale liquor companies at that time. In the early days of the founding of New China, the brewing industry was still in the stage of rectification and recovery. Except for the enterprises that the state accepted a few bureaucratic capitalists, most alcoholic production enterprises were continued to be operated by private individuals. In this case,

the selection and recommendation of the system is impossible, which makes it difficult for the organizer of the wine evaluation party to obtain a complete wine evaluation sample. In fact, the candidates for the first reception are recommended based on market sales reputation combined with laboratory analysis results. 103 kinds of wines from all over the country, including "baijiu", rice wine, fruit wine and wine, participated in the competition. According to the four standards of good quality and conforming to high-level alcohol standards and hygiene indicators, well received in China and welcomed by most people in the country, with a long history and still a sales market in the country, special manufacturing methods and local characteristics that cannot be imitated, The wine evaluation will evaluate the eight famous liquors, and Moutai wine ranks first among the eight famous wines. The impact of the first national liquor appraisal meeting on China's liquor industry is historic, changing the previous history of liquor only having varieties but no brands.

Many national leaders are very fond of Moutai, and the old Red Army members who have been to Maotai Town on the Long March have a special liking for Moutai. Zhou Enlai, the first Prime Minister of the Republic, was even more fond of Moutai. He tried his best to recommend Moutai to friends all over the world on various diplomatic occasions, making Moutai a window for the world to know China and a bond for spreading friendship. Play a pivotal role on stage. In April 1954, Zhou Enlai led a Chinese delegation to Geneva, Switzerland to attend an international conference. On the second day of the meeting, a reception was held in the name of the Chinese delegation to entertain representatives of various countries, journalists and international friends. Moutai, with its excellent quality, suddenly became the topic of the banquet. The host and guests were very happy and toasted frequently to communicate their feelings. Moutai took the limelight among the representatives of the participating countries and was called "the real man's liquor" by the representatives of the countries. After that, Zhou Enlai, whose alcohol capacity is said to be unfathomable, frequently used Moutai to entertain guests from many countries such as Kissinger, Nixon, and Tanaka Kakuei, creating a precedent for liquor table politics.

The leaders' love and affection for Moutai has made Moutai repeatedly made new contributions in many major political and diplomatic occasions, and has become a

diplomatic business card and a symbol of China. In the more than ten years before the "Cultural Revolution", Moutai has been used for state banquets, and it is the most important and highest-level standard for diplomatic reception in embassies and consulates abroad. The commodity attribute of Moutai is the luxury of the privileged class. The consumption and dissemination of Moutai are all carried out within the scope of completely closed special supply channels. Among ordinary people, the understanding of Moutai by those who care about wine is nothing more than "Guizhou specialty" and "the first of the eight famous liquors". For most Chinese, Moutai is a symbol of social status. Consuming Moutai is the only activity that allows Chinese people outside the upper class to enjoy the pleasure of "overstepping".



Figure 16 The bronze statue of Zhou Enlai in front of the Maotai Group's administrative building has four characters "Father of National Wine" written on the base of the bronze statue. Zhou Enlai loved Moutai all his life and used Moutai to carry out his work. Moutai played a key role with Zhou Enlai and established great pioneering achievements. At the same time, Zhou Enlai also gave Maotai the status of a national diplomatic business card.

Source: Chen Liyuan,2021.10.18,Photography

Part 4. Moutai Town in the Context of Globalization

4.1 Debut on the international stage

In the early years of the Republic of China, the huge transformation of Chinese society made China's political economy step by step closely linked with the world. Among them, going abroad to participate in international expositions is regarded by the government as an important way to "broaden knowledge, improve capital, open atmosphere, and prosper trade". An important carrier to promote the development of industry and commerce. In a series of international and domestic competitions organized or organized by the government during the Republic of China, Moutai was promoted as the main representative among the few local famous products in Guizhou, and began to appear in various competitions.

In 1915, to celebrate the opening of the Panama Canal, the United States held the Panama-Pacific International Exposition (referred to as the Panama International Exposition) in San Francisco, a western city in the United States. In March 1912, the Chinese government received an invitation letter from U.S. President Taft. Later, the U.S. government also sent a special envoy to China to "persuade Chinese officials and businessmen to go to the competition." At this time, not long after the establishment of the government of the Republic of China, although the domestic political situation was still turbulent, the Beijing government of the Republic of China still regarded this as a major event to promote China to the international stage.

The government of the Republic of China instructed the Ministry of Industry and Commerce to organize this matter. After receiving the notification, the Guizhou Provincial Patrol Office immediately held an emergency meeting to line up the local products that Guizhou Province was going to send to the exhibition. As early as in the Daoguang period, Moutai had the reputation of "the crown of wine in the country of Guizhou", and it was naturally included in the selection. Immediately afterwards, the Guizhou Provincial Commissioner's Office issued a notice to the Renhuai County Office and the county governor to quickly send Moutai to the exhibition. After receiving the notice, the governor of Renhuai County, Lu Shijun, immediately notified Li Qinghe, president of the county chamber of commerce, to the Maotai liquor store. Huamao wine from Chengyi Shaofang in Maotai Town and Wang Mao wine from

Ronghe Shaofang, as famous and high-quality specialties of Guizhou Province, are also among the candidates for exhibiting products. During the review, the Ministry of Agriculture and Commerce considered that the two products are almost the same in flavor and craftsmanship. In order to avoid similarity and in line with international practices, the Ministry of Agriculture and Commerce will finally decide to merge the two products of "Hua Mao" and "Wang Mao", collectively referred to as "Moutai Liquor". It was sent to the exhibition with a product name, and proposed a non-existent "Moutai Brewing Company" to send the exhibition as a production organization.

From the 9th to the 12th issue in 1988, "China Food" magazine serialized the article "Recap of the "Panama" Pacific World Expo written by Mr. Liu Jingyuan. The article is based on the book "Documentary of my country's Participation in the Panama-Pacific International Exposition" published in February 1917, edited by Chen Qi, the preparatory director and supervisor of the China Panama Games, and signed by Zheng Xiaoxu. According to the article, the Panama Games officially opened at 8:00 am on February 20, 1915. A total of 200,000 exhibit manufacturers and sample-sending units from 31 countries participated, and the exhibits were displayed in 11 exhibition halls including agriculture, industry, food, and horticulture. On the first day of the opening, the number of visitors reached 200,000, and the number of visitors during the entire exhibition period reached more than 19 million. It is one of the world's most famous international expositions in the 20th century. (Hu, 2011, p.41)

At the Panama International Exposition, famous wines from all over the world are like clouds. Although the packaging of Moutai is simple and unremarkable among the many participating wines, it won the award because of its high quality and mellow aroma, which finally conquered the wine critics of the exhibition. When the award-winning incident was reported back to Maotai Town, several home-burning homeowners in Maotai Town realized that this was a huge business opportunity. Sure enough, Fahrenheit soon expanded its annual production to 8,500 to 9,000 kilograms. Moreover, both Wang Mao and Hua Mao would like to have this medal, which has historical value and has the potential to bring great economic value. The Moutai liquor that was sent to the exhibition was provided by Wang Mao and Hua Mao respectively.

Now, what to do with the only medal? The dispute between the two sides was still inconclusive for three years, and finally had to go to court.

The Renhuai County Government was also deeply embarrassed that it could not make a ruling, so it had to report it to the Guizhou Provincial Office. In 1918, the provincial government specially issued the "Guizhou Governor's Office Order" to adjudicate this award dispute: the award certificates and medals were kept by the Renhuai County Chamber of Commerce. It is crowned with the words "Gold Medal of the Panama International Exposition". At this point, the medal attribution lawsuit has ended, and the two share the supreme honor. Wang Mao and Hua Mao have had a good time with each other. To celebrate the award, the two families also sealed their altars and stored liquor in their cellars. This batch of Fengtan Liquor was grandly launched by Moutai Distillery under the name of "80-year-old Moutai Liquor" at the celebration of the 80th anniversary of the Panama International Exposition in 1995. However, due to the backward local economy and transportation level in Guizhou in the early period of the Republic of China, the luxury goods market could not be expanded. After winning the award at the Panama World Expo, although Moutai became famous, it did not gain the opportunity to enter the international market. Moutai's major burners are still produced in simple and dilapidated workshops. Until 1945, Lai Mao tested 500 bottles in Hong Kong through Guiyang Nanming Cigarette Factory, which was the only export record and the first export of Moutai in the Shaofang era. And Hong Kong has become the forefront of Moutai's internationalization. (Wang, 2017, p.60-62)



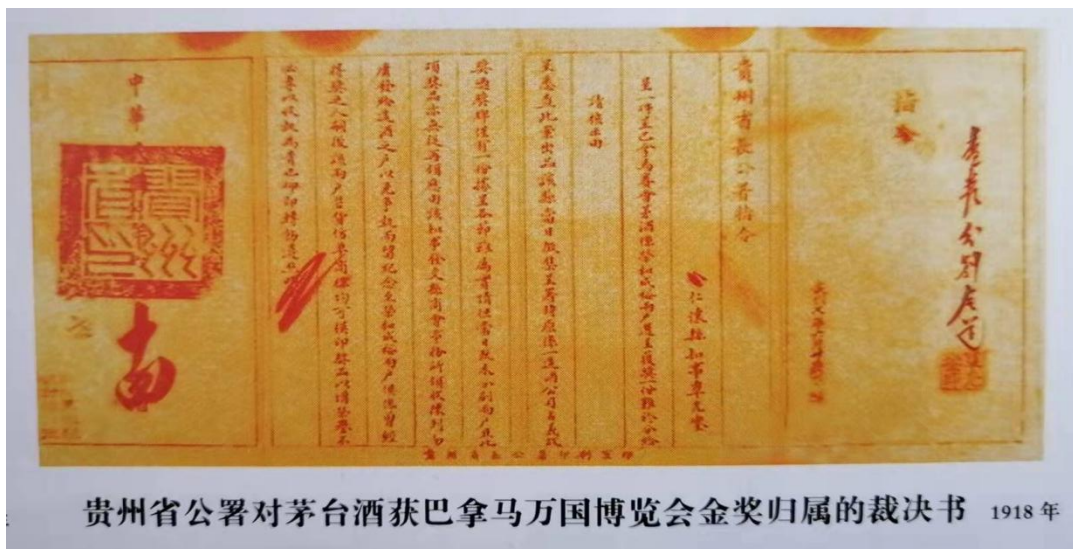


Figure 17 Guizhou Provincial Office's ruling on the ownership of Maotai's gold medal at the Panama World Expo.

It can be seen from this incident that although China's liquor industry is still forming a formal product identification system at this time, it has begun to sprout. The owner of the burning workshops has realized the impact of trademark and advertisements to product promotion .

Source: Zhao Chen said Tibetan wine-Moutai,2011,p.31

4.2 A preliminary study on the internationalization of Moutai

From the establishment of Moutai Distillery in 1951 to the restructuring into a corporate operation in 1997, Moutai has been enjoying state financial allocation for decades. in the era of China's planned economy. For general product producers, customers are strangers and have nothing to do with their own pain. After 1956, for Moutai Distillery, the customer is the superior. The superior is one of the leaders, and the other is foreign trade. After the founding of the People's Republic of China, Moutai, as a wine for state banquets and diplomacy, witnessed a series of political events, and also went abroad, setting off a "Moutai craze" in the international market. Although it was mostly passive in the early days, it did promote the internationalization process of Moutai.

Since the founding of New China, exports have been monopolized by the foreign trade system. Even in order to obtain information, producers are not allowed to directly

contact foreign institutions, and all transactions must go through foreign trade companies. In 1953, the two-year-old Moutai Distillery continued to be sold in Hong Kong by the National Sugar, Tobacco and Liquor Company and the foreign trade department. Overseas distributors included the Bank of China and the People's Insurance Company of China in Southeast Asia, and the export agents were mainly China Food Import and Export. The company's Dexinhang Company, a subsidiary of China Resources Group in Hong Kong, until the 1980s, Hong Kong Ng Fung Hong, which is also a subsidiary of China Resources, became the main overseas export agent of Moutai. Moutai gradually extended from Hong Kong to Macau and Southeast Asia. This area is relatively concentrated in Chinese, so it soon became the main position for the export of Moutai. According to the records of Moutai Distillery, 14 tons were first exported to Hong Kong, Macau and Southeast Asia in 1956. In fact, there was a considerable amount of exports before, but the exporters ordered directly from the monopoly without the winery's knowledge.

In the early days of the founding of New China, the foreign exchange control policy stipulated that the exchange rate of RMB against the US dollar was fixed at 2.426, which remained unchanged for a long time until the 1980s, so most of the export commodities suffered losses. Moutai has a relatively high export price and strong foreign exchange earning capacity. It is one of the few commodities that can be exported profitably. According to the liquor export plan of the Ministry of Foreign Trade in 1957, the first export liquor was Shaoxing Distillery Jiafan Liquor with a quantity of 375 tons, Tianjin Kaoliang Liquor ranked No. 1, 150 tons; Moutai 45 tons, ranked fourth. But the export value of Moutai is much higher than the top three. Therefore, China National Food Import and Export Corporation Hubei Branch and China Foods Guangxi Branch mobilized Chinese-funded institutions in various countries to organize the supply of goods in China. Whether it is a trading company or not, they are actively promoting Moutai liquor to the local area. Under the active promotion of foreign trade, in the 1950s and 1960s, the export volume of Moutai increased from a dozen tons to more than 50 tons, and reached more than 100 tons in 1970, accounting for 50% of sales.

In the 1950s, the Ministry of Foreign Trade transformed all accepted overseas business institutions, including banks and insurance companies, into general trading companies. In exchange for foreign exchange in Western currencies, the country has long implemented low-priced exports and fiscal subsidy policies. Even so, there are not many products that can be exchanged for foreign exchange. In this context, Maotai, which can be exchanged for foreign exchange without subsidies, is a treasure that is more valued than gold. Especially at the Geneva Conference in 1954, after Premier Zhou Enlai entertained heads of state and government with Moutai liquor, Moutai liquor became more famous in the world and injected a strong impetus for exporting foreign exchange. Moutai Distillery was regarded as a local pillar industry at that time, and as a key foreign exchange and profit-generating commodity nationwide, it has contributed to China's economic development.



Figure 18 In 1954, China Food Export Corporation's advertising poster for Chinese famous wines also included Zhuyeqing, Fenjiu and other famous Chinese wines. From the posters, it can be seen that the packaging of Moutai and other famous wines in this period are very different in terms of material and bottle sealing. It still retains the imprint of the ancient burning workshop.

Source: Moutai Collection, 2018, p.1932

Since the founding of New China, exports have been monopolized by the foreign trade system. Even in order to obtain information, producers are not allowed to directly contact foreign institutions, and all transactions must go through foreign trade companies. "Foreign trade first" continued until the reform of the foreign trade system in 1990. The packaging and image of Moutai products are basically driven by foreign trade. In the early days of the founding of the People's Republic of China, in order to save costs and reduce prices, most light industrial products had no decoration or packaging at all. Although Moutai is a political wine, the special wine does not have too high requirements for packaging. Before 1949, local ceramic bottles were used for the packaging of Moutai wine. In the early days of its establishment, Moutai Winery mainly left the factory in bulk, and then repackaged wine bottles in Chongqing and Guiyang. Later, the transportation outside the province increased, and the earthenware bottle packaging was restored.



Figure 19 In 1954, the "Jinlun Brand"

Kweichow Moutai was exported: the packaging used the sauce black glazed stoneware bottle before the founding of New China. The mouth of the bottle is sealed with a cork and pig urine skin, and the outside is covered with a square sealing paper with a "Guizhou" pattern. It can be seen that the packaging of Maotai at this time is not in line with the status of the national famous liquor.

Source: Moutai Collection, 2018, p.1932

This kind of earthenware bottle has a low density and is formed twice, and the central interface often leaks more severely. Packaging problems have always been strongly reflected in the domestic market. Every year, monopoly companies seek compensation from Moutai Distillery due to packaging leakage losses. According to "Moutai Distillery Archives 1956 Volume", on November 3, 1956, the Hubei Branch of China Foods Import and Export Corporation, the main domestic export agent, sent a letter to Moutai Distillery saying, "I hereby receive a letter from our head office to The Singapore Branch of the People's Insurance Company of China reported that: Moutai produced in China is in porcelain bottles and packed in wooden boxes, but there are only some straws between the bottles, and they will be damaged when they are shaken. Improvement." On December 7 of the same year, he sent a letter to Moutai Distillery saying, "According to Bank of China's transfer to Medan and its customers, the biggest disadvantage of Moutai is that the transportation is not solid, and the wine tank is made of clay. However, it is rough and uneven, with cracks and bumps. It can be seen that it is not high-quality ceramics. In addition, due to leakage, most of the straw paper on the outside of the can is stained. That is, the top layer of paper on the cork of the can is also stained. Not tidy enough." The comments of foreign trade led to the first bottle improvement.

The bottle factory project was deliberately arranged in the expansion plan in 1957. Since there is no local production of porcelain clay, under the guidance of two eighth-level ceramic masters from Jingdezhen, the new wine bottle factory adopted a new technology of stone powder molding, and the milky white wine bottles produced in this way are specially used for packaging export products. After 1956, the Ministry of Light Industry stipulated that any changes in the craftsmanship, technology and packaging of Moutai must be reported to the Ministry of Light Industry for approval. Later, the proportion of exports increased, and the approval department added the Ministry of Foreign Trade. In 1966, at the request of foreign trade, the packaging of Moutai was changed to milky white glass bottles.

Brand identity systems are also being established, driven by export markets. In 1953, foreign trade discovered that "Moutai" produced in Hong Kong appeared in Thailand, which attracted the attention of the superiors. Both the Guizhou Provincial

Monopoly Company and the Provincial Department of Industry have issued letters urging wineries to apply for overseas trademark registration of Moutai. In 1956, Moutai Distillery entrusted Hong Kong Dexinhang to register the trademark of Moutai with "Golden Wheel" (formerly known as "Wheel") in Hong Kong, China, Macau, Singapore, Malaysia and other parts of Southeast Asia. In the center of the "Golden Wheel" trademark pattern, the red five-star popular in China at that time is impressive. After that, all the Moutai liquors sold to the outside world were registered as "Golden Wheel". In the first Canton Fair in 1958, Hong Kong Ng Fung Hong believed that the Jinlun trademark was not suitable for use in foreign markets, and suggested replacing it. On October 16, 1958, the new trademark of Moutai, "Feixian" for export, was successfully registered in Hong Kong.



Figure 20 In 1967, the "Jinlun Brand" Kweichow Moutai (white porcelain bottle) and its advertising posters were exported. Porcelain is a great contribution made by the Chinese nation to the world. Nowadays, not only Chinese people have been using it all the time, but it has also spread to all parts of the world, and even the "China" of porcelain is used as the name of China. And Moutai uses white porcelain bottle packaging for external sales, which not only solves the problem of appearance, but also appears in the world together with Chinese culture, making the exported Moutai also have the value of collection.

Source: Moutai Collection, 2018, p.2114

When the trademark was launched in 1959, "Feixian" was changed to "Feitian". Moutai officially used the "Feitian" trademark for external sales, and Feitian Moutai entered the stage of history and opened the prelude to the legend. After the use of the "Feitian" trademark, Jinlun Moutai no longer sells to the outside world, but is used for domestic sales, and foreign sales are specialized in Feitian Moutai. In 1966, the "Golden Wheel" trademark was changed to the "Five Star" trademark, which was sold in China and has been used since the full version registration in 1982. At that time, Moutai Distillery and China Food Company reached an agreement: the trademark was designed and registered by China Food, and the Moutai Distillery was responsible for the printing and production. Afterwards, Guizhou Provincial Cereals, Oils and Foodstuffs Import and Export Corporation successively registered the trademark of "Feitian" brand Kweichow Moutai in 37 countries and regions including the United States, Russia and Japan, and took full ownership of the "Feitian" trademark worldwide. The factory is responsible for production, and foreign trade is responsible for the market, including intellectual property affairs. For export goods, this was a common practice at the time. Until the reform of the foreign trade system in the 1980s, there was a solution to the trademark problem: most of the overseas registration rights were returned to the factory if it was originally registered in the factory.

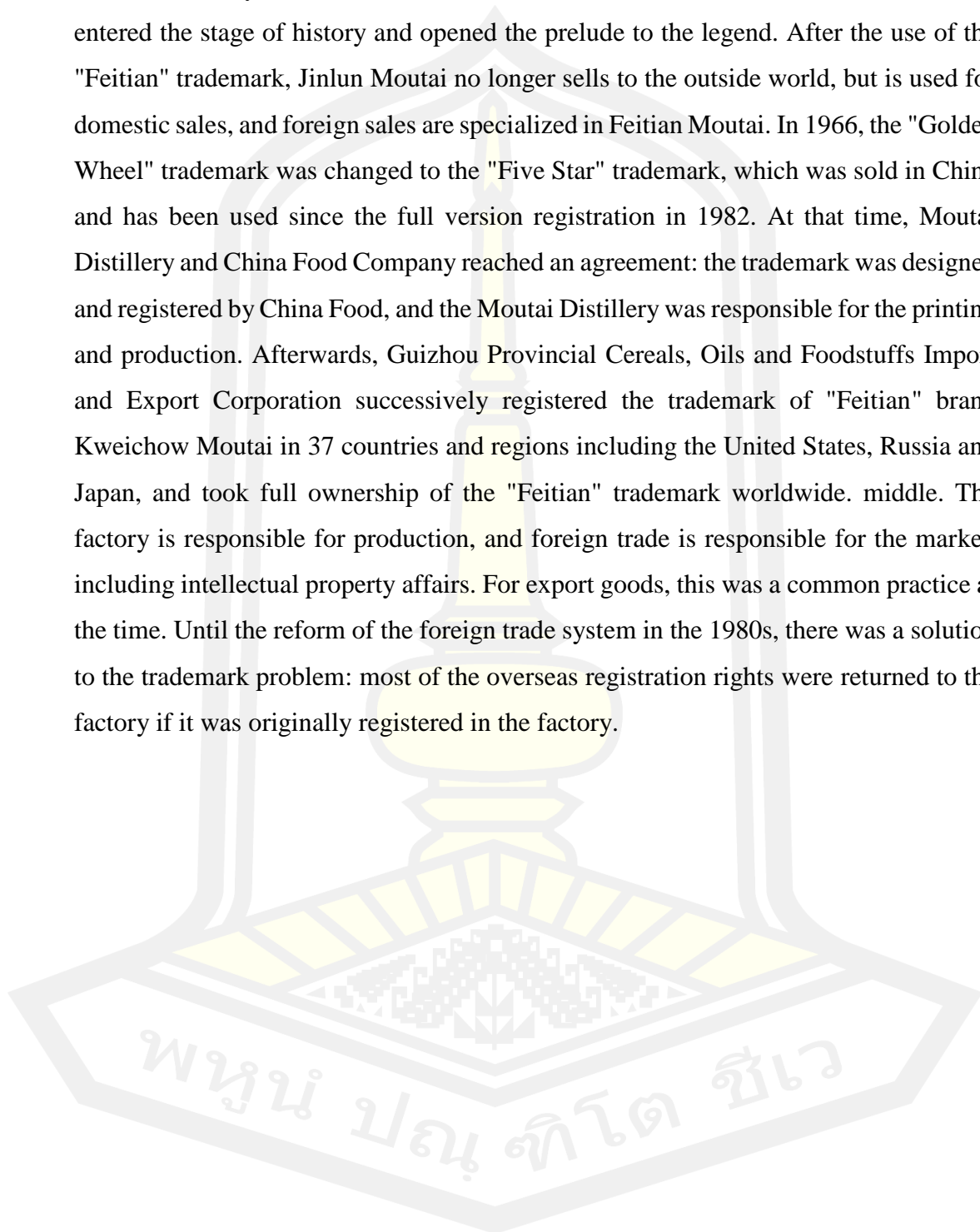




Figure 21 1960 Exported "Feitian Brand" Kweichow Moutai (white porcelain bottle). "Feitian"

figure is a representative of traditional Chinese culture. Moutai uses this figure to sell wine, including white porcelain bottles, to promote Chinese culture to the world by combining Chinese culture with Maotai liquor.

Source: Moutai Collection,2018,p.2499

In the era of planned economy, export prices were high, and "Feitian" brand Moutai rarely appeared in domestic circulation and sales. After gaining a certain degree of autonomy in domestic sales in 1985, Moutai Distillery also began to strive for autonomy in exports. But this effort was unsuccessful. Until 1990, the national import and export market had been completely liberalized, and the Ministry of Foreign Trade still ordered the export of Moutai to be underwritten by COFCO. The order also lasted only one year. Under the huge competition for interests, the two manufacturers who have been closely cooperating before began to conflict. During this period, the price double-track system was implemented in 1987, and the domestic market price exceeded the international market price. The two trademarks "Five Stars" and "Feitian" appeared on the market at the same time, causing serious conflicts of interest between factories and foreign trade. COFCO Import and Export Company reported to the superiors

Moutai Distillery, saying that the factory illegally used the "Feitian" trademark on domestic products. owes money to the winery. This dispute is a turning point in the reduction of the export proportion of Moutai, and it is also the precursor to the disappearance of "export" varieties.

From the 1970s to the mid-1980s, the export volume of Moutai accounted for half of the total sales. However, after the domestic market price was liberalized in 1988, the export price was lower than the domestic market price, and producers lost their enthusiasm for exporting. Since then, the production and sales of Moutai have increased year by year, while the export volume has been decreasing. Although in the 40-year career as a foreign exchange earning product, what Moutai lost was export profits, and what it got was information from the real market provided by foreign trade. Official letter "In 1956, 560 cases of Mongolian liquor are planned to be trial-transported to Mongolia, and your factory will be asked to issue a production quality certificate for this Mongolian Mao wine to meet the Mongolian delivery requirements. Please list the product name, origin, quantity, weight, Packaging, specifications, alcohol content, specific gravity, ex-factory date, etc." The market requirements forced foreign trade to continuously put forward suggestions for improvement to Moutai, and Moutai gradually met the requirements of the international market in terms of packaging specifications and liquor labels. As a result, a set of brand equity system including packaging, measurement, trademark and other international standards has been preserved.

After the 1990s, with the improvement of China's national strength, the international political ecology has changed. After various coordination, Moutai Distillery finally obtained the "Feitian" trademark from Guizhou Province Cereals, Oils and Foodstuffs Import and Export Corporation in 2011. ownership. Today, among the more than 300 registered trademarks owned by Moutai Group, "Feitian" is the most glorious registered trademark. Before the 1990s, there was indeed a difference in quality standards between Moutai's domestic and export liquor. After the 1990s, although "export wine" varieties and their quality standards no longer exist, in the experience of consumers, the judgment that the quality of exported varieties is higher

than that of domestic products has become a firm prejudice. Because of the special light for export, Feitian brand liquor has a very high status in the minds of consumers.

“Feitian” Moutai has grown into the most representative product of Moutai Distillery, and industry insiders refer to the most representative 53-degree Feitian Moutai as "Pu Mao" for short. As the main product and core product of Moutai Distillery, Feitian Moutai has maintained the global record of single-tasting wine sales revenue in recent years. The growth of Moutai Group's output value is almost all contributed by 53 degrees Feitian Moutai. Moutai's word of mouth, image, reputation, credit, and Maotai's turbulence in the market are all directly related to Feitian Moutai. Before Feitian Moutai was sold in the domestic market, the sales volume was not very large. After all, the main consumption of Moutai was still in China. After Feitian Moutai was resold in the domestic market, it soared into the sky and made great achievements. Although Moutai Distillery has continuously launched a series of products of the Moutai family in recent years, and has made great efforts to create a series of brands such as Hua Mao, Wang Mao, Lai Mao Han sauce, Ren sauce, and Moutai Prince wine, Feitian Moutai continues to be popular, and its sales volume has been on the rise.

In 2016, feitian Moutai's total sales reached more than 20,000 tons. In the first half of 2017, the operating revenue of Feitian Moutai still accounted for 90% of the total revenue, despite the significant breakthrough of Moutai series liquor sales (268.72% year-on-year growth). Thus it can be seen that feitian "Feitian" and "five Star" trademark in the registration, is tied together with "Kweichow Moutai", "Feitian" and "five star" is a trademark, "Kweichow Moutai" is also a trademark. In other words, "Kweichow Moutai" is not only a liquor product, but also a unique brand. Except for Flying Moutai and Five Star Moutai produced by the moutai distillery, no other products can be labeled as kweichow Moutai liquor, nor any other products produced by the Moutai distillery itself. That is to say, only "flying" and "Five Star" can be labeled as kweichow Moutai liquor. Feitian Brand Kweichow Moutai (feitian Moutai for short) and five-star Brand Guizhou Moutai (Five-star Moutai for short) are the "authentic" Moutai that make people think of them as brilliant, honorable and expensive.

The designers of the trademark patterns of "Feitian" and "Five Stars" have been difficult to find in historical materials, and there is no record of this in the "China

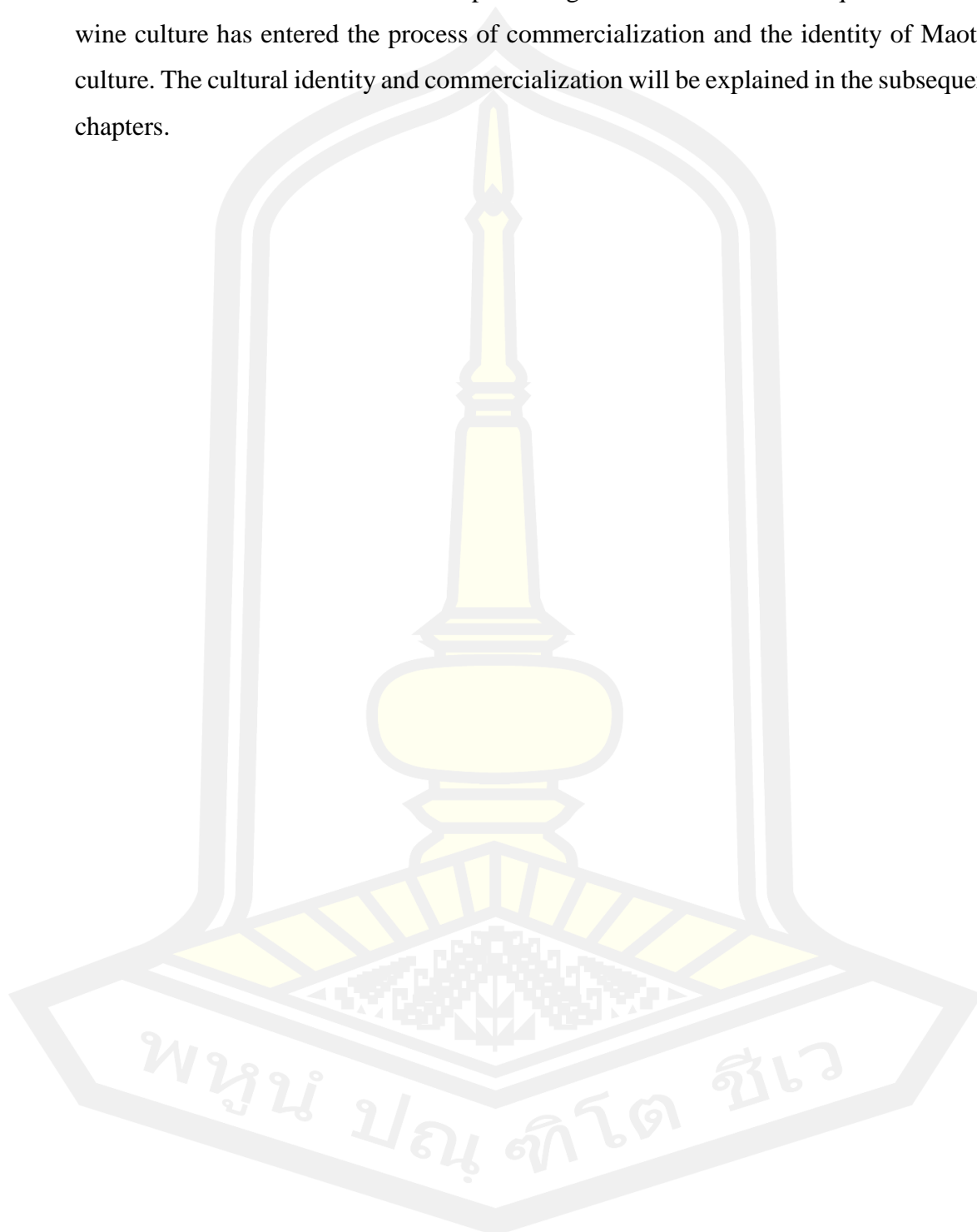
Kweichow Moutai Distillery Co., Ltd. Chronicle" issued in 2010. The five characters "Kweichow Moutai" in the running script style widely used in the packaging and advertisements of Moutai are from the hand of Mr. Mai Huashan, a master of calligraphy in Lingnan. Mai Huashan is a librarian of the Guangdong Provincial Institute of Literature and History, and one of the most influential calligraphy theorists in modern times. He was in his old age when he wrote the inscription, and died in Guangzhou the following year. "Kweichow Moutai" became the last wine name he wrote.

On the outer packaging of Moutai, the Wetoma pinyin method is used to spell "Kweichow Moutai" into "KWEICHOW MOUTAI", which is quite different from the spelling of Chinese Pinyin. At the beginning of the 20th century, when Moutai jumped out of the country and entered the world, the Chinese pinyin system had not yet been formed. The Hanyu Pinyin scheme developed by Mr. Zhou Youguang was not officially used until 1958. Prior to this, the Witoma phonetic method was used to translate proper nouns. Wittoma was a British diplomat and a well-known sinologist. He used the Roman alphabet as the phonetic transcription of Chinese characters and created the Wicker Pinyin method. This pinyin method was widely used for phonetic transcription of proper nouns such as people's names and place names before the popularization of the Hanyu Pinyin scheme in 1958, with a great influence. After 1958, it was gradually abolished. However, for some well-known proper nouns, the spelling method has been established by people before, so after the promotion of Hanyu Pinyin in 1958, the Weishi Pinyin method is still used, and "KWEICHOWMOUTAI" belongs to this case.(Hu,2011,p.206-214)

Conclusion

The above research reflects that Maotai Town has become "China's No. 1 Wine Town", and its emergence and development are related to its special geographical conditions, as well as the local wisdom generated by the local people using these special geographical conditions. Under the drinking culture, Maotai Town is not a divided and isolated geographical unit. It has exchanges with other geographical units. It is these exchanges that made Maotai Town become a wine town in China in the past. With the

development of the country's political economy, Moutai Town has become "China's No. 1 Wine Town" and "the world's main producing area of Maotai-flavor liquor". Moutai's wine culture has entered the process of commercialization and the identity of Maotai culture. The cultural identity and commercialization will be explained in the subsequent chapters.

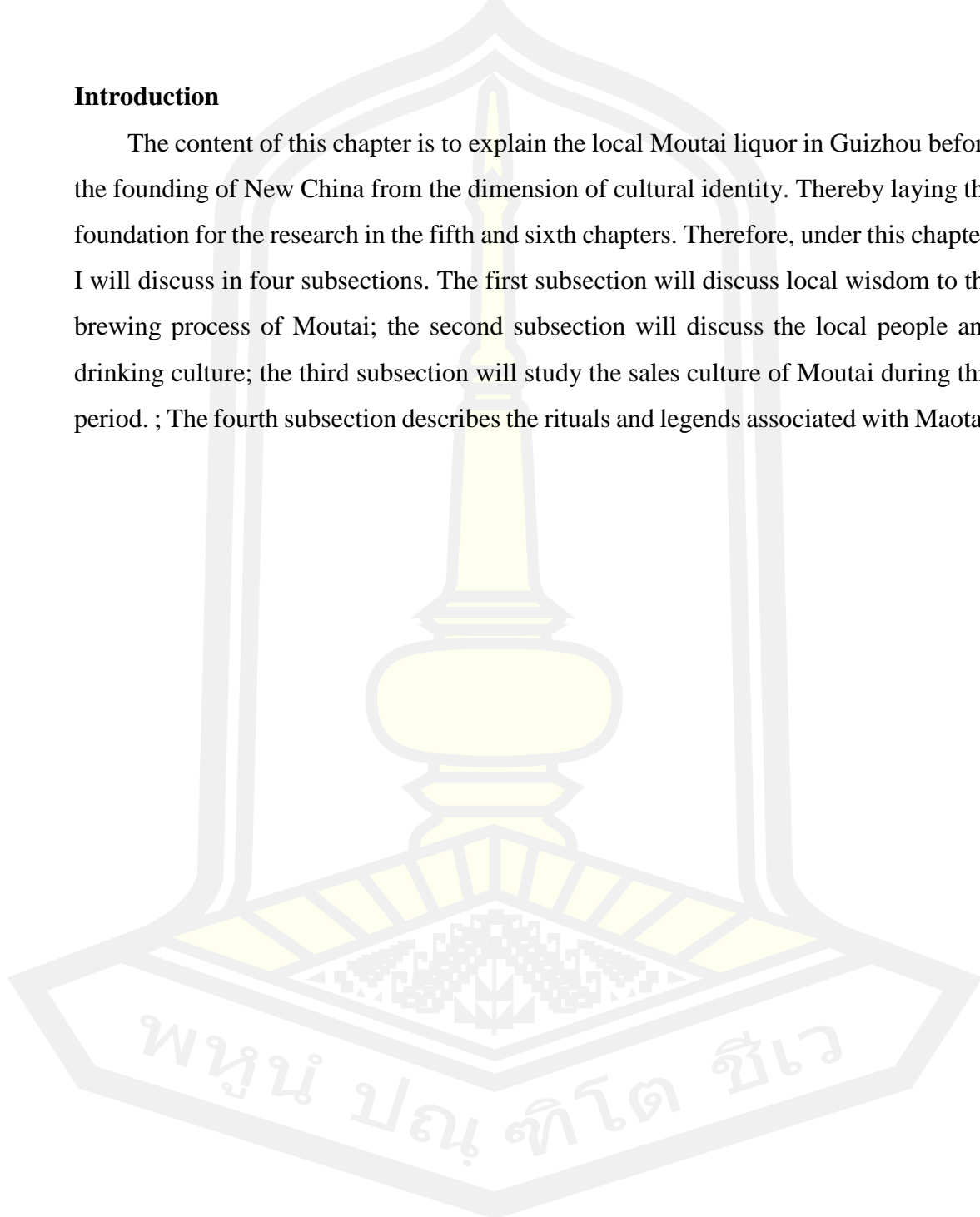


Chapter 3

Moutai : Local rice whiskey and Cultural Identity of Moutai people

Introduction

The content of this chapter is to explain the local Moutai liquor in Guizhou before the founding of New China from the dimension of cultural identity. Thereby laying the foundation for the research in the fifth and sixth chapters. Therefore, under this chapter, I will discuss in four subsections. The first subsection will discuss local wisdom to the brewing process of Moutai; the second subsection will discuss the local people and drinking culture; the third subsection will study the sales culture of Moutai during this period. ; The fourth subsection describes the rituals and legends associated with Maotai.



Part1.Moutai traditional brewing process

1.1 Daqu(starter making)

Although Moutai is also a distilled liquor, its process is far more complicated than other distilled liquor. It has to go through two feedings, nine cooking, nine adding starter, seven liquor extraction, high-temperature fermentation, and high-temperature out of liquor, one production cycle a year. Therefore, there is a well-known digital password about Maotai's craftsmanship: 12987.

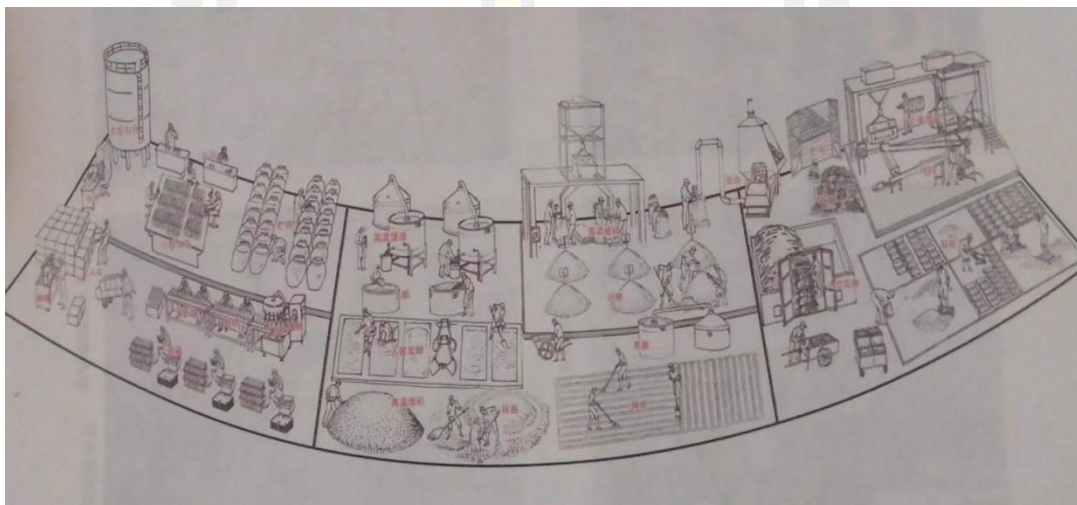


Figure 22 Ancient process flow chart of Moutai wine brewing technology : The production process of Moutai wine takes one year.

The starch in the grain is continuously fermented, and the alcohol and other organic substances are slowly forced out after many times of cooking. This is Moutai wine and other liquors. The biggest difference.

Source: Why Moutai,2017,p51

Starter is a necessary material for liquormaking, and Moutai is a grain-based Big starter liquor. Big starter is used as a saccharification starter, and then brewed, and finally distilled to liquor. Therefore, the first process of brewing is to make starter. The starter is made of wheat, which is crushed and mixed with the mother starter, poured with water and stirred, and then placed in a wooden box mold. Today, the brewing of Moutai has been following the ancient starter technique of the Dragon Boat Festival and artificial starter. Moutai's brewing process pays attention to "three highs", that is,

high-temperature starter making, high-temperature fermentation, and high-temperature liquor picking. Therefore, "stepping on the starter" is a very hard work. The temperature of the starter-making workshop in summer is often as high as more than 40 degrees Celsius; the growing microorganisms are mixed with the starter and secrete a large amount of enzymes to accelerate the conversion of starch and protein into sugar. The starter-making workshop is full of a large number of "curvaceous mosquitoes" (small bugs produced along with starter), which generally do not bite, but it is extremely uncomfortable to stick to the body. You can only cover your head and keep your eyes out.



Figure 23 Finished Starter Cake. Moutai still adheres to the traditional artificial Starter-making, using both feet to step out a "turtle-back-shaped" Starter that is high in the middle, low on the four sides, and suitable for elasticity. This shape is conducive to the growth of microorganisms and later fermentation. This is a shape and density that cannot be formed by machinery, so the traditional craftsmanship is preserved to this day.

Source : Maotai mellow tour of the national liquor, 2016, p45

The reason why starter is made at high temperature is extremely simple, because microorganisms can multiply rapidly in a high temperature environment and can quickly absorb starter. Therefore, it is often said that "The Dragon Boat Festival making starter" means that every year after the Dragon Boat Festival, the temperature in Moutai town rises gradually, and the liquor makers in Moutai begin to make starter. After stepping on the starter, wrap it up with grain grass and "pack the warehouse". After 10

days, it is "turned over", that is, the starter block is turned up and down to ensure that each side of the starter block can fully contact the microorganisms. Generally, the warehouse is turned over twice. After 30 to 40 days, the starter pieces can be taken out of the warehouse and stacked for use. The whole process is calculated, and the production time of a qualified starter is 3 to 5 months.(Wang,2017,p.91)

The Dragon Boat Festival stepping on starter process inherits the ancient liquor custom of "picking" natural starter for liquor making during the Dragon Boat Festival, and it is in compliance with the natural phenology. The ancestors of the Chinese nation respected the unity of nature and man, and paid great attention to "choosing the time" in everything. It was necessary to choose a good day or a good time for starting construction, relocation, travel, weddings and funerals. "Qi Min Yao Shu" has a record of "composing starter on the first day of the seventh month", and there is also a saying in Jiangnan folk that "drying clothes and storing water to make sauce on June 6". The selection of starter is accurate to the day, which is the embodiment of the unity of nature and man in traditional Chinese culture. Moutai's Dragon Boat Festival starter should have originated from the local brewing custom at first. Later, after repeated practice verification, it was found that this ancient custom is the necessary craftsmanship in the brewing process of Moutai, which was refined and summarized as "high temperature starter" .With the continuous expansion of the production of Moutai, the amount of starter used has also increased significantly. Today's starter is not limited to the Dragon Boat Festival, but can be trodden throughout the hot weather. As long as the koji is stepped in a high temperature environment, it can be Guarantee its superior quality. Moutai takes this as a starting point, and the one-year production cycle of Moutai officially begins.



Figure 24 The koji pieces stacked in the warehouse after being fermented at high temperature.

The warehouse is full of dust and cobwebs, and the reason for not cleaning it is to protect the microorganisms left in the warehouse from being destroyed.

Source : Chen Liyuan,2021.10.15,Photography

Except the Dragon Boat Festival began to make starter, Another mysterious feature of Moutai starter is the female workers stepping on the starter. It is said that female workers in Maotai Town have been stepping on starter for more than 600 years history. During the Dragon Boat Festival, young women under the age of 20 in Maotai Town were hired by each brewery to step on the starter. There is a local rumor that if a brewery invites many beautiful women, the liquor will sell well. In the starter room under the high temperature, young women lightly stepped on the starter under their feet while laughing and laughing, which is a beautiful scenery in itself. The Moutai Distillery still retains the ancient traditional craft of female workers stepping on starter. (Wang,2017,p.93) Female workers stepping on starter should also be a traditional custom formed by natural laws.

Why didn't the Trampling workers choose a strong and burly man, but a young woman? It is mainly determined by the characteristics of the liquor starter. that the choice of the person who steps on the starter is determined. In the future, starter will be mixed with sorghum to promote grain fermentation so that liquor can be produced. This

requires the billet to be tight on the outside and loose on the inside to facilitate crushing and fermentation. The young girl's body is light, and the strength when stepping on the starter is just right. If it is a burly man or a woman who is too fat, they will step on the billet very firmly, and the effect will be greatly reduced. Moreover, since starter is made at high temperature, and women are physically more heat-resistant than men, in ancient times when technology was not developed, hiring female workers to perform starter was undoubtedly the most "scientific" choice.

Compared with the research results of modern microbiology and microecology, the ancient women's stepping method has high scientific value. During the Dragon Boat Festival in the fifth lunar month, the climate in Maotai Town is warm, the air humidity is relatively high, the wind speed is not fast, the light is sufficient, the growth and reproduction of various microorganisms are vigorous, and there are many types and numbers of microorganisms in the natural environment. The contact of starter raw materials forms a high-quality brewing microbiota. Unmarried women have less foot secretions and less mold. Even if they sweat during the process of stepping on the starter, the amount of sweat is also small, which can ensure that the pH of the starter will not change significantly, and ensure that the raw materials such as wheat and other starter are pure and natural. It ensures the balanced and rapid growth and reproduction of a variety of brewing microorganisms, and ensures the excellent quality of the starter. The advancement of modern technology has strongly impacted brewing, an industry with a distinctive traditional handicraft brand. The brewing industry has benefited from new technologies and installed automated production lines and advanced production tools to improve production efficiency, but also simplifies traditional. Therefore, it is very likely to change the quality of the finished wine. This is also the main reason why most of Moutai's brewing still retains traditional handicrafts. (Wang,2017,p.94)

1.2 Xiasha(The main raw material put into the liquor - local red sorghum).

Before and after the Chinese traditional festival Double Ninth Festival, the red glutinous glutinous sorghum in the Chishui River Valley has been matured and harvested, and a new round of production process of Moutai, "Xiasha", has made a grand debut, that is, feeding. The feeding of Moutai was completed in two batches

before and after the Double Ninth Festival. Before the Double Ninth Festival, the temperature is suitable, the sorghum is mature, and the water quality is the best. The first feeding begins, also known as “Chongyang Xiasha”. “Xiasha” in Chongyang has inherited the brewing craftsmanship for thousands of years, reflecting the cultural tradition of Chinese traditional manufacturing industry adapting to the right time and place. The "sand" of “Xiasha” in Chongyang refers to sorghum and other auxiliary materials, the main brewing material of Moutai. During the initial processing before feeding, part of the brewing raw materials are crushed, so the local dialect vividly refers to the raw materials after the initial processing as "sand".



Figure 25 Brewing raw material-, the local "Hong Yingzi" sorghum. Because sorghum is red, the raw materials that have been processed are collectively referred to as "sand" in the local dialect.

Source : Chen Liyuan,2021.10.15,Photography

The materials used in Moutai are extremely particular, and the local "Hongyingzi" glutinous sorghum must be used. This kind of glutinous sorghum, called "Little Red Grain", can be grown all over the country, but only in the Chishui River Basin has the best quality. A very intuitive phenomenon is: after a complete glutinous sorghum is cut into two pieces, it can be seen that its cross section is like glass fiber filaments, and the

structure is very compact and smooth. Only this kind of glutinous sorghum is suitable for Moutai's traditional process of taking wine seven times, drying it eight times, and cooking it nine times, so that the nutritional consumption of each round of wine extraction is within a reasonable range. The sorghum purchased from other places turns into powder instantly after being cut by a knife, and it is almost impossible to cut it completely, and it cannot meet the requirements of multiple cooking. Most of them are squeezed dry after the fifth extraction.

Of course, the local production of such high-quality sorghum is inseparable from the natural environment such as better soil and climate suitable for its growth. The sorghum planting season here is just staggered from that of wheat. "Roughly after the Qingming Festival (about March-April of the lunar calendar) every year, it is sown and harvested in autumn (about September-October)." Chongyang Feeding" reason. However, due to different planting areas, some are planted on the high-altitude "Jingshan", and the sorghum on the mountain matures later than the bottom of the mountain. Therefore, under the condition of waiting for production, the brewing of Moutai also has a "secondary feeding". featured. That is, when the sorghum at the bottom of the mountain matures first, and it is also the time of Chongyang, the first part of the material is cast first, and the brewing and production begins; when the sorghum on the mountain is mature, the second feed is cast. This is also a full demonstration of the brewing wisdom of Moutai, which proves that Moutai is by no means the original product of a certain individual or a certain enterprise or institution, but that the winemakers of the past dynasties continued to explore and adapt to the process of making full use of nature and adapting to nature. The historical experience summed up is passed down from generation to generation and new experiences are constantly added to make it more unique and perfect.

"Sand" is divided into various types according to the degree of pulverization of raw materials and the process. Different sands produce different liquor in quality, and some are quite different.

Kun sand: According to the transliteration of the dialect, it means complete sand, and it can also be written as a bundle of sand and sand. The so-called Kun sand refers to the whole sorghum. In fact, 100% Kun sand feeding does not exist, and all Kun sand

maintain a crushing rate of about 20%, because all raw materials are kept intact, which is not conducive to fermentation, and the broken part can better drive fermentation. Kun sand liquor has a low yield rate and the best quality. The core process is the famous "returning sand" process, that is, two feedings, nine cooking, eight fermentations, seven extractions, and three to five years of storage before drinking.

Crushed sand: As the name implies, it refers to the crushed sorghum, that is, the raw materials are 100% crushed in the initial processing and ground into powder. The production process of crushed sand is relatively fast, the cycle is relatively short, and the yield of liquor is high. It does not require a strict "sand back" process. Generally, the liquor in the grain can be removed after two or three times of baking, and the lees cannot be reused. The flavor of this liquor sauce is relatively light, and the aftertaste is relatively short. After a long period of storage, the liquor body will also have a strong sauce flavor, and the brewed liquor is also easy to eat. The disadvantage is that it is much thinner than the orthodox sauce, and the liquor has a single layered sense. People who are new to Maotai liquor tend to be more receptive to crushed sand liquor. After being aged for many years, the aroma of the pure crushed sand liquor is still very small, but the taste is smoother and better. In the liquor industry, there is often a factional dispute between "Rich pie" and "light pie", which is actually the dispute between Kun sand liquor and broken sand liquor. High-quality broken sand liquor can be mixed and sold separately, and the average quality is usually mixed with Kun sand liquor and then sold.

Turning sand: adding new sorghum and new starter to the Kun sand distiller's grains discarded after nine times of cooking, that is, turning the sand. Fansha liquor has a short production cycle and a high liquor yield, but the quality is poor. It only has a little more sauce than alcoholic liquor. If the process control is not good, there will be bitter, paste and other miscellaneous tastes. Turning sand liquor is roughly equivalent to "waste utilization", so its value is not high.

Channeling sand: also known as String sand and String scent. Edible alcohol is added to the Kun sand distiller's grains discarded after nine times of cooking, which is Channeling sand. The product after direct distillation is called channeling sand liquor. which is of poor quality and low cost. The sauce-flavored liquor sold on the market for

a few yuan to more than 20 yuan a bottle is basically this type of product. After the introduction of the GB/T (national standard) of Maotai, Channeling sand brewing has been eliminated because it does not meet the standard of Maotai. Channeling sand liquor has been eliminated, and you will know when you taste the Turning sand liquor. It is difficult to distinguish between the Kun sand liquor and the Crushed sand liquor.

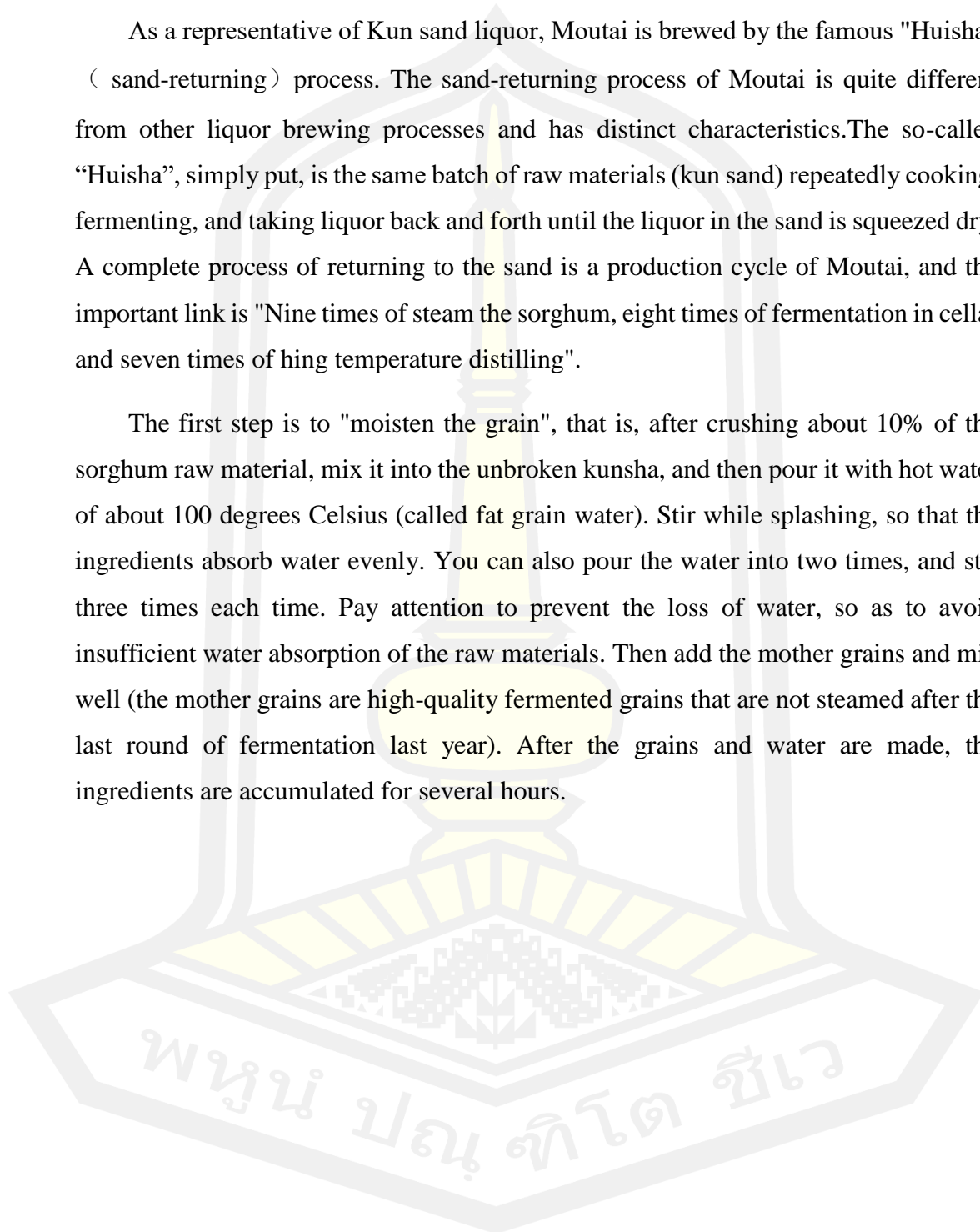
Both Kun sand liquor and Crushed sand liquor are derived from the biological fermentation process, the difference lies in the traditional and non-traditional craftsmanship. Kun sand liquor adopts traditional craftsmanship and uses high-temperature Daqu (starter) as saccharification starter, regardless of cost, but only cares about quality, while Crushed sand liquor uses modern technology to improve the process, and generally uses bran starter as saccharification starter. In terms of taste, Kun sand liquor is rich in aroma, full in taste, slightly bitter and sweet, slightly sour, fragrant but not bright, low but not light, with clear layers and long aftertaste; Crushed sand liquor has a single aroma, soft in the mouth, not bitter and sweet, with little aftertaste. First-time drinkers often regard plumpness as spicy, and lightness as soft, so there are many people who abandon Kun sand liquor and prefer Crushed sand liquor. Of course, the quality of good Crushed sand liquor is even higher than that of poor quality Kun sand liquor.

Even Kun sand liquor has quality differences. High-quality Kun sand liquor has a prominent sauce aroma, slightly bitter and sweet, with a touch of burnt and floral aroma in the sauce, which is released layer by layer in the mouth, with clear layering, elegant aftertaste, delicate and long; general Kun sand liquor entrance sauce The aroma is prominent, but the bitterness is heavy, the coke aroma is a bit exposed, the floral fragrance is elegant, the layering is not rich enough, and the aftertaste is elegant; new Kun sand liquor has a prominent sauce aroma, but the entrance is violent, the vitality is too large, the dryness is heavy, and it is easy to cause taste paralysis. Not fine. That's why the same sauce-flavored liquor, some hundreds of dollars a bottle, and some thousands of dollars a bottle. In addition to the brand premium, the brewing process and brewing cost determine the price. Moutai is Kun sand liquor, and its quality is much higher than other Kun sand liquor, It is the representative and classic of Kun sand liquor and .(Wang,2017,p.97-98)

1.3 Nine times of steam the sorghum, eight times of fermentation in cellar, and seven times of hie temperature distilling.

As a representative of Kun sand liquor, Moutai is brewed by the famous "Huisha" (sand-returning) process. The sand-returning process of Moutai is quite different from other liquor brewing processes and has distinct characteristics. The so-called "Huisha", simply put, is the same batch of raw materials (kun sand) repeatedly cooking, fermenting, and taking liquor back and forth until the liquor in the sand is squeezed dry. A complete process of returning to the sand is a production cycle of Moutai, and the important link is "Nine times of steam the sorghum, eight times of fermentation in cellar, and seven times of hie temperature distilling".

The first step is to "moisten the grain", that is, after crushing about 10% of the sorghum raw material, mix it into the unbroken kunsha, and then pour it with hot water of about 100 degrees Celsius (called fat grain water). Stir while splashing, so that the ingredients absorb water evenly. You can also pour the water into two times, and stir three times each time. Pay attention to prevent the loss of water, so as to avoid insufficient water absorption of the raw materials. Then add the mother grains and mix well (the mother grains are high-quality fermented grains that are not steamed after the last round of fermentation last year). After the grains and water are made, the ingredients are accumulated for several hours.



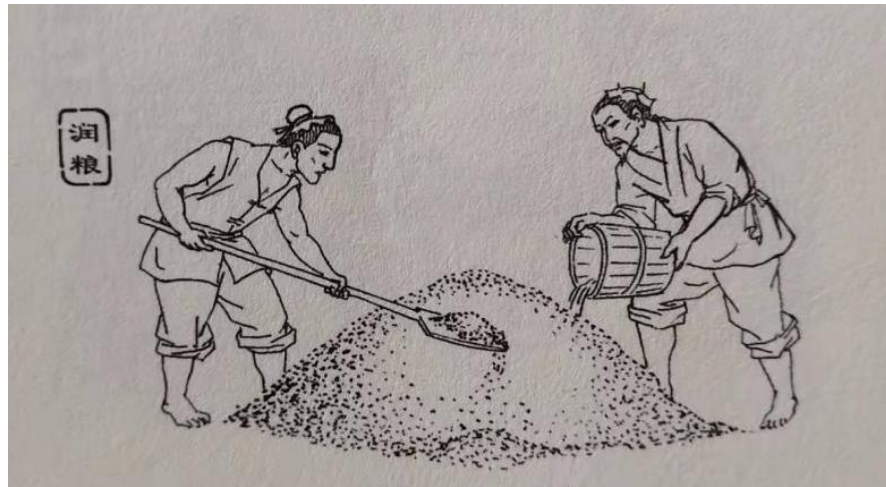


Figure 26 Moistening grain

Source : Moutai, the national liquor, a mellow journey,2016,p.41

The second step is steamed the sorghum. Sprinkle a layer of rice husks on the retort, and sprinkle the ingredients on top when you see steam, and finish spreading within 1 hour. After the water in the pot is boiled to a certain level, the steam starts to steam all around the pot, Start steaming. After about two hours, the raw materials are steamed, and then can be taken out. After Out of the steamer, pour hot water (amount of water). The total consumption of grain-making water and measuring water is about 56% to 60% of the feeding amount.



Figure 27 steam the sorghum

Source: Moutai, the national liquor, a mellow journey,2016,p.41

The third step is Spreading the sorghum and mixing with starter. After the raw sand is splashed with water, it is spread out and cooled, and an appropriate amount of water lost due to evaporation is replenished. Workers need to keep turning the sorghum to ensure the temperature is even. When the temperature drops to about 35 degrees Celsius, start adding tail liquor and Daqu, and mix well.



Figure 28 Spreading the sorghum and mixing with starter

Source: Moutai, the national liquor, a mellow journey,2016,p.42

The fourth step is stacking fermentation(piling up the sorghum with starter). The stacking fermentation of Moutai has a unique process that is different from other liquors. In production, the fermented glutinous rice grains after steaming the wine each time after being spread out, dried and added with koji, must be piled into a cone of about two meters, and then the first fermentation is carried out. enriches microorganisms, and facilitates the further reproduction of mold, thermophilic bacillus, yeast, etc. in starter, and plays the role of the second starter making. When the temperature of the piled products reaches a certain range, the microorganisms have proliferated, and the heat is transmitted from the inside to the outside. Unskilled workers must rely on a thermometer. In each workshop, there will be a monitor to grasp and supervise each link. When the temperature of the outer layer reaches 50 to 60 degrees Celsius, and the fermented grains have a sweet and sweet taste, they can be fermented in the cellar, so that microorganisms have an absolute advantage and ensure the normal progress of fermentation.(Wang,2017,p.100)

Nourish the liquor cellar with fermented grains, return-liquor fermentation is another feature of the production process of Moutai. When fermenting, adopt the "The original of the original" for the fermented grains to achieve the effect of nourishing the liquor cellar with the liquor grain and nourishing the liquor grain with the liquor cellar. After each stacking and fermentation, the tail wine should be poured into the wine cellar before preparing to enter the cellar to ensure normal fermentation and good aroma production. Due to the large amount of returning liquor, the alcohol content of the fermented grains when entering the cellar has reached about 2% (volume ratio), which has played a positive role in inhibiting the growth and reproduction of harmful microorganisms, and the liquor produced is soft and mellow.



Figure 29 Fermentation in cellar

Source : Moutai, the national liquor, a mellow journey, 2016, p.42

Moutai production cellars are also different. The pit is made of square stones and clay, and has a large volume. The standard pit is about 3.3 meters deep and can hold 15 to 20 retorts of lees. Burn the cellar with firewood once a year before the raw materials enter the cellar, in addition to killing the bacteria in the cellar, it can also remove the stale smell and increase the cellar temperature. Due to the different positions of the fermented grains in the cellar, the quality of the liquor is also different. The original liquor distilled from the fermented grains at the top of the cellar belongs to the sauce-flavor flavor, which is the main component of the quality of Moutai; the liquor distilled from the fermented grains at the bottom of the cellar is the bottom-flavored liquor; the original wine distilled from the fermented grains in the cellar For the sweet type. When

steaming liquor, these three parts of fermented grains should be distilled separately, and the liquor liquid should be stored separately.



Figure 30 Moutai liquor cellar. The container of traditional Maotai-flavored wine is a stone cellar.

Build a rectangular pit with stones, dirt, and sand.

Source: Chen Liyuan, 2021 10.17, Photography

The last step: fermentation in the cellar. Add an appropriate amount of tail liquor to the piled raw sand fermented grains, mix well, put it into the cellar, sprinkle a thin layer of rice husk, seal the cellar with mud, and ferment. So far, the first feeding is completed. After the Double Ninth Festival, open the pit. And according to the above-mentioned process of secondary feeding, that is, adding new sorghum, cooking, adding koji medicine, collecting and fermenting, and then put in the cellar again. This process is called "zaosha" (sand making). After the sand making process is over, the feeding for the whole year will be completed, and no feeding will be done during the production cycle. This is the uniqueness of Moutai. It is completely different from other liquors that can be feeding throughout the year.



Figure 31 The difference between sauce-flavored Moutai liquor and other flavored liquors is that the pits of Maotai-flavored liquores are made of stones, and the pits should be sealed with local yellow mud, which is not breathable. Wet and closed, sprinkle water frequently to prevent dry cracks from entering the air.

Source : Chen Liyuan,202110.15,Photography

After Chongyang Xiasha, Kun sand can start the first round of liquor extraction after two times of cooking and two fermentations. liquor collection seven times a year, and the seven rounds of distilled liquor have different concentrations and flavors, so each round of liquor has different uses, and multiple flavors are what Moutai needs when blending. The method of solid distillation is used to obtain the liquor, and the liquor produced in the first round of steaming is called "Zaosha liquor"(sand-making) . After the sand making liquor is distilled, no new ingredients are added after the fermented grains are out of the retort. After cooling, add tail liquor and Daqu (starter) powder, mix well and pile up, ferment in the cellar for one month, and then take out the steamed liquor to get the second round of liquor . that is, the second original liquor , called "Huisha liquor "(return sand). According to the operation steps and process, the third, fourth and fifth rounds of original liquor are distilled respectively, which are collectively referred to as "Big return liquor ". The sixth round of wine obtained by the same process operation is called "small return liquor ", and the seventh round of wine is called "dry vinasse liquor" or "chasing vinasse liquor". At this point,

the liquor collection is completed, and a complete production cycle has ended. The raw materials that were initially put in were boiled for several times to get the liquor, which was then discarded as distiller's grains, commonly known as "discarded vinasse". It is through this process of "return sand" that Moutai brewers continue to cook and ferment, and slowly "force out" the liquor.

Moutai is a representative of sticking to traditional craftsmanship. Its ancient craftsmanship and complex process are enough to be called the living fossil of Chinese liquor craftsmanship. In the "nine steaming, eight fermenting and seven liquor extraction" and the previous production links such as stepping on the starter and Xiasha, in addition to the use of mechanical means in the links of loading and unloading, handling, entering the cellar, and lifting the cellar, the traces of handicraft in other production links are still quite "stubbornly" exists. How much wine is taken at what temperature and how much depends entirely on the experience of the winemakers. In many cases, the winemakers in Moutai are more willing to rely on their own experience to complete the production of each link.

For example, "hand twist" is to dip a little liquor liquid with your hands and rub it a little, that is, you can roughly judge the concentration of alcohol. The feeling of hand-twisting is smooth, indicating that the alcohol concentration is high, and the wine can be taken; the feeling of hand-twisting is astringent, indicating that the alcohol concentration does not meet the requirements of taking liquor. What is even more amazing is that many winemakers can even measure the degree of alcohol by twisting by hand, which is almost the same as the result of the instrument test. In addition to hand twisting, it can also be judged by the hops that appear when the liquor is out. Due to the different alcohol concentration, the surface tension of the liquor is different, the size of the hops, and the dissipating speed are also different. Hops are as big as soybeans, neat and consistent, and when they disappear very quickly, the alcohol content is 65% to 75%; the size of hops is like mung beans, the disappearance speed is slightly slower, and the alcohol content is about 50% to 60%; the size of hops is like rice grains, overlapping each other (2 to 3 layers can be overlapped), and those with a longer retention time (about 2 minutes) have an alcohol content between 40% and 50%. The size of the hops is different, and the degree and taste of the liquor are also different.

Generally, the larger the hops, the faster they dissipate, and the higher the degree of alcohol. Therefore, the traditional craftsmanship of Moutai stems from the wisdom and experience of the brewing ancestors.(Wang,2017,p.101-104)

However, the brewing technology of Moutai has always been kept secret. It mainly relies on words and deeds, and is passed down from generation to generation. Some key links are not taught by relatives or disciples. The craftsmanship and operation of each brewing workshop are similar and different, and the insights are quite deep, but the brewing technology taught by Moutai from generation to generation is a cultural heritage of Maotai that has been precipitated by history. For thousands of years, the master-disciple model has been the main channel for the cultivation of Moutai brewing talents. The fine tradition of mentoring and apprenticeship has made an indelible historical contribution to the inheritance of craftsmanship.

Before the Republic of China, the production of Moutai was small. Almost all the roasting process of three brewing workshops is done manually. The workers in the brewing workshop are generally divided into three levels: the first level is the "winemaster", who is responsible for technical guidance from fermentation to blending; the second level is called the "second-in-command", who is an assistant for winemaster and mainly assists the sommelier in completing various tasks. For the roasting wine round, the third level is the "handyman", who undertakes heavy chores such as stepping on the starter, carrying water, carrying, watching the grinding, cleaning, mowing, and washing the liquor tank. After the new workers came in, the lowest level of work was the apprentice. The job was to watch the grinding and mowing the horse grass. They also had to get up early and go to bed late, to clean the mills and stables, to carry sorghum, to dry the wheat, and to wash the liquor jars. After three years of apprenticeship and two years of watching stone grinding, then are eligible to participate in roasting liquor. In order to obtain the qualification of winemaster, must go to a teacher.

As an industry with distinctive traditional characteristics, Moutai's brewing technicians have not been professionally classified for a long time, but are generally called "wine masters". Since he is a winemaster, he must be a teacher in all aspects of liquormaking. The winemasters are familiar with every process of Moutai brewing from

starter making to blending. They have rich experience in controlling vital links such as fermentation and steaming. They can quickly and accurately judge the quality and style of the liquor, and are good at discovering problems, and the ability to find solutions to problems. In a word, the past sommeliers were all-around masters of winemaking. In the production area of sauce-flavor liquor in Chishui River Valley, almost everyone knows about the Maotai Zheng family. The Zheng family has been making liquor for generations, and talents are produced in large numbers. In the era of brewing workshop, the winemaking links of Chengyi, Ronghe and Hengxing were all controlled by the Zhengjia winemaster. The Maotai wine that won the prize at the Panama World Expo has the outstanding contribution of the master sommelier of the Zheng family. Among them, the most famous is Zheng Yixing.

Two years before Moutai won the gold medal at the Panama International Exposition, 18-year-old Zheng Yixing was introduced to Chengyi burning workshop as an apprentice. After completing his studies, he worked as a liquormaker in Chengyi, Ronghe, and Hengxing burning workshop. Zheng Yixing is a brewing genius and is proficient in all the craftsmanship of sauce-flavored liquor brewing, from starter—making, feeding to the final blending. His superb skills and rich experience, so that each big burning workshop compete for heavily hired. Maotai Town still has the legend of Zheng Yixing: if burning workshop wants to hire this talented liquor master, it has to sign a contract with him a year in advance. The deposit is a few gold bars, and it depends on his mood. (Wang, 2017, p.143)

"Chengyi Burning workshop used to belong to the Chen family called "Chenji" liquor workshop Dahe liquor, and the Chen family was from Datian, Luzhou. The Chishui River was called Big river earlier. In 1860, Hualianhui bought the Chenji liquor workshop, and in 1861 the liquor workshop was rebuilt, but the Chen family did not give the recipe for liquormaking, because the liquormaking techniques and recipes were passed the male, not the female and passed the inside, not the outside. Assuming there was no son, it is also necessary to find a boy who has a close relationship with the deceased to pass it on. So Hualianhui married his daughter to the Chen family, and after getting the formula, Chengyi Burning Workshop recovered. The local Zheng family

worked in the winery earlier. The Chen family saw his ability and decided to teach him the craftsmanship, and gradually became the wine master of Chengyi Shaofang.

Zheng family members Zheng Yingcheng, Zheng Yingcai, Zheng Yongfu. Zheng Yixing and Zheng Yongfu are uncle's brothers, and Zheng Yingcai has no children. My aunt married into the Zheng family, so Zheng Yongfu is my Table uncle. He is about the same age as my father, but according to the customs of the rural people, his seniority is higher. Their family is a girl, So asked my father to find his own descendants to pass on the Chen brewing technique, My father refused to do it, because in the past, the liquormaking started from child labor and required hard work, and no one was willing to do it. Before 1985, very few girls in Moutai Town were willing to marry into the Moutai Distillery. They would rather enter a fertilizer factory than enter the Moutai Distillery. So my father refused to do it, but Zheng Yongfu knew my family's situation and knew that I was from 1962. He asked my father to ask me to learn liquor making. My father didn't want to. Fool him, verbally agreed. I was 8 years old at the time, and I found a local person who could write over here, wrote the apprenticeship post, and asked a well-known local person to do notarization. After doing this, my father thought it was over. In 1976, when my Table uncle fell ill and was about to die, he called me to him, lit incense and asked me to kneel and kowtow to him, and then went to find a piece of paper for me, saying that this was the recipe for brewing. So from 1862 to the present, it has been passed down to me that this is the seventh generation inheritor. (Interview, Oral statement by Fang tingben, the seventh-generation inheritor of Chengyi Burning Workshop)

1.4 Goutiao (meticulous blending).

The aroma, taste and quality of Moutai distilled through seven rounds are still not up to the drinking standard. Therefore, any finished liquor we usually drink has been blended. Mixing is a necessary and indispensable process in liquor brewing. Liquor is divided into head liquor, middle liquor and tail liquor. The degree of the first liquor can be as high as 70 degrees or even higher, and the alcohol degree of the latter is gradually lower. Moreover, the climate, cellar, and operators of each batch of liquor are different, and the flavor of the brewed liquor cannot be exactly the same. This is another reason why it must be ticked. There is a saying in the liquor industry that seven points of

craftsmanship and one-third of skills, these three-point skills refer to blending. Liquor not only needs to be adjusted, but also extremely particular.

Moutai also needs to be blended, and the blending process is exquisite and complicated, just like creating a work of art. The main purpose of blending is to properly distribute various trace ingredients, so as to meet the standard requirements of Moutai. Forms the desired scent and style characteristics. Moutai has three typical liquor bodies: Maotai flavor, pit bottom, and mellow sweetness. Moutai is collected in seven rounds, and the three typical bodies of each round are different in quantity and quality. It is this diversity that makes Moutai unparalleled in the world, but it also makes standardized production difficult. Therefore, it is an extremely critical link to tune the three typical bodies of the seven rounds into a unique aroma of Maotai liquor. After the new liquor is produced, it is sealed in a clay liquor jar to form the "base liquor".



Figure 32 There are rounds of liquors of various years stored here, and the final bottling of Moutai is from these base wines, which are blended by the bartender's sense of smell and taste. Therefore, the uniqueness of Moutai is that it is a new liquor blended with old liquor, and there are no other condiments.

Source : Chen Liyuan,2021.10.15,Photography

In the first year, the "pan hook" is to "merge similar items" according to the three types of wine body: sauce, mellow and sweet, and then store for 3 years. After 3 years, according to the requirements of the liquor body, "tune-up" is carried out, that is, dozens

of base liquor or even one or two hundred kinds of base liquors are used in different proportions to form the taste, taste and aroma effect of Moutai. After the hooking is completed, the last job is "seasoning". When seasoning, add "seasoning liquor". Seasoning liquor may be old liquor, or it may be produced by a special process. Seasoning liquor has a special taste, and only a small amount is added each time to achieve the magical effect of attunement. The finished liquor produced by Moutai every year only accounts for about 75% of the off-line liquor produced five years ago, and the remaining 25% is reserved as old liquor for future blending. Blending and seasoning are the core secrets of each distillery. After the blending and seasoning are completed, continue to store for half a year to a year, and wait for the alcoholization and aging before filling and putting on the market.

Part2.People and drinking culture

2.1Moutai local liquor custom

China is a country of etiquette. There are many etiquette regulations and etiquette customs in drinking culture, which are rich in connotation and far-reaching influence. These customs are similar in the background of Han culture. Influenced by the ecological environment and local people, the local drinking culture in Maotai Town has its own unique features. Moutai area has a long history of brewing, and people have the habit of drinking. Moutai local shochu has always had two parallel development routes. One is ordinary sorghum liquor, which has high alcohol yield, low consumption and low price. Until the Republic of China, ordinary The common people use this wine at weddings and funerals. Another route is Maotai, which originated from the home-made liquor of Shaanxi salt merchants in the Ming and Qing Dynasties. It was a luxury when it was born, and the price was six times that of ordinary sorghum liquor. It's a drink that only rich people can consume. Moutai is always out of reach for ordinary people. Including Maotai people, in fact, they also have a special hope for Maotai. However, on some special days, local people will choose Moutai to express their sincerity, or allow themselves to get together and drink freely, thereby further strengthening Moutai's drinking customs.

Wedding: Marriage is a major event in a person's life. Chinese people often feast guests at the ceremony, called wedding liquor. In the area of Maotai Town, liquor is a must for every link from engagement to marriage. The man needs to bring liquor, noodles, pig's feet, etc. to a matchmaker, and then "see the household", "get consent", "engagement", and "kaigeng" (The boy gets the girl's birth date) . On the engagement day, the matchmaker should lead the woman and her sisters, sister-in-law and other girlfriends to the man's house. The man invited relatives and friends to accompany him, and hosted a banquet called engagement liquor. Before the woman leaves, the man will give gifts . Since then, the marriage between the two parties has become a foregone conclusion, and the "intentional agreement" of the marriage has come into effect. The day before the wedding, the man organizes a "gift", placing liquor, cigarettes, tea and other items in a "tea tray" (a wooden rectangular tray), and the liquor ceremony is preceded by the woman's house. The liquor ceremony is very particular; generally choose higher-end famous liquor , such as Maotai, which is divided into 6 pairs, each pair of 2 bottles is a liquor gift.

The wedding banquet is divided into three steps: entertaining guests, "Zhengliquor" (the banquet on the official wedding day), and returning to the door. It takes three full days. On the day of the wedding, the woman's "Seeing the bride off" team arrives. The first thing is for Mr. Yali (The person escort of wedding gifts) , to pour two pots of loose liquor that he brought with him to pay homage to the woman's ancestors. "Commonly known as "Gaoji"(Sacrifice). If the woman "Seeing the bride off" team" to the man's house. Mr "Yali" (The person escort of wedding gifts) will still go to the shrine in the main room of the man's house to pay homage to the man's ancestors and spirits, commonly known as "Pay close", and then hold the wedding. After the ceremony, the newlyweds enter the bridal chamber and drink "cross-cupped liquor" (One of the traditional Chinese marriage customs. After the bride and groom enter the bridal chamber, each drink half a cup of wine, and then exchange together drink dry,) ; In the Maotai area, when the couple is drinking wine, the relatives of the man will select middle-aged and elderly women with both children and good fortune to preside over the ceremony and pour two glasses of liquor. The newlyweds hold the glasses and Their arms crossed as they finished the drink.

After drinking, the liquor glasses is thrown under the bed to show the love of the couple after marriage. Today, “cross-cupped liquor” is essential at weddings, but in a simplified form. After the men and women poured the liquor, they hooked their arms, looked at each other, and drank it in a warm and laughter, either in the bridal chamber, or in the hotel or restaurant where the wedding was held. No matter how different the expression of this custom is, its implication is the best wishes for the newlyweds in the future married life. After the bridal chamber ceremony, the newlyweds should toast the guests who attended the wedding banquet to express their gratitude. Before the woman's "Seeing the bride off" team leaves, the man's wedding director need to convene the distinguished guests from both sides for a banquet with liquor. The day after the newlyweds get married, the newlyweds go back to the woman's house to visit their elders. At this time, the woman's family will hold a banquet, commonly known as "return to the door liquor", usually only one lunch. (Zhou, 2009, p. 100)

Birthday: In China, the 60-year-old is called “hua-jia old man”. If the old man is in his 60s, in his 70s, in his 80s, or in his 100th birthday, the children must hold a birthday banquet for the old man on his birthday. The same is true of ordinary people's homes in Maotai Town. Generally the elderly in their sixties, their children will hold a banquet for elderly, which is called “birthday liquor”. At that time, relatives, friends and neighbors will bring gifts to congratulate them, and their sons and sons-in-law must send them Complete sets of new clothes, liquor, cigarettes and other gifts. In addition, it is also necessary to specially order a longevity bowl. When a guest presents a gift, a longevity bowl should be given back.

Funeral: Since ancient times, at local funerals in Maotai Town, if the deceased loved to drink alcohol, he should put wine vessels and liquor in his funeral objects. And fold the paper into a liquor vessel and burn it as a sacrificial offering. When Taoists and monks recite sutras for the dead, To worship the gods with good liquor, the master of ceremonies is specially responsible for pouring the liquor. On the day of the ritual, the neighbors, relatives and friends usually give away a few catties of liquor and noodles to the bereaved family. The deceased's close relatives should give more wine gifts, such as the son-in-law will send twenty kilograms of liquor, a pig or a sheep, etc. (Zhou, 2009, p. 96)

Spring Festival: The Spring Festival is the festival with the longest history, the most solemn and the richest national characteristics among the colorful festivals of the Chinese nation, commonly known as "Chinese New Year". It is also a long-lasting traditional festival for people of all ethnic groups in Maotai. It is the Spring Festival period from New Year's Eve on the 30th of the twelfth lunar month to the Lantern Festival on the 15th of the first lunar month of the next year. Most of the people in the Maotai area follow Chinese customs, and the 30th New Year's Eve of the twelfth lunar month is called "New Year", also known as "Little Year". In the afternoon, a delicious meal was prepared, dedicated to the "Heaven and Earth", the old year was bid farewell to the sound of firecrackers, and then the "reunion dinner" with the whole family, young and old.

The drinking customs during the Spring Festival are not significantly different from those in other regions. The difference is that, even if they do not make liquor at home, men must prepare a jar of liquor before the Spring Festival to entertain guests who come to visit. Second, at the end of the twelfth lunar month, women have to cook rice wine. Before the New Year's Eve dinner, housewives usually serve guests with rice wine. The third is from the second day of the first month to the fifteenth day of the first month of the Lantern Festival, people update their clothes, prepare gifts, visit relatives and friends, treat guests to dinner in turn, congratulate a happy New Year, called "New Year's greetings", also known as drinking "Zhuanzhuanjiu", because the dinner table Drinking is the protagonist. (Zhou, 2009, p.97)

"Moutai is an indispensable thing for every household in our local town. For example, when a man goes to the woman's house to get a gift when he gets married, one of the must-haves is Maotai. And during the festivals, cannot be without Moutai on the dinner table. But Moutai is not easy to buy, and sometimes it is difficult to buy it when you make an appointment online." (Chen Li, an employee of Moutai Distillery, 2021, interview).

Qingming Festival: Tomb-sweeping is the most important activity of Qingming Festival, in order to express the feelings and recollections of the living to the deceased, and to commemorate the ancestors. Those who share the same surname and ancestry include slaughtering pigs and slaughtering sheep, and doing great things in front of the

ancestral hall or ancestor's grave to hold the "Qingming Festival" or the same clan meeting. There is no custom of offering liquor in Moutai Qingming tomb-sweeping. However, due to the unique symbolic meaning of Moutai, there is often the practice of paying homage to ancestors with Moutai during the Qingming Festival.

Dragon Boat Festival: The production of Moutai is closely related to two festivals, one is Chongyang and the other is Dragon Boat Festival. This is the traditional craft of Moutai's so-called "Dragon Boat Festival stepping on starter, Chongyang feeding". From the Dragon Boat Festival to the Double Ninth Festival every year, due to the arrival of the rainy season, the water of the Chishui River is red; and between the Double Ninth Festival and the Dragon Boat Festival of the following year, the river water is clear and transparent. Coincidentally, Moutai is brewed entirely in accordance with this rhythm. Between the Double Ninth Festival and the Dragon Boat Festival, it is the time when Moutai liquor goes into the sand, cooks and uses a lot of water; and between the Dragon Boat Festival and the Double Ninth Festival, it is also the time when Moutai is rest steamed, and basically no water is used. At this time, the female workers got busy and started the annual starter making. Before the Dragon Boat Festival, calamus and mugwort leaves should be hung in front of every house to ward off evil spirits, and realgar wine should be drunk at noon. When adults drink alcohol, the denomination of children should be dipped in realgar wine to write the word "king" to avoid evil spirits. In addition, it is necessary to spray realgar wine in every corner of the house, and at the same time, every household must clean the dust. Because the Dragon Boat Festival is over, the midsummer is coming. (Zhou, 2009, p.98)

Chongyang Festival: On the ninth day of the ninth month of the lunar calendar, the two and nine are heavy, which is called "Chongjiu". The customs of climbing high, appreciating chrysanthemum, and drinking chrysanthemum wine in Chongyang have been followed in all dynasties. There is a folk song in Maotai, "On September 9th, go down the river to bring water to boil new liquor". Moutai production and feeding are carried out during the Chongyang Festival in September of the lunar calendar, which is completely different from the characteristics of other liquors that are produced at any time. The first is to adapt to the harvest season of sorghum; the second is to adapt to the local climate characteristics of Maotai; the third is to avoid the high-nutrition and high-

temperature production season, which is convenient for artificial control of the fermentation process, cultivation of favorable microbial systems, and selective use of natural microorganisms; The Double Ninth Festival in September is China's Old Man's Day, which symbolizes eternity and embodies the traditional culture of the Chinese nation.(Zhou,2009,p.99)

2.2 Local Ethnic Minority liquor Customs

Moutai was originally a multi-ethnic settlement. Now, in addition to the Han nationality, there are Gelao, Miao, Buyi, Yi and other nationalities living in the city, and their liquor customs are many, which can be called a major feature.

Gelao: The origin of Maotai Town is directly related to the ancestors of the Gelao, Puliao. According to historical records, the area around today's Maotai once lived in the Puliao tribe in ancient times. Puliao people in the past dynasties worshipped their ancestors on the Maotai, and expressed their respect for their ancestors who opened up wasteland and chopped grass. Since then, human activities have been frequent in the area along the river, and it has been gradually developed and utilized. However, only the earthen platform where the Puliao people offered sacrifices to their ancestors was covered with lush thatch. Commonly known as "Maotai", the place name of Maotai also comes from this. The Gelao people are good at brewing, and the most distinctive is "climbing liquor". The liquor is brewed from corn, sorghum, barnyardgrass, and rice. It is often used as a gift for relatives and friends. After the liquor is brewed, it is placed in a jar, and the mouth of the jar is sealed with purple ash mixed with yellow mud. When sealing, insert two hollow thin bamboo tubes that are bent and straight into the cylinder to expose a mouth. Some also buried this liquor in the ground and used it as a wedding banquet after two or three years, so it is also called "marriage liquor". When drinking, open the hollow bamboo tube stopper, and the guests take turns to drink.

Miao Nationality: The cash cow of Houshan Miao and Buyi Township adjacent to Maotai is the migration landmark of Miao people in southern Sichuan, northern Guizhou and eastern Yunnan. Local Miao people have one or two jars of rice wine brewed from glutinous rice in their homes. Every year on the sixth day of the sixth

month of the lunar calendar, grand festivals are held in the local area. In addition to the performances of the anti-song and the traditional Miao sports "climbing flower pole", grand sacrificial activities are also held. An important ceremony in the event is to kill cattle to sacrifice to Chiyou, sacrifice to ancestors, and sacrifice to the migratory landmark money tree. The method of slaughtering cattle is very unique. First of all, a strong cattle must be selected and placed on the soil platform. Under the soil platform are full of devout Miao men, women and children. After the offering of liquor, the slaughterer does not use a knife, but binds the ox to a pillar in the earthen platform, and uses a wooden board to drive a hollow iron cone into the ox's skull. The higher the blood sprayed, the more sincere and respect for Chiyou and ancestors were shown. The Miao family will have a good harvest in the coming year.

In festivals, there are often liquor for blocking, welcoming guests, and sending guests off. Red wedding feast, there are marriage liquor, family liquor, engagement liquor. such as the death of the elderly, there are condolence liquor, sacrificial liquor. Generally, earthen bowls are used as liquor glasses. On major festivals and auspicious days, the drinking utensils are changed to corner cups.



Figure 33 Liquor is the spirit of heaven and earth, this drinking culture is the same in China's ethnic minorities, in the local Miao people, ox head, liquor sacrifice to Chiyou, looking back on the miao ancestors tragic migration process.

Source : Renhuai city tourist attractions,2016,p.168

Buyi Nationality: During festivals, when relatives and friends visit each other, the host must first entertain the guests with liquor. When eating, use wine songs to express the mutual inquiries and blessings between the host and the guests, with the legacy of a farmhouse that is honest, simple and comfortable. For example, when welcoming guests at a banquet, the host first sings the "liquor Ceremony Song": "When the distinguished guests come to my house, it is like the wind falling down a desolate slope, like a dragon swimming in the shallow water. It is really snub" The guests expressed their gratitude to the host for their warm hospitality, and then expressed their feelings with singing, singing:"Drink and sing wine songs, you sing me to come and, wish the elderly, longevity than the south slope. Bless the next generation, and work hard on the ground. Bless the girl's family, weaving diligently. Bless the host family and have a good harvest every year."After the banquet, the guests also sing to thank the host and the whole family for entertaining relatives and friends with the fruits of their labor. When the guest left, the host also sang the song of seeing off the guest, again apologizing for the poor reception, and wishing the guest a safe journey and a happy mood, and hope to come again next time.

Yi: In the daily life of the Yi, liquor occupies an extremely important position. In Yi cottages, liquor is the most important specialty drink. When visiting relatives and friends, you need to bring liquor, when you attend a wedding you need to send liquor and livestock, when you attend funerals, you need to send liquor and sheep.The Yi people like to drink alcohol, and it has become a habit to ""liquor is a feast". In the Yi family, whenever a guest arrives, there is a custom of pouring liquorto welcome the guest, instead of making tea to greet the guest. Every time they get married, they regard "liquor enough" as their respect, and "full meal" comes second, and there is almost no such thing as treating guests to dinner. Whenever there is a funeral, pay attention to the most respectful and filial people who bring more liquor; when there are disputes between families and individuals, such as fights and fights, the party who is in the wrong often sends liquor to apologize, which can eliminate civil disputes or resentment between the two parties. When the Yi people drink alcohol, they sit on the ground and form a picture, pass liquor glasses, and drink in sequence.

The Yi people's liquor set has unique characteristics, and a variety of liquor glasses are dazzling, such as using eagle claws and wild goose claws as feet, wood or leather cups, and "eagle claws" painted with yellow, black and red patterns with natural lacquer. Another example is the "horn cup" made with ox horn, sheep horn, and goat horn; there is also a "hoof cup" carefully crafted with ox hooves and painted with raw lacquer, and so on.(Zhou,2009,p.100-102)

2.3 Local liquor Vessels and Tastings

The blending process of Moutai has always been handed down orally in the form of masters and apprentices in the past. With their sensitive sense organs, the winemasters blend with exquisite skills to keep the quality of Moutai stable for a long time. In the process of drinking, drinkers will feel the characteristics of "not stinging the throat when drinking and not going up after drinking". Many indicators of Moutai wine cannot be detected by instruments, but the blenders use their sensitive sense organs to blend with exquisite skills to make the liquor body reach harmony and perfection.Moutai is a sauce-flavored liquor. It does not have the rich fragrance of other flavored liquors, but the aroma is longer and more delicate. The color of Moutai is transparent, colorless or slightly yellow, and the longer the wine age, the yellower the color; Moutai is mellow and full-bodied, natural and harmonious, mellow, and has a long aftertaste; Moutai is prominent with sauce aroma, elegant and delicate, mellow and plump , The unique style of the long aftertaste and the fragrance of the empty cup is well-known in the world.

In life, people use human sensory analysis methods to recognize and appreciate the flavor of liquor, and get the fun and artistic feeling of drinking. The different qualities of liquor act on the human body's vision, smell, taste and other organs, and these senses produce complex senses such as color, aroma and taste.If you just taste Moutai, you must first be familiar with Moutai. Only by tasting it repeatedly can you feel the color, aroma, taste and unique style of Moutai.When tasting Moutai, first observe its color, second smell its fragrance, third taste its flavor, and fourth hold an empty cup and recite its fragrance.

The first step in tasting Moutai is to enjoy the fragrance and look at the color. Raise the glass and shake it gently, the liquor hangs on the glass and does not disperse, and the thin hops grow along the glass, and then return to extinction. Look at the color again and appreciate the pure natural color of Moutai. Authentic Moutai is generally clear and translucent, pure and soft; Moutai with a slightly longer age is slightly yellowish and has a thick and simple feeling. In the second step, you can smell the aroma of Moutai. When you taste Moutai, you must smell its fragrance. At the moment of opening, the fragrance is overflowing, and the room is full of strange fragrance. Pour the wine into a glass, hold the glass under the nose, and smell the smell, then the aroma is tangy and refreshing. Smell it lightly, the aroma lingers, and it lasts for a long time. Smell the fragrance and taste the taste is the third step in tasting Moutai. Start by drinking a little, covering the surface of your tongue, and swallow it slowly. Repeated drinking 2-3 times will taste the taste of Moutai. Moutai wine is mellow, harmonious and full, with a long aftertaste. Finally, smell the aroma of maotai in an empty glass. Empty the glass and smell the empty. Another difference between Moutai and other famous wines is that it retains fragrance in an empty glass. Maotai empty cup maotai outstanding, elegant and comfortable, meaningful long.

2.4 Moutai Town liquor Container

Maotai Town is the concentrated land of wine utensils and wine utensils, the origin of ancient wine, and the origin of today's Maotai. Within a 50-kilometer radius around it, wine utensils and wine utensils of the Shang, Zhou, Han and Song and Ming dynasties have been unearthed many times. In November 1991, 4 wine urns, 2 wine jars, 4 wine jars, and 2 wine jugs were unearthed in the tomb of the Western Han Dynasty in Meizi Ao, Luocun Village, Maotai Town. In April 1994, on the Dongmen River in the upper reaches of Maotai, a group of special wine containers, drinking containers and drinking containers were found in the Shang and Zhou dynasties.

Two Shang Dynasty drinking vessels: one is 18 cm high, 9 cm in diameter, 12.5 cm in belly diameter, 8 cm in bottom diameter, small bell mouth, long and straight neck, rich shoulders, round belly, flat bottom, and scribed lines on the neck and shoulders, The decoration is simple and extensive, with partial damage. The other is slightly larger

and has the same shape. Its shape reflects the simple and unpretentious characteristics of Guizhou folk wine utensils. This vessel is made of sand-filled grey pottery, the pottery is relatively loose, and it is hand-made with mud sticks and plates. Most of the sand and pottery use pottery clays such as black soil and sedimentary soil with extremely high iron content, and a certain amount of sand is mixed in the pottery clay to improve the heat resistance of the green body. The pottery of the Neolithic Age and the Shang and Zhou Dynasties includes red pottery, gray pottery, black pottery and white pottery. The formation of these colors is closely related to the raw materials, firing method and firing temperature. The clay with low clay is fired into white utensils, and the clay with high iron content is fired into black or gray pottery.



Figure 34 A netted pottery pot from the Western Han Dynasty was unearthed in Hema Town, Renhuai City,

Guizhou Province. In early China, most of the liquor vessels used by the princes and nobles were bronze vessels, and pottery was widely favored by the people because of its convenience and low cost. It was not until the Tang and Song dynasties that pottery replaced bronze ware in various occasions. As can be seen from the local pottery POTS unearthed in the Western Han Dynasty, there were local liquor making and drinking activities in the Western Han Dynasty, and the pottery POTS also laid a foundation for the development of Maotai liquor packaging in the later period.

Source : Zhao Chen said Tibetan wine-Moutai,2011,p.24

In 1994, a wine vessel from the Shang and Zhou dynasties was unearthed at the Yunxian Cave Site of Dongmenhe, Renhuai City: 29 cm high, 18 cm in diameter, 7 cm in bottom diameter, with a long trumpet-shaped body, large open mouth, round lips and a neck. The streamlined shape is slowly closed to the end, and the false ring foot. The wall is thin, and some parts are slightly damaged. There are obvious burn marks in about one third of the lower part of the body. It is made by hand with a stick of fine sand-grey pottery clay. There are additional pile patterns under the lip, and the rope pattern is pinched with a thin mud strip, which increases the beauty of the utensils and reinforces the lip. The abdomen is patted with fine squares. Its shape is similar to the Dakou Zun unearthed in Hunan and other places, and it is the first example in the archaeology of Guizhou. Clay bar building is the oldest craft of pottery making. It appeared in the Neolithic period and lasted for a long time in the history of pottery firing. It is generally used for the production of larger utensils. First, knead the pottery mud into mud strips, and form them by stacking them from the bottom to the top. Then, the joints of the mud strips are treated tightly, the inner and outer walls are smoothed, and the blanks are formed. After drying in the shade, they are placed in the open space. Firewood is fired, and the fire temperature is above 900 °C. Due to the difficulty in controlling the temperature rise and fall in this open-air firing method, the pottery is fired in a low-temperature oxidizing atmosphere, and the heat is uneven. There is also a slightly reddish brown spot.

Also unearthed were Shang and Zhou sacrificial wine vessels. The height is 17 cm, the diameter is 8.5 cm, and the abdominal diameter is 13 cm. Straight mouth, long neck, sloping shoulders, round belly, and the largest diameter of the belly is at the lower part of the bottle. Handmade, the mouth is decorated with slow wheels. The wall thickness of the vessel is uneven, the hardness is poor, and the vessel shape is more regular. It reflects the level of pottery making in northern Guizhou during the Shang and Zhou dynasties. Also unearthed at the same time are the grey pottery Dakouzun and pottery cups. The researchers believe that the three utensils were a set of folk sacrificial ritual utensils at that time. During the Shang and Zhou dynasties, urns, jars, pots, bowls and other wine vessels were mostly used for wine in Guizhou. In the Zhou Dynasty, rituals were respected, and the rituals were standardized and meticulous among the people.

They used special tools and specially brewed wine to offer sacrifices to the gods of heaven and earth. For ancestors and ancestors, the sacrificial utensils are not used for collection on weekdays, and they are carefully kept.

Historically, the local liquor utensils and drinking utensils in Guizhou were made of pottery, bronze, porcelain, leather, bamboo, wood, horn, etc.; the shapes were urns, pots, pots, respects, pheasants, bottles, cups, cups and so on. From large to small in shape, from rough to exquisite in craftsmanship, this process has witnessed the evolution of Guizhou liquor from low-grain brewed wine to high-solid distilled liquor, witnessed the continuous progress of ancient Guizhou winemaking skills and the continuous progress of society. At the same time, it also explains the characteristics of Guizhou liquor culture in different historical periods.

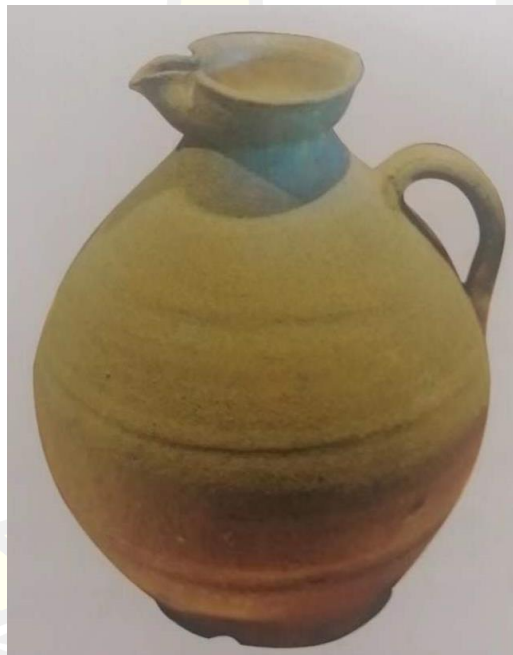


Figure 35 The short-flow liquor crock in the Qing Dynasty collected from the town of Zhongshu District, Renhuai City, Guizhou Province. The long history of local liquor making in Moutai has led to many historical forms of the liquor container. The ancestors have made various explorations on the material and shape of the liquor container. It can be said that the existence of these historical liquor containers has enriched the culture of Moutai.

Source : Zhao Chen said Tibetan wine-Moutai,2011,p.25

Part3.Local sales culture

3.1 Liquor packaging style

Different dynasties have different liquor vessels, and different liquor vessels often show the cultural connotation of different eras and the spiritual temperament of different classes. Moutai liquor vessels not only fully express the ability, level and characteristics of Moutai people to use and transform nature, but also reflect the spiritual and cultural characteristics of Moutai people's cognition of the living environment and aesthetic taste. Moutai liquor vessels have roughly gone through the development and evolution of "zhizi"(frame), round bulging pottery vase, cylindrical pottery vase, and cylindrical white porcelain vase.

Before the Qianlong reign of the Qing Dynasty, Maotai liquor was retailed in bulk, and the container for the liquor was called "Zhizi"(frame). The frame is a kind of bamboo basket made of fine bamboo strips, which is pasted with pig blood, quicklime and parchment paper, and then soaked in tung oil. The capacity of each branch is about 50 catties. The branch has a straight mouth, a sloping shoulder, a gallbladder-shaped abdomen, a ring foot, and a conical bottom that is concave into the altar. It is the embodiment of the ingenuity of Renhuai people. Moutai people use "Zhizi"(frame) as liquor containers and transportation containers, and there are certain conditions and reasonable factors for their production and use. Maotai Town is located in the Chishui River Valley, surrounded by mountains, and the transportation method can only be carried by people on horseback. This kind of lightweight bamboo liquor basket greatly improves the efficiency of shipping, and hawkers who walk around the streets can also carry them to sell along the streets, or they can be transported to neighboring counties and provinces for sale over long distances. It has made an indelible contribution to Maotai's famous Sichuan and Guizhou. In the early days, Moutai liquor was sold with "Zhizi" (frame) and retailed in various liquor jars.

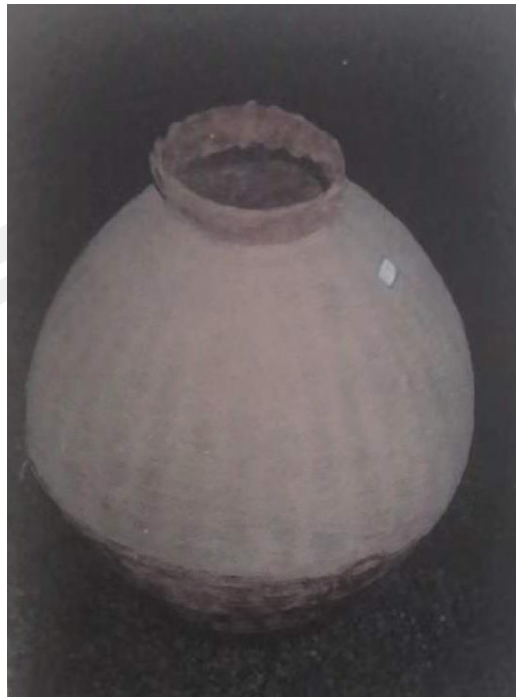


Figure 36 Moutai's early container for liquor - "Zhizi"

.It can be seen from the picture that the shape of the "Zhizi" is bulging, and the diameter of the bottle mouth is wide. Its shape is still influenced by pottery, but due to the special geographical conditions of Maotai Town at that time, the wine pot made of bamboo is indeed lighter than the clay pot, which is also a reflection of the local wisdom of the local people to adapt to local conditions.

Source: Renhuai city tourist attractions,2016,p.43

In the tenth year of Qianlong in the Qing Dynasty (1745), the Governor of Sichuan, Zhang Guangsi, dredged the Chishui River, and Maotai Town became an important town for Sichuan salt to enter Guizhou. Then there was a bustling scene of merchants from all over the world, and Moutai became famous and became a local specialty. The convenience of carrying became the consumption demand of Moutai at that time. As a result, around 20 years after Emperor Qianlong of the Qing Dynasty, there appeared a half-Round clay vase with bulging abdomen. Shaped like a pear, the locals call it "GuanGuan".



Figure 37 Round clay vase with bulging abdomen- "GuanGuan".

This kind of small pottery pot with a small mouth, a short neck and a bulging belly, the bottle mouth is closed with a wooden stopper, and the vermilion urine skin is closed, and then a hemp rope is used to tightly seal the neck. Moutai, which was awarded at the Panama World Exposition in 1915, was such a package.

Source: Moutai Collection,2018,p.1217

The pottery products produced by Renhuai mainly include liquor jars, vegetable jars, liquor pots, liquor bottles, etc. Renhuai ceramics are divided into two types: red pottery and yellow pottery. into large vessels, such as liquor storage tanks. Pyrite powder as the glaze is called yellow pottery, and it is mostly made into small daily utensils, such as liquor bottles. In the Xianfeng and Tongzhi years of the Qing Dynasty, Renhuai Ceramics once invited Sichuanese to be kiln burners, and then Sichuan opened a kiln in Renhuai Erhe to make pottery. After that, Xie Haitang from Sichuan went to Renhuai to set up a factory to make liquor jars. Xie Haitang's liquor jar was a good liquor jar for liquor storage at that time because it had less leakage and could mellow the liquor. It is used as a liquor storage altar for Maotai. In the early years of the Republic of China, since Xie Haitang had no children, a guest master Ding Kuiwuding set up a bowl factory, which is customarily called "Dingjia Bowl Factory". The bottles of Moutai Chun, Moutai Shao and Moutai were all provided by Erhe Xie Haitang Factory and later Dingjia Bowl Factory.

According to the "Central District Chronicle", during the Republic of China, there were not many types of utensils used by residents in the area. Earthen pottery was crushed with brown soil, and then settled into a semi-dried form to make various forms of blanks such as: jars, jars, bowls, cups, etc., dried in the shade and sintered at high temperature in a kiln, dark brown, used for pickles, liquor, grain, etc.(Wang,1991,p.347) It can be seen that after the Qing Dynasty, pottery was the main liquor container for local Moutai. In 1982, Moutai distillery collected a Moutai liquor bottle from a farmer's home in Renhuai, which was the earliest dated so far. This liquor bottle has a small mouth, a short neck and a bulging belly. The upper part of the bottle is covered with yellow glaze, and there are double string patterns near the bottom of the bottle. The glaze is not very smooth. The bottle mouth is closed with a cork, and the pig urine foreskin is added to seal it, and the corner neck is tightly sealed with a hemp rope. This bottle was used until the 1930s and 1940s. It is this rustic small pottery bottle that holds the Moutai liquor and won the prize at the Panama International Exposition in 1915. Since then, it has been called the world's three famous distilled liquors along with the exquisitely packaged French Cognac and British Scotch whisky.(Zhou,2009,p.103-106)

There are strict requirements on the temperature of firing pottery, which is usually lower than 1000 °C, while the porcelain must reach above 1200 °C. Therefore, the scientific definition of pottery and porcelain is actually two concepts. The pottery matrix is loose in texture and porous, so it has strong water absorption and breathability. After the development of the Han Dynasty, there was a major improvement in the firing of pottery. Glaze was applied to the surface of the pottery. With the presence of the glaze, the pottery reduced the water absorption rate, so the glazed pottery was easier to use than the simple pottery. On the premise of ensuring good air permeability, the water absorption rate is reduced, and the intrusion of light can be well shielded. In fact, until today, the glazed pottery bottle of Moutai has not been completely eliminated, but has become more and more beautiful and practical, and the quality of the bottle itself has also been greatly improved. Some varieties also have ice cracks on the glaze of the bottle body, which adds a good visual effect. (Zhao,2011,p.25)

At the end of the Qing Dynasty and the beginning of the Republic of China, Moutai was generally not packaged in small bottles, but distributed in large liquor tanks that could hold 30-50 kilograms. In the past, merchants often bought a can and shipped it to Chongqing, Gulin or Guizhou. This large pottery pot has good sealing performance and no leakage. Now Maotai still uses similar pottery to store wine to ensure the quality of the liquor. In the fourth year of the Republic of China (1915), after Moutai was awarded the prize at the Panama International Exposition, the packaging of Moutai was improved. In the early years of the Republic of China, purple pottery round pots were used to hold liquor. (Zhou,2009,p.104)



Figure 38 cellar old liquor jar. The large clay pot is well sealed and does not leak, and similar clay POTS are still used to store moutai liquor to ensure its quality.

Source: Chen Liyuan,2021.10.11,Photography

Guizhou's economy is backward, people live in poverty, and social purchasing power is quite low. However, the sales price of Moutai is very high, and the price per kilogram is several times higher than that of ordinary liquor per kilogram of silver. At this time, most of the buyers of Moutai were local officials and wealthy businessmen in Guizhou. In the fifteenth year of the Republic of China (1926), Zhou Xicheng was in charge of the military and political affairs of Guizhou, and ordered a large number of

Moutai liquor as social gifts. At this time, the two brewing workshop of "Chengyi " and "Ronghe " began to improve the packaging. Due to the original spherical liquor was difficult to fix during transportation and was seriously damaged, a cylindrical small-mouthed ceramic wine bottle was used instead, which facilitated transportation and made the shape more beautiful, Locally known as "stick bottle". In the late 1920s, during the transition from spherical liquor tanks to cylindrical bottles, various bottle shapes appeared, but the bamboo-shaped clay pottery bottle was finally widely used, which was smaller in shape. It is made by splicing and firing the upper and lower carcasses, in the shape of bamboo joints, so it is vividly called "bamboo bottle" and "three-section bottle". But the whole body is irregular, it looks rather rough, and it seriously lacks beauty. (Zhao,2011,p.1583)



Figure 39 In the 1920s, Moutai liquor bottles produced by Moutai Village burning workshop.

The clay pottery bottle, which is made by splicing the upper and lower carcasses, is called a bamboo joint product because it looks like a bamboo. Although it is easy to leak because of its rough workmanship, it is finally replaced by a glass bottle. The shape of the bottle lays the foundation.

Source: Moutai Collection,2018,p.1575

"Chengyi" and "Ronghe" two brewing workshops also started writing articles on the liquor labels of the liquor bottles. The liquor label was changed to Dowling paper lithography. Dowling paper has small stretchability, uniform ink absorption, good smoothness, tight texture and opaqueness, and strong water resistance, which is just right for liquor packaging. Dowling paper was renamed as "offset printing paper", which was a relatively good quality paper imported from Europe by a paper company in Shanghai and Hong Kong Dowling Co., Ltd. (British business) at that time. Packaging Moutai with good materials shows the importance attached to customers by the Maotai brewing workshop at that time. The trademarks of the new column-shaped Moutai wine bottles are all blue on a white background. In addition to the labeling on the front and back of the bottle, the bottle mouth is also labeled and sealed. Wheat ears are printed on both sides of the front, and the words "Huisha Maojiu" are printed in the middle. "Ronghe" brewing workshop also described the process of Moutai winning the gold medal at the Panama World Expo on the trademark. "Chengyi" brewing workshop also added the verse "Liquor Crown Guizhou" by Zheng Zhen from Zunyi in the Qing Dynasty on the trademark of the bottle. During this period, the Moutai bottle established a cylindrical shape, which laid the foundation for today's Moutai bottle shape. (Zhou, 2009, p.106)

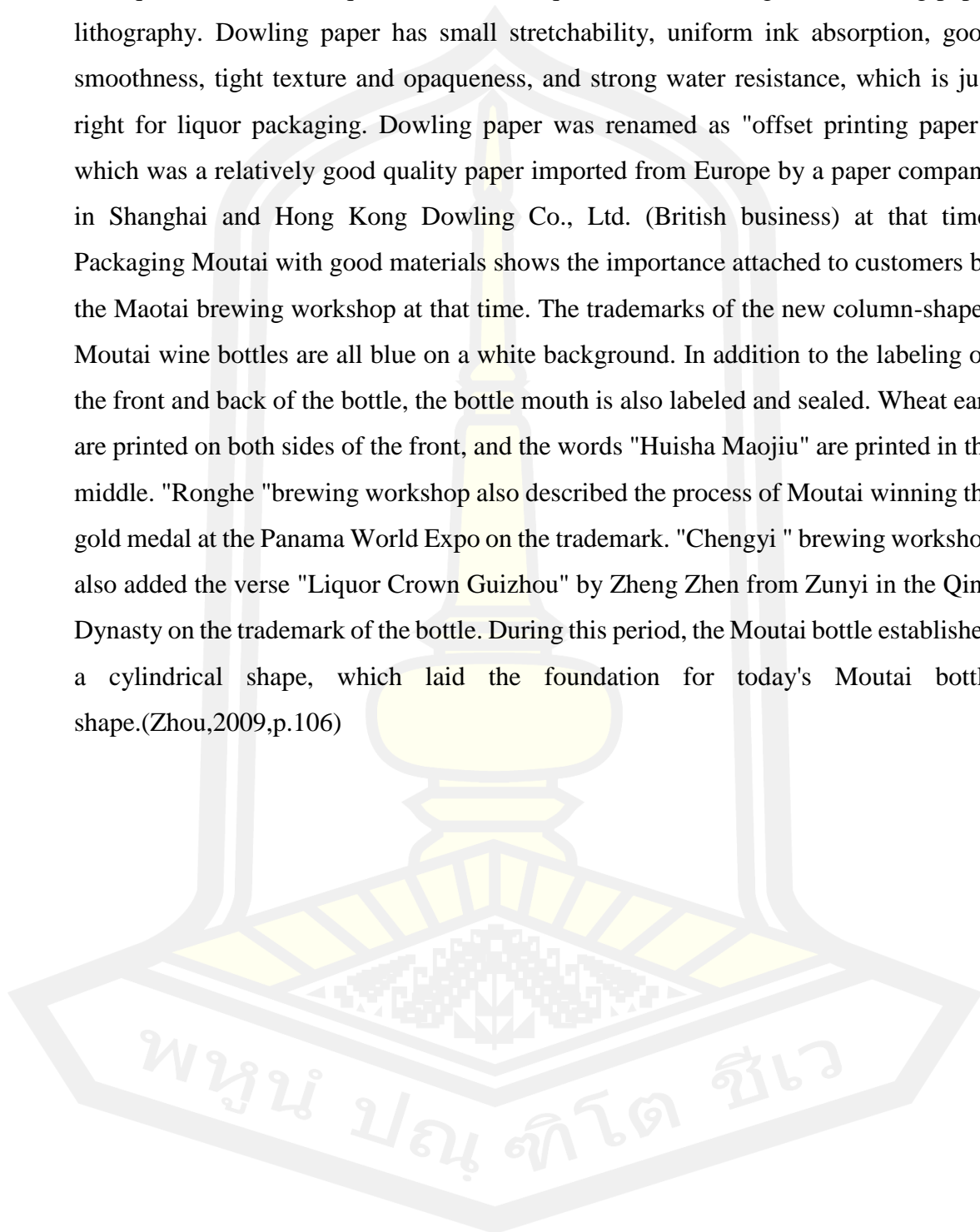




Figure 40 Front and back label of “Ronghe”

burning workshop. In the era when China has not yet formed a brand identity system, the two old bakeries have sprouted the initial brand identity system in response to customer needs. But there are only liquor labels and no trademarks.

Source: Moutai Collection, 2018, p. 1695

As a well-known financier and banker, Lai Yongchu, the shopkeeper of Hengxing brewing workshop, is well aware of the importance of trademarks to commodities. He changed the trademark of Hengxing brewing workshop's Moutai to "Flying Eagle Brand - Lai Mao". The "Laimao" liquor bottle in the 1940s was originally a Zunyi red pottery altar-shaped fine-mouth wine bottle, and was later changed to a cylindrical shape. This bottle has a small mouth, flat shoulders, a sauce-colored barrel, a height of 20 cm, and a capacity of 500 grams. The liquor label is affixed to the bottle, and the red English transliteration "Lay Mau" is designed at the top of the entire liquor label graphic. In the middle is a blue eagle that is spreading its wings and flying. After the eagle picture, the foil is The green earth figure, below the picture are two white "Lai Mao" big art characters, and the bottom of the wine label is marked "Produced by Hengxing distillery in Maotai Village, Guizhou". The description on the back of the trademark reads: "Maotai Village, Renhuai County, Guizhou, is a famous liquor-producing

area. The village's mountain springs and clear water are used for wine making, with a mellow smell. In addition, the old earthen cellar has been scientifically improved according to the ancient method of Huisha. Once out of the cellar, it is fragrant and tasteful, which is incomparable with other domestic famous wines. . . . It is the most precious and precious product of Guizhou specialties to hold the feast and drink as a gift. Please recognize the Dapeng trademark so that it will not be mistaken. "

This trademark not only has the factory name, brand, and pattern on the front, but the back label introduces the history, environment, water quality, methods and product quality of Moutai brewing in detail. It is a very concise and clear printed advertisement. In contrast, the "Flying Eagle Brand-Laimao" trademark is better in design and printing quality than Chengyi and Ronghe brewing workshops, and it is more splendid. "It is gradually welcomed by all sectors of society.



Figure 41 "Flying Eagle Brand"

Lay Mao produced by Hengxing burning Workshop. Although Lai Mao's wine label does not have too many design skills, the impact of color and the formation of the trademark show that the appearance of Lai Mao has a modern significance for the development of Moutai's packaging.

Source: Moutai Collection, 2018, p.1764

3.2 Method of sales

There are two kinds of liquor in Moutai. One is ordinary sorghum liquor, which has high alcohol production rate, low food consumption and low price. Until the Republic of China, ordinary people used this kind of liquor for weddings, funerals and marriages, called local liquor. Another kind of Moutai, because Moutai consumes the most grain among Chinese liquors, its price is higher than that of ordinary liquor. The liquor produced at first was mainly used by salt merchants for their own enjoyment and was not sold to the public. The salt merchants are one of the richest groups of traditional merchants in China. The salt merchants in the Ming and Qing Dynasties were mainly composed of merchants from Anhui and Shanxi and Shaanxi. The salt merchants in the Sichuan salt market are mainly Shanshan and Shaanxi merchants, and the salt merchants are luxurious in consumption. When the market could no longer satisfy the consumption desire of salt merchants, they began to develop and produce luxury goods by themselves. The most noteworthy consumption of Shanshan Gang in the Sichuan Salt Market is liquor. The three most influential brands of contemporary liquor, Maotai, Luzhou Laojiao and Wuliangye, are all related to them.

In the last 100 years of the Qing Dynasty, China was the hungriest, and most people in most areas only consumed 60% to 70% of the calories they needed. In Guizhou, a historically poor region, no one but the salt merchants can afford maotai. Therefore, home-made wine originated from shaanxi salt merchants in the Ming and Qing dynasties was a luxury product at birth, with a price six times that of local liquor. In 1915 very famous maotai after award of the world's fair, but because the price is higher, maotai is still rare in ordinary people's table, more and more people think the high alcohol little relation with their lives, the so-called Chinese but also spread in the limited circle of the vast majority of people in China, at this time and I don't know maotai liquor, Some local drinkers don't buy the smell of Maotai. Moutai is mainly consumed by rich businessmen and dignitaries in and around the region.

During the Tongzhi and Guangxu years of the Qing Dynasty, Moutai was already the number one liquor in Guizhou. In the eyes of prominent literati in northern Guizhou, Moutai already has a cultural symbol status. Before modern times, the circulation of consumer goods in China depended on canals, and the dissemination depended on

literati. At that time, there were two famous cultural figures in Guizhou, Zheng Zhen and Mo Youzhi. Mo Youzhi writes poetry well and loves to drink. There are many poems about Moutai in his Poems. Some articles directly take Moutai as the theme. Literati differs from ordinary people due to factors such as education level, academic attainments, cultural mentality, surrounding environment and social relations. Chinese literati believe that drinking must be in harmony with the drinking environment before it can be called an elegant thing;

During the Republic of China, the selling price of each bottle of Moutai in Guizhou was higher than the monthly salary of primary school teachers. Such a high price can only be enjoyed by dignitaries and nobles, and ordinary people can only listen to others' exaggeration of the preciousness and beauty of Moutai. Zhou Xicheng, a warlord who briefly ruled Guizhou in the 1920s, has a high reputation in Guizhou officials and people. Zhou Xicheng prefers Moutai, and often buys Moutai in large quantities as a special product of Guizhou to give to nobles outside the province. Guizhou folks once ridiculed: Diplomatic etiquette, there is no wine without Moutai. This also confirms a fact from the side: Moutai has become a treasure at the banquet of warlords and giants at this time. At this time, Guiyang, the provincial capital of Guizhou and the main cities, "no wine, no Maotai", and Maotai at this time was used by these Guizhou dignitaries to make friends with higher dignitaries. Therefore, in that era, Moutai began to become a diplomatic medium for Guizhou people to mark sincerity and respect.

Part4.Maotai in Ritual and Customs

4.1The myths and legends of local liquormaking

Every fine wine has a legend, and these legends have vividly recorded thousands of years of wine culture and passed it down to the present day. Moutai has a long history and is the originator of Chinese Daqu sauce-flavor liquor. There are various theories about the legends and stories of Moutai.

The origin of the spring water: Many years ago, the Queen Mother held a peach party, and gods from all walks of life came to celebrate her birthday. Lv Dongbin danced his sword to add to the fun, and the cactus thundered. The Queen Mother was

overjoyed, and immediately gave a jar of imperial wine and a "Jade Liquid Bead". This "Jade Liquid Bead" has a great magic effect: no matter how inferior and unpalatable wine, as long as you soak a stick of incense with a precious pearl, the wine will immediately become elegant and delicate, with a long aftertaste, just like years of aging, full of aroma. If the orb is thrown into a river or a well, the water quality will change immediately. The wine brewed from this water will be fragrant in ten miles! Lv Dongbin picked up the royal wine bestowed by the Queen Mother and drank it freely, until the bottom of the altar was facing the sky, then he put the jewel into his sleeve, staggered and drove away. Walking over Maotai, Lu Dongbin felt a different style in front of him: the mountains are towering around the small village, the terracotta green shade, the bees and butterflies dance, the climate is pleasant, and the crops are lush. A crimson river came from the west, passed through the entrance of the small village, slowly flowed eastward, and merged into the Yangtze River. From the north, there were many merchants in the town.

At this time, Fairy White Peony came to greet her from a distance. Lv Dongbin vividly talked about the Pantao Gala, and he also emphasized the jade orb and royal wine given to him by the Queen Mother, and showed the orb to Fairy Peony. It was too late, but it was fast. The orb just swayed a few times in front of Fairy Peony's eyes. I saw a golden light shining. The orb flew out of his hand and landed under two willow trees, and disappeared in an instant. Lu Dongbin said: "It's a pity, it's a pity, but God's will is like this, you can't force it!" After that, he rode on the auspicious clouds and rode the wind away. Immediately after Lu Dongbin left, a green and sweet spring water came out from under the willow tree. The nearby mountain people take water to make wine, and its wine is mellow and delicious, sweet and fragrant, like millennia of aging. The mountain people call the spring "Baoquan". The wine brewed by Moutai became famous far and near, even the emperor knew it. He specially sent someone to take the wine to taste it, and it turned out to be extremely mellow, and immediately issued an imperial decree that the wine was designated as "immortal brewing" and designated as a tribute. Since then, spring water has continued to nourish the land all year round.

Butterfly refers to high quality spring: A long time ago, Maotai was still a desolate mountain village. A young man named Chen lives in the village. He is upright and kind.

One day, when Brother Chen came back from a trip, he encountered a heavy rain. At the entrance of the village, he saw a beautiful butterfly sunk in the mud by the rainstorm and was dying. Brother Chen felt sympathy, stepped forward and gently picked up the butterfly. After brushing off the mud from its body, he carefully placed it in a tree hole that could not be washed away by rain. A few days later, Brother Chen went out to collect the bills. Just after leaving the entrance of the village, he saw a pair of beautiful butterflies flying and dancing around him. Chen was very surprised, but he found that one of them was very similar to the one he rescued a few days ago. In an instant, the two butterflies separated, one of them hovered in front of him, flying lightly, while the other left him and flew forward slowly. After a while, the flying butterfly turned back and flew up and down around him, while the one next to him left him and flew forward slowly. This cycle made Brother Chen even more surprised and puzzled: Could this butterfly be tell me what?

"Butterfly, if you are going to tell me something, then you can fly forward together, and I will follow you! If you are here to thank me for saving you, I know it, and you will fly to the sky." As soon as Chen finished speaking, the two butterflies spread their wings and swayed gently, flying forward, leading Brother Chen to an inaccessible path, and saw a faint fragrance wafting in the wind, and a clear spring gushing out of the cave. The spring water is clear and transparent, sweet in taste, and fragrant into the spleen, making people relaxed and happy. The spring water at the mouth of the stone cave is gurgling, and the splashes overflowing in the cave are like countless pearls and jade reflecting the flow of emeralds. Along the stream, the wild grass is green, the mountains are blooming, the birds are singing and the birds are singing. Chen was fascinated by the scene in front of him. He squatted down, took out a handkerchief and wiped his hands, picked up a clear spring, sniffed and smelled, the fragrance was sweet and refreshing, he licked it with the tip of his tongue, and it moistened his throat, and suddenly felt that all the meridians were connected.

Chen is a businessman and a connoisseur of liquor. When he had an idea, he thought that if he made wine with such pure and sweet spring water, it must be a supreme treasure. Only then did he understand the true meaning of the butterfly that brought him here. Soon, Chen set up a brewing workshop beside this spring and began

to make liquor. The liquor brewed with spring water is really very mellow, and the merchants in the past have all praised it after drinking it. The news of the good wine in Moutai Village spread, and many merchants who did not pass through Maotai, in order to drink this rich and fragrant, delicious wine, did not hesitate to make a detour for dozens of miles to come to Moutai Village to taste it. More people from Jiaming came to drink and buy wine, and Maotai Village also prospered. In order to meet the needs of more and more merchants, Chen built a new brewing workshop next to spring water. On the gables on both sides of the burning room, he specially asked the craftsmen to shape two lifelike butterflies to thank them for their guidance. There are several big weeping willows next to the newly built burning house, and people call this place "Yangliuwan".

Huanglong drunk spring: Since Die pointed to spring, Chen built a brewing workshop in Yangliuwan, brewed fine liquor, made Maotai town, a desolate little mountain village, prosperous, one summer, Maotai Village experienced a heavy rain that has not been seen in a century. After three days and three nights of heavy rain, a boat sailed from the upper reaches of the Maotai River. people saw the boatman gently swaying the oar, and the boat was built in the flood of galloping horses. secretly applauded the boatman's skilled boating skills and amazing courage. However, the boat docked on the east bank of the Maotai River, and the boatman with a yellow face and a yellow shirt tied the boat under the sycamore tree on the bank and walked towards the village." Excuse me, when I was rowing in the river just now, I smelled an intoxicating scent floating on the shore. aroma. what kind of exotic flowers and plants can be found here, with such a refreshing aroma? The boatman asked a villager at the entrance of the village. "There are no exotic flowers and plants here. The refreshing aroma you mentioned comes from the fine liquor brewed by the local boss Chen." This fine wine is fragrant after opening the bottle. If the guest is interested, why not stop by the Yangliuwan Hotel for a taste? The yellow-faced boatman bowed his hands to the villagers and walked along the road to Yangliuwan.

At the Yangliuwan hotel, the yellow - faced boatman drank nine bowls of delicious liquor in a row. Chen, the shopkeeper, explained: The wine produced by our shop, although it is brewed by spring water, is delicious, but if you drink too much, you can't

stand it. Usually heavy drinkers, no more than three bowls already drunk as mud. but the yellow face boatman refused to listen to the advice and insisted on drinking, drinking nine jars and nine bowls of Yangliuwan liquor at one sitting outside the counter. Then his eyes flickered out of balance, his yellow face red as cinnabar, he was drunk, and he staggered out of the wine-shop. In an instant, there was a gust of wind on the ground, blowing so hard that people could not open their eyes. After the strong wind passed, the yellow-faced boatman was no longer visible outside the hotel. It was just a huge red dragon lying on the ground. The dragon head stretched out to the entrance of the stone cave and was drinking from the spring water. After a while, the big red dragon flicked the giant tail, bowed, got up, and flew towards the river with a huge boulder and quicksand. Immediately afterwards, there was an earth-shattering sound in Yangliuwan. Then saw that the cliffs of Yangliuwan were cracked and collapsed, the grass withered, the willows were broken and the flowers were broken, and the spring water was cut off from then on.

The red dragon flew to the river, and seemed to be intoxicated, only to see him lying on the river, soundly dreaming. A few days later, the flood subsided, but the red dragon was still asleep. With the passage of time, the flesh and bones of the sleeping dragon gradually turned into red mud, winding along the Maotai River. The remaining dragon blood turned into small streams, carrying red sand and sand, and flowed into the river. The clear and transparent Maotai River has since turned into Chishui River. Since the red dragon was drunk on Yangliuwan and the cliff collapsed and the water stopped, Yangliuwan lost its charming style and turned into a barren land. And shopkeeper Chen's burning housebrewing workshop was also unable to brew fine liquor due to the cut-off of spring water, and the business was so sluggish that it went bankrupt. There are fewer and fewer merchants in Maotai town, and it gradually returns to the era of desolation and isolation. Many years after the red dragon was drunk and destroyed spring water, due to the turbidity of the river, the spring water in "Yangliuwan" stopped flowing, and the wine could not be made, so the people of Maotai village had to make a living by farming.

Fairy Linhe bestows liquor: On New Year's Eve, Maotai Village, which is warm in winter and hot in summer, made an exception with a heavy snowfall. For a time, the

north wind whistled, the temperature dropped sharply, and it was extremely cold. There was not a single pedestrian in the village and outside the village, and people hid at home around the stove to keep warm. In the evening, a gray-haired old woman staggered into the entrance of the village. The old woman was in ragged clothes, with a haggard face, carrying a broken bamboo basket. After entering the village, the old woman walked towards a farmhouse next to the street and knocked on the door with her right hand tremblingly. It was a simple and honest young man who opened the door. Seeing that the strange old man was dying, the young man hurriedly helped her into the house and let her warm by the fire. The boy immediately went to the kitchen to get busy. When the old woman warmed up, he served her fragrant white rice and a glass of sweet rice wine. The old woman ate and drank unceremoniously.

At night, the young master tidied up the only bed in the house, served the old man to sleep, and stayed by the stove for the night. It was late at night, the cold wind roared outside the house, and the snow was getting bigger and bigger. Hearing the even snoring of the old man, the young man smiled reassuringly. Gradually, tiredness struck, and he also fell asleep. In the dream, he saw a beautiful girl, wearing a colorful feather coat, fluttering in the wind, standing dignifiedly in front of him. The girl held a silver three-legged wine glass in her hand and led him to the Chishui River. The girl raised the wine glass high, flicked her wrist, and saw a glass of crystal clear wine dripping into the river. Then, the girl lightly loosened her colorful sleeves and rowed into the river. At this time, the young man smelled the rich and mellow fragrance that went straight to his heart. The girl told him gracefully: "Good-hearted people, remember: every September ninth, go down the river to fetch water to make fine wine, drink and bathe, and enjoy health and longevity; irrigate the fields, and the five grains will be harvested." And go.

The young man woke up from his dream, and it was already bright. The wind outside the window had ceased, and the sun was shining brightly. When he went out to look, the snow was all gone, and when he looked around, the Chishui River, which had rolled with turbid waves in previous years, had become clear and transparent, flowing forward slowly. He returned to the house in surprise, wanting to wake the old man up and tell her the changes that had happened in front of him. But at this time the bed was empty, and the old woman had nowhere to go, but the quilt was neatly folded, and only

a burst of rich mellow fragrance hit him, just like in a dream. The young man immediately understood, and he couldn't wait to tell the villagers about the encounter with the fairy. Since then, the villagers have worked hard, and the food has been harvested year after year, and everyone's life has become better and better. What is even more strange is that on the ninth day of September every year, the turbid Chishui River immediately becomes clear and pure. According to the fairy's instructions, the villagers picked water from the river to make wine, and finally brewed the aromatic Moutai. Since then, more and more people have come to drink and drink, and Maotai Village has prospered again.

Wine is originally a spiritual thing, a symbol of beauty, harmony and auspiciousness. And brewing is inseparable from water, and it is logically not contradictory to link a good life with the brewing of fine wine and wine masters. Almost all traditional festivals at home and abroad have a source, and the source is either mysterious and colorful myths and legends of various ethnic groups, or important historical events, historical figures, etc., which directly or indirectly constitute "festivals". The basic "storyline" of the "festival" determines the rituals of the "festival", the content of the festival, and even the characteristics of the festival's clothing, food, entertainment, taboos and other related cultural matters.(Zhou,2009,p118-123)

4.2 Traditional rituals of the local liquor industry

Legend has it that as early as in ancient times, the people living in the area of Maotai believed in ghosts and gods, and had the custom of offering sacrifices to the gods. When offering sacrifices, first choose a land, and plant thatch on the altar to protect the ancestors, so the place name "Maotai" is from this. In the history of early human civilization, offering sacrifices to gods was an important activity. Inherited from the worship and sacrifice of ancestors and gods in ancient times, in the traditional consciousness, it is believed that all things have gods. Therefore, Maotai sacrifices involve a wide range, and generally fall into two categories. For example, building houses, repairing bridges and paving roads requires sacrificing wine, and worshiping mountain gods and earth gods at the places where construction is about to start. The ceremony was presided over by the craftsmen in charge of the project, who prepared

wine, food and paper money for offering sacrifices for blessing. The second is that during festivals and disasters, it is necessary to sacrifice wine. On New Year's Eve, every family should prepare rich food and drink, light incense and candles, cremate paper money, and invite the ancestors to return to the world to drink and celebrate the festival. When the sacrifice is over, the whole family can eat with chopsticks. In the folk, if there is a disaster or illness, it is considered to have offended the ancestors of the gods, so a series of sacrifices to the gods are held to beg for forgiveness.

On the other hand, the special geographical environment of the Moutai area provides the locals with the material conditions for the production of liquor. The liquor is not only delicious but also brings economic development to the local area. Therefore, in order to thank God and manage and protect these liquor production elements, extended The tradition of respecting nature and offering sacrifices to the gods of nature, various sacrificial ceremonies have inherited this spirit. As a culture and tradition, sacrificial offerings demonstrate the complex relationship between man and nature.

People worship water because water is essential to the growth of human beings and crops. Chishui River is the main water source of Maotai Town, the main water transportation route of salt transportation, and the main water source of brewing industry. Chishui River participates in all aspects of people's social life in Maotai Town. After the rise of salt transportation in Chishui River, after dredging of Chishui River, there are still many rapids and rapids. Therefore, praying for smooth sailing of ships is the common wish of people engaged in salt transportation. People build Shuixian Temple, Guilong Temple, Yuwang Palace, etc. Riding the Dragon Temple and other temples, offering sacrifices to pray for peace.

Among them, the Dragon-riding Temple was built on Zhu Mountain in the east of Maotai Town. From a distance, Zhu Mountain looks like a flying dragon. The curved mountain is like a dragon's body and tail extending into the depths of clouds and mist; Zhushan is a raised dragon's head, which faces the west bank of the Chishui River; and the Chishui River is like the saliva dripping from the dragon's mouth. According to local legends, many years ago, Guanyin Bodhisattva rode a red dragon and traveled around. When passing through Maotai, who knew that the red dragon could not resist the temptation of the aroma of wine and stole the delicious wine here. . In the tenth year

of Guangxu in the Qing Dynasty (1884), the Maotai area suffered from drought and no rain for a long time, but suffered floods the following year. People thought it was the dead Chilong who was at fault, and in desperation, they had to ask the gods for help. So Maotai people raised funds to relocate the Guanyin Temple at the foot of the mountain to the top of Zhushan Mountain. It is hoped that if the temple is built on the "dragon neck", this dragon who is making waves can be quelled. Therefore, people call this temple Qilong Temple.



Figure 42 The local dragon riding temple. The Dragon Riding Temple is a site chosen by the local ancestors to express their reverence for water and gods because of their ignorance of nature. But at the same time, it is also the memory carrier and embodiment of Moutai's local sacrificial culture.

Source: Renhuai city tourist attractions, 2016, p117

In the middle of the Qing Dynasty, "Zunyi City Chronicle" recorded: "Zunyi already has a Dragon King Temple", the worship of gods has existed, and the dragon plays a very important role in the ceremony of praying for rain. There are wind, rain, thunder and lightning in nature. When people encounter droughts, they will hold activities to pray for rain. There are various forms of praying for rain."Continuation of Zunyi House Records" records: The local organization organized children to go to Longwang Temple to pray for rain. The children's team recited aloud along the street, "Open the gate of heaven, open the gate of the ground, pray for rain, and children cry and mourn. Pray for heavy rain in the north, and the storm in the north will come together. '. Every time you recite it, the group of children kneels down and prays to

wake up the sleeping dragon in the ocean to beg for rain. If the rain is unsuccessful, they will organize the adults to play with the water dragon. Young strong men walk through the streets and alleys to dance the dragon, and people from every household guard the door of the house. The dragon dance team throws water on the dragon after passing by. People who participate in praying for rain believe that the more water is poured, the faster it will rain.

With the development of the times, ships from Maotai Town brought salt from Sichuan and local specialty wine, tea, cloth and other commodities. The brewing industry has become the main economic source of Maotai Town, and the water and grain needed for the brewing of Maotai Town come from the Chishui River. In the past, natural disasters such as floods and droughts often occurred in Maotai Town. The myth of "flood destroys the world" was once circulated locally, which is people's fear of water. However, water is an indispensable factor for the growth of human beings and crops. Water is a symbol of special power in the concept of Maotai Town, and it plays a very important role in Maotai Town. Chishui River not only nourishes the people of Maotai Town, but also witnesses the social and economic development of Maotai Town. Therefore, the local custom of worshipping the gods of nature has a long history. One of the most primitive and basic utilitarian purposes of the local people's worship of water is to pray for good weather and good crops, and to obtain good water for brewing good liquor.

The brewing process of Moutai is the result of past brewers' adherence to the traditional brewing process and continuous exploration and improvement. In the early days of human beings, liquor was an accidental gift of nature. Even in the farming era when the liquormaking technology was mastered, Maotai Town suffered from frequent natural disasters and low productivity, resulting in insufficient food for liquormaking; The production of starter is also easily affected by the external natural environment; the brewing process also has strict requirements on temperature, water volume, and volume of starter, and there are many uncontrollable factors in the brewing process. Ancestors and other gods protect. Sacrificing water is an important expression of the industrial sacrificial ceremony of liquormaking. People often turn to the gods for the protection of unknown and uncontrollable things. At first, the local distillery in

Moutai Town chose auspicious days according to the actual time of“Xiasha”. The brewer of the brewery led the apprentices to hold sacrificial activities to worship the god of nature and the god of liquor. Therefore, offering sacrifices to water on Chongyang has become an unchanging ceremony in the thousands of years of liquormaking history in Maotai Town.

According to the "Central District Chronicle", the 9th day of September in the lunar calendar is the Double Ninth Festival, commonly known as the "Chongyang Festival". The villagers do not pay much attention to this festival, and the brewing industry pays special attention to this festival. The Maotai brewing workshop should “Xiasha” after the Double Ninth Festival, the brewing workshop should hold sacrifices, and the winemaster should prepare incense candles, pork, liquor gifts, and paper money to burn incense "Du Kang". Moutai Town believes in Dukang as the ancestor of the winemaking industry. This expresses gratitude and worship to ancestors or gods. Therefore, the custom of burning incense, toasting, offering water, and inviting water has continued in Moutai. Pray that God will grant Renhuai a bountiful harvest of grain, a jar full of liquor, and a warehouse full of grain.

There were three main points in the water sacrifice in that year. First, worshipping gods, in fact, worshipping ancestors and masters; second, fetching water, which symbolized the beginning of the annual brewing of Chongyang’s “Xiasha”; , through this carrier is continued. According to the folk oral history and word-of-mouth records of Moutai Town, in the 1960s and 1970s, even if they engaged in feudal and superstitious activities such as offering water sacrifices during the Cultural Revolution, they might lose their jobs or even go to jail. Overcoming difficulties and taking risks, secret sacrificial ceremonies are held by Yangliuwan or Maotai River.

Moutai follows the seasonal production method , and is known as the most complex distilled liquor brewing process in the world. Before the starter making, the wheat sacrifice ceremony continues. Every year on the Dragon Boat Festival, the maturation of wheat provides high-quality raw materials for Moutai koji. In addition, the rising temperature and humidity in the Moutai River Valley, the type and quantity of microorganisms in the air have increased and become extremely active, which has created the most favorable natural conditions for the fermentation of wheat. However,

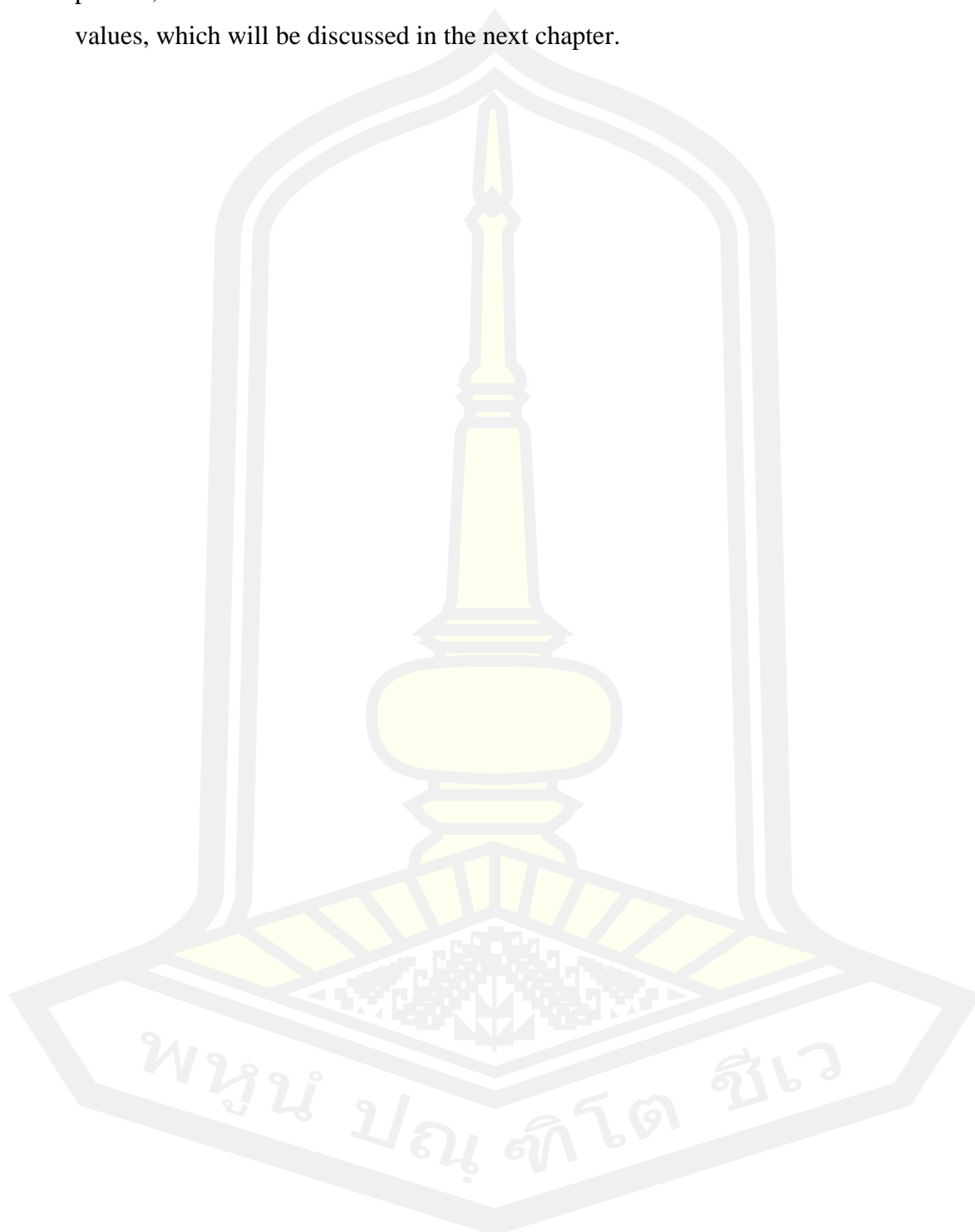
in ancient times, people lacked understanding of microorganisms. It was generally believed that the transformation of grain into wine was the work of gods, which determined the income of farmers for a year. Therefore, when it comes to the Dragon Boat Festival, in order to express the awe and gratitude to nature and the gods, the brewers have to carry out some simple and serious sacrificial activities.

Over time, in the place of Maotai, the custom of offering wheat sacrifices on the Dragon Boat Festival was formed. And handed down from generation to generation, it is a unique way for Maotai people to express their awe and love for nature. During the Dragon Boat Festival, the best new wheat in the summer was selected, filled with buckets and covered with red cloth. First, three pillars of incense were used to worship the sky, the ground, and the water to express gratitude to nature. Afterwards, using locally produced wine, the officiant dips his index finger in the wine and flicks it in the air to express his most sincere respect to heaven, earth, water, and wheat, and pray for good weather and peace. After the wheat is sacrificed, it is time to moisten the wheat. The priest uses a wooden spoon to take the first wheat, scoop out the purified water from the water purification vessel, put it into the vessel and mix it well, praying for a smooth production. The ceremony of fumigating the warehouse is to carry the lit cypress branches and wormwood pots into the curved warehouse, smoke the warehouse, settle the land, and deworm and disinfect. This means that starting from this day, the new year's koji production officially begins.

conclusion

This chapter examines the culture and local wisdom of Maotai Town. The locals are learning the brewing skills that adapt to the local natural conditions, and then produce the distinctive Moutai. However, the characteristics alone cannot make Moutai a famous liquor that can represent Guizhou Province and even the country, but because of sales, the reputation of Moutai has spread from a township to an entire province and become a representative commodity of a region. The natural environment such as water and soil required for the production of Moutai, which brings benefits to the local people, has produced various rituals and customs, so that people spontaneously protect these natural conditions. And these cultures, including drinking culture, sales culture, and

ritual culture, eventually made Moutai a national and even world-class commodity. At present, this ritual culture has also been commercialized and turned into one of Maotai's values, which will be discussed in the next chapter.

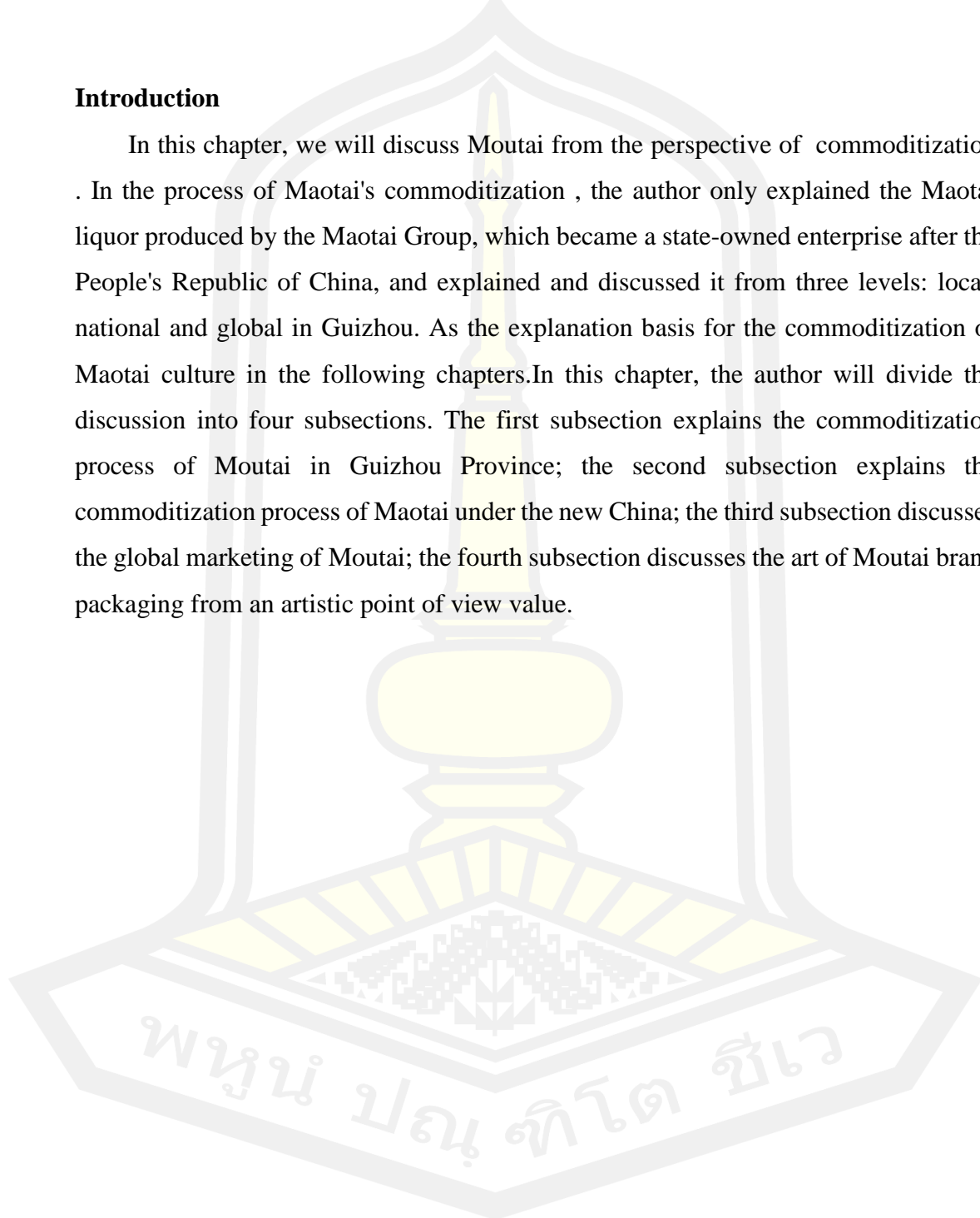


Chapter 4

Moutai : Local rice whiskey and the Process of Commoditization

Introduction

In this chapter, we will discuss Moutai from the perspective of commoditization . In the process of Maotai's commoditization , the author only explained the Maotai liquor produced by the Maotai Group, which became a state-owned enterprise after the People's Republic of China, and explained and discussed it from three levels: local, national and global in Guizhou. As the explanation basis for the commoditization of Maotai culture in the following chapters. In this chapter, the author will divide the discussion into four subsections. The first subsection explains the commoditization process of Moutai in Guizhou Province; the second subsection explains the commoditization process of Maotai under the new China; the third subsection discusses the global marketing of Moutai; the fourth subsection discusses the art of Moutai brand packaging from an artistic point of view value.



Part1.The commoditization Process of Moutai in Guizhou Province

1.1 Important Nodes for Moutai Market Expansion

Affected by the war, in 1938, the southwest region became the rear area, and the Nationalist government moved to Chongqing and became the companion capital. Subsequently, the National Government planned to organize important factories and mining industries to move into Guizhou to continue production. During this period, Zhejiang University, Jiaotong University, Daxia University, Xiangya Medical College and several schools moved into Guizhou. At the same time, Guizhou University was also established locally in Guizhou. , Guiyang Teachers College and many vocational schools have successively established Guizhou Agricultural Improvement Institute, Guizhou Geological Survey Group, Guizhou Enterprise Company and Agricultural Experimental Zone, Educational Experimental Zone, etc. A large number of government officials and intellectuals poured into the southwest. According to statistics, in 1930, the population of Guiyang was 120,000, and in 1942 it increased to about 350,000. Among them, there are more than 100,000 civil servants and their families. (Hu, 2011, p.43)

The proportion of inward migration of intellectuals is the largest, with more than nine-tenths of high-level intellectuals moving westward; more than five-tenths of middle-level intellectuals moving westward; and more than three-tenths of low-level intellectuals moving westward. Most of these new immigrants come from the southeast coast. Although they are refugees, they are not farmers. They have both taste and funds. Moreover, civil servants and intellectuals are important indicators to consider alcohol consumption, because they are in the middle and upper classes of society, and their daily income is closely related to the economic and financial status of the rear. At the same time, they are also the main groups of drinking in banquets and entertainment, which can better reflect the threshold of famous liquor consumption and play a decisive role in the consumer goods market. They have changed the consumer structure of Moutai, and brought market opportunities for Moutai to commoditization and marketization.

At the same time, the consumption pattern of famous wines in China has undergone tremendous changes, and the reduction of Shaoxing wine and the growth of

Moutai are the most representative. As mentioned in the previous chapter, rice wine represented by Shaoxing wine occupies an advantageous position in China's alcohol consumption, and its sales range is very wide, covering Jiangsu, Zhejiang, Shanghai, and Beijing. After the establishment of the Nanjing National Government, people from Zhejiang entered the political arena and occupied a core position in the political and business circles. In the diplomatic activities and daily receptions of the high-level military and political leaders of the Nanjing government, two kinds of Zhejiang famous Shaoxing wine and foreign wine are commonly used. Until the outbreak of the war in Jiangsu and Zhejiang, local wineries in Shaoxing were hit and the wine industry stopped production. For a time, most of the Shaoxing wine sold to all parts of the inland was backlogged in Shanghai, and it was difficult to transport and sell it to the rear.

With the expansion of the war, not only the common Shaoxing wine in Jiangsu and Zhejiang areas could not be transported to the rear of the southwest due to traffic blockage, but also the import of foreign wine was difficult due to the obstacles of international trade. In July 1939, the Ministry of Finance of the National Government promulgated the "Measures for Prohibiting Imports of Items in Exceptional Periods", "champagne, red and white grape juice wine", "brandy" and other foreign wines are all on the list of prohibited imports. So in such an era Under the background, the liquor in the southwest region has gained a large market space, and the output has grown rapidly. In 1944, Sichuan liquor production reached 125,000 tons, an increase of 63.39% over 1938, reaching the peak of liquor production during the Republic of China. The increase in the consumption of liquor during the war brought opportunities for the luxury Moutai liquor among the liquors. In the context of the expansion of the liquor consumption market and the prohibition of external luxury consumption, Moutai has become one of the few expensive and famous products for the upper-class people in the rear.

The price of Moutai has been more expensive than ordinary liquor since its inception, and people who are not above the middle class cannot afford it. The price of Maotai during the war was also much higher than that of other liquors. On October 1, 1940, in the public sale price of alcohol by the Chuankang Taxation Bureau, other Daqu liquors were 0.165 yuan per catty, and Maotai liquor was as high as 2.4 yuan per catty,

a difference of nearly 15 times. Therefore, for the rear area, although a large number of people have moved inwards to bring about a demand for drinking, ordinary civilians do not have the ability to consume Moutai. Take Chongqing in 1941, for example. On September 1, Ronghe Distillery maotai sold for 200 yuan per bottle in Chongqing. Thus, it can be seen that only the middle and upper class Catholic groups have the ability to consume Maotai liquor, but for them, it is quite luxurious only on salary. But tasting Moutai has become one of the experiences of civil servants and intellectuals who have moved to the rear and come into contact with local life for the first time. As mentioned above, Moutai is expensive, and literati often use Moutai as a gift to each other, and some people are reluctant to use the gift and give it away. The era of odd shortage can just reflect the preciousness of Maotai and its popularity in the literati circle.

Of course, Moutai can open up its popularity and sales channels, and it has an important relationship with its operator's social network. The Hua family, the operator of Chengyi brewing workshop, is also the founder of Wentong Bookstore. In 1934, Huawenqu took over the Huajia property. After the outbreak of the Anti-Japanese War, Huawenqu used the resources of the relocated universities to find influential professors in the academic world, established an editorial office, and expanded its publishing business. In addition, an editorial committee of up to 112 members was also organized. After 1940, the business of Wentong Bookstore developed rapidly, and branches were set up in Chengdu, Chongqing, Kunming and other places, covering almost the entire rear. At the same time, Wentong Bookstore has also become a distribution point for Chengyi Maotai. The development of the sales market also enabled Chengyi Maotai to develop its independent brand. In 1940, Huawenqu entrusted the Secretariat of the Ministry of Finance to apply for the trademark of Moutai. The establishment of the Chengyi Moutai brand and the position of Huashi Wentong Bookstore among the literati in the back have strengthened the consumer group's cognition of a specific Moutai brand. (Guo, 2022,)

During the Ming and Qing Dynasties, the introduction of Sichuan salt into Guizhou provided geographical conditions for the winemaking industry in Moutai Town; in the early years of the Republic of China, Moutai liquor operators represented

by the Hua family were deeply involved in local finance, which promoted Moutai liquor to enter the high-level social circle of military and political in Guizhou. At this stage, Moutai, as the representative of wine selected by the "Guizhou Office" in the Panama Expo, was given the logo of local specialty. Zhou Xicheng's "special purchase" for Moutai made "Moutai gain a market far larger than that of Moutai Town". These make Moutai have the brand foundation of "famous product" and "gift" before the 1930s.

1.2 The consumption pattern of Moutai under the new China

On October 1, 1949, the People's Republic of China was established. The southwest region became the last battlefield. At this time, in Maotai Town, the three roasting workshops have been out of production for more than a year. It was not until 1951 that the national government merged Chengyi brewing Workshop, Ronghe brewing Workshop and Hengxing brewing Workshop in Maotai Town, and formally established the "Kweichow Provincial Monopoly Company Renhuai Moutai Distillery (referred to as the State-owned Moutai Distillery), and continued to inherit The ancient craftsmanship of Maotai.

On the basis of maintaining the traditional process of "high temperature koji making, two feedings, nine cooking, eight fermentation, seven wine extraction, long-term storage, and careful blending", the Moutai Distillery has gradually expanded its scale and formulated a winemaking process. Physical and chemical indicators with liquor. But at the beginning of the establishment of the factory, the production conditions were very difficult, with 5 wine stoves, 41 wine cellars, 5 retorts, 11 stone mills, 35 mules and horses, no laboratory, no mechanical equipment, no electricity, and no running water. Even the factory building is made of waste wine bottles pasted with yellow mud to build the walls, and the roof is covered with fir bark and linoleum. Most of the winery workers are half-workers and half-farmers. They often run around the factory and the fields, barefoot and straw sandals for many years. At that time, there was no production water supply system. In the cold winter, workers still had to go down the river to fetch water to bake wine, and their feet were often frostbitten and cracked. There was also no ventilation equipment. Tossing and smashing in the steaming lees, and adding coal to the fire in front of the stove.



Figure 43 In February 1953, Zhang Xingzhong, the director of Kweichow Moutai Distillery, announced his acceptance of Hengxing Roasting Workshop. The three old burning workshops in Moutai Town was merged into the state-owned Moutai Distillery. marks that the the Moutai brewing industry has also entered the industrial era from the traditional farming era, and Moutai has also begun to enter the commercialization.

Source: Moutai Collection, 2018, p.1868

In order to support the production and development of the distillery as soon as possible, the state has invested more than one million yuan for many years in repairing the factory building, purchasing the necessary production equipment and raw materials, and expanding the liquor and starter-making workshops, grain depots, wine depots and laboratories. By 1961, the whole factory had successively completed the reconstruction and expansion projects of various types of houses covering 40,000 square meters, including 287 liquor cellars, 54 wine retorts, 1 distillery, and 1 altar factory. The housing area and production scale have been significantly expanded. In 1952, with the support of the state, the Moutai Distillery began to put into production. With the highest priority of raw materials and capital guarantees, the production of state-owned Moutai exceeded the highest output in history in the first year.

However, at the end of the year, the Moutai Distillery also stocked more than 90,000 catties of liquor, which was considered "slow-selling" in the context of the era when Moutai had no concept of aging at that time. The problem with Moutai sales is a lack of awareness of the luxury market. With the political changes, the market consumption situation has undergone tremendous changes. On the one hand, the purchasing power of the people is low. In 1950, the national per capita national income was only 77 yuan. The new official group is still implementing the rationing system, and personal purchasing power has not yet been formed; the new regime advocates economy, and the level of official consumption is very low. However, the Maotai self-operated sales network and business partners of the two capitalists Hua and Lai have perished and ceased to exist. Therefore, before 1954, except for direct purchase by higher-level units, Moutai Distillery did not know who to sell to.(Hu,2011,p.70)

However, the Monopoly Bureau did not realize this and believed that the reason for the "sluggish sales" was that the cost was too high. In 1952, in a hurry to sell the product, the Monopoly Bureau asked the winery to reduce the cost. Until the first quarter of 1954, some foreign monopoly companies sent letters to Guizhou Province monopoly companies, requesting to reduce the order quantity. The reason is that there are some problems with the packaging and quality of Moutai, and the market has not responded well.

"In a place called Wachanggou in Zhongyuan Village, Canglong Street, Renhua City, this place had liquormaking very early in history. when I was four years old,My father, in partnership with several local farmers, started a distillery. There are many people coming and going in the distillery. It was only after many years that I realized that those years were the glorious years of "Renhua Biquanjiao distillery".Later, my father's business failed, and "Biquanjiao" distillery stopped production. The father, who is over fifty years old, resumes his old business and continues to bake liquor at home. What is being baked is not the "Daqu (starter for making hard liquor) sauce-flavored" liquor from "Biquanjiao" distillery , but the "Xiaoqu-fragrance" liquor made from corn.This corn liquor has no "brand". In Xiaolan Village, there are several villager groups such as Wachanggou, Tiankanshang, and Wotai, hundreds of families, and every family grows their own corn and bakes their own corn liquor. This liquor was not only

sold to the county center, but also to Maotai Town. It is said that a day the sales range from 3,000 catties to as many as 10,000 catties. I was in middle school by then. The loose liquor on the counter of the adjacent township department store is almost all corn liquor from Xiaolan Village. I heard that everyone from the director and section chief to the village chief and factory director drinks this liquor.”(Zhou,2009,p.8-11)

"In the past, the traffic on our side was not good, and most local people did not approve the sauce-flavored Moutai liquor and could not afford to consume it. Because Moutai liquor was not cheap at that time, most of the national or provincial leaders would drink Moutai. For wine, we locals all drink the local Moutai town loose liquor, because it is more cost-effective. When I was young, my father was reluctant to work in the Moutai distillery because the wages were very low. But it is better than farming, so there are many locals. People are making wine in wineries, and Moutai has always been brewing, but at that time, many local people didn't know who this liquor was sold to. In recent years, after Moutai went out, our local economy has improved. Now, if you want to work in the Moutai distillery, you must rely on diplomas and exams to get in.” (Interview,Zhao Cai, sales of Guotai liquor Industry, a local in Maotai Town, 2021)

From Mr. Zhou Shanrong's remarks, we can know that among the drinking choices of local people in Renhuai earlier, Maotai was not the mainstream, but corn wine brewed by small workshops. At this point, Ms. Zhao Cai also mentioned that most local people do not accept Maotai-flavored Moutai. Most of the reasons are also because the consumption of Maotai-flavored liquor is high and the price is high. Most people cannot afford it, and the consumer group is limited. Because of niche consumption, there are not many local people who have tasted and recognized sauce-flavored wine. This may be one of the reasons why Zhou Shanrong's father's early roasted Daqu sauce-flavored wine went bankrupt. Ms. Zhao Cai also mentioned that the early Moutai Distillery was not very profitable, the wages of employees were low, and most locals were reluctant to work in the Moutai Distillery. It can be seen that although Moutai has a new identity and nationalization under the new China, it has The nature of its luxury goods made it a niche consumer group and limited sales channels in the early stage of nationalization.

"Maotai Town has been very barren in history, resulting in very poor farming conditions. The traditional agricultural society has moved forward for a hundred years,

and the export of mountain goods here is very limited. With super income-generating ability. From the first-hand literature records I have seen now, in the middle and late Qing Dynasty, the liquor brewed by our craftsmanship could be called Moutai liquor 6-10 times that of ordinary sorghum liquor. On the one hand, this liquor is not for the salt workers who transport salt. On the other hand, in the early days of the Republic of China, there was nothing to export except the wood and wild fungi transported to Chongqing. The price of salt transported from other provinces was high, but it was indispensable. We transported For things going out only the price of Maotai can go up. Before 2006, 80% of the enterprises in Moutai Town would not choose to make Moutai liquor. The cost is too high. For local people, Moutai did not belong to local people 80 years ago, but psychologically, Moutai liquor is a It is an exaggeration to say that even in difficult times, Maotai is still the belief of the local people, because Maotai is a state-owned enterprise, aside from the aura that Maotai has superimposed later, in the small place of Maotai Town, it is a miracle that the Moutai brewing process has been passed down to the present. (Interview,Zhou Shanrong Oral, 2021)

In the more than ten years before the "Cultural Revolution", Moutai has been used for state banquets, and it is the most important and highest-level standard for diplomatic reception in embassies and consulates abroad. The commodity attribute of Moutai is the luxury of the privileged class. The consumption and dissemination of Moutai are all carried out within the scope of completely closed special supply channels. Among ordinary people, the understanding of Moutai by those who care about wine is nothing more than "Guizhou specialty" and "the first of the eight famous wines". For most Chinese, Moutai is a symbol of social status. Consuming Moutai is the only activity that allows Chinese people outside the upper class to enjoy the pleasure of "overstepping".

Part2. Looking at the commoditization process of Maotai at the national level

2.1 The product of the times

2.1.1-special needs liquor

From the 1960s to the 1970s, Moutai Distillery developed a new product, "special-demand liquor". In February 1965, in the process of the "Moutai pilot", the "Moutai Liquor Department Standard" was drafted, and a product quality standard system was established. In this standard system, Moutai liquor is divided into three grades: special demand liquor, export liquor, and domestic liquor. Special demand liquor It is a special liquor, the management method is exactly the same as that of the "for imperial" liquor, and it is only for central consumption; Domestic sales liquor is equivalent to "regular supply" wine, which is guaranteed to be used by leaders at all levels, and occasionally flows into the market. Export liquor is used in diplomacy and foreign trade, and its quality is between special wine and domestic wine, and it is very similar to the "ancestral sacrifice" liquor used for large-scale ceremonial events.

Since then, Moutai Distillery has become a unit mainly producing special-demand liquor, and has established a "quality-based" supervision system. In the early 1950s, domestic Maotai liquor, which could be bought casually, became a unique commodity circulated in independent and closed channels. This closed sales channel model has continued for more than 20 years. There is only an export plan for Moutai. Even the ordinary domestic standard products have entered the special demand channel in the domestic market, and the number of entering the market supply plan of the Ministry of Commerce is very small.

There are not many liquors for special needs, but the requirements are strict. The superiors shall implement strict management similar to the supervision system for the production of special liquors. When special liquor is blended and packaged, no one is allowed to approach the production site, and even the employees are kept secret. When packaging special liquor once a year, there will be a special notice, requiring the workshop leaders to pay special attention, maintain hygiene, store in special tanks, special packaging, special storage, and mark them well. According to the requirements of the leader, the goods will be shipped at the specified time, and someone will come

to ship. Therefore, the situation of special liquors is actually not clear to most distillery employees.

The "manufacturing supervision system" is the management system of traditional Chinese handicraft production workshops for special products. The supply of palace-specific products in the past dynasties is divided into two channels: the inner court workshop and the peripheral workshop. The peripheral workshop mainly produces silk, porcelain and other products. Due to the limitation of raw materials and production conditions, these products can only be produced in the place of origin, and the production is supervised by the court. The core of the supervision system of these special product production workshops is "quality-based": the purpose of meeting user requirements, regardless of cost or accounting. Before the establishment of the capitalist market, the quality standard was a management system adopted to regulate production organizations. It was generally used in two production fields: military products and luxury goods production organizations. This system has also been adopted in the production of special products for Chinese royal families in the past dynasties. This system is the soul of the production of special products for privileges and the soul of production of luxury goods. On the one hand, this system has made the Moutai distillery pay the cost of long-term losses and serious arrears of employee benefits.

The liquor for special needs is completely managed by the Central Guard Bureau. Except for the needs of Zhongnanhai, most of them entered the Beijing Hotel and the later-built Great Hall of the People and Diaoyutai State Guest House for important diplomatic banquets. This is the second meaning of "state banquet". The liquor used in the diplomatic banquet is not fixed, and it often depends on the situation and habits of the guest of honor or the escort of the host. But if the guest of honor is the head of state or government, once liquor is used, it must be Moutai. All the earliest diplomatic liquors, including liquors used by embassies and consulates, diplomatic receptions, and gifts, were based on the standards of special needs wines. However, if it is a particularly important diplomatic reception, the usual special needs liquors are not needed. The Ministry of Foreign Affairs must directly assign tasks to the distillery through the China Cereals and Oils Import and Export Corporation. There are strict requirements for quality and flavor. In the early 1970s, there were two major events in Chinese

diplomacy—Japanese Prime Minister Kakuei Tanaka and US President Nixon's visit to China, both of which ordered special liquors at Moutai Distillery.



Figure 44 In 1972, US President Nixon visited China with liquor.

From the cotton wrapped outside the bottle, you can see the situation of the earlier Maotai packaging. The use of cotton paper at the beginning of the establishment of the state-owned Moutai Distillery was to protect the wine bottle from wear and tear.

In the late 1980s, the use of carton packaging was withdrawn from the stage of history. Although the outer packaging wrapped in tissue paper has a simple appearance, it has now become a feature of Moutai, which has also made other distilleries follow suit.

Source: Zhao Chen said Tibetan liquor - Maotai, 2011, p.68

In the mid-1970s, the supply of Moutai was tight, and the Ministry of Foreign Affairs specially stipulated that special liquors would no longer be used for large-scale celebrations. Even leaders who are qualified to use it can't just ask for special liquor, but buy it at No. 34 Donghuamen, which specializes in supplying senior cadres. The official name of Donghuamen No. 34 is "Beijing Food Supply Station". At the beginning of the founding of the People's Republic of China, following the practice of the Soviet Union, the Ministry of Public Security once set up a food supply station,

namely the Zhongnanhai Special Demand Supply Station, which was called the Beijing Hotel and Guest House, and governed several special production bases. The larger one is Jushan Farm, which produces, specially made, and processes high-quality grain and oil, vegetables, fruits, meat, chickens and ducks, eggs, milk and other non-staple foods. The base has special facilities such as a special slaughtering plant, a meat processing plant, a pastry candy processing plant, a cooked food production workshop, and a testing laboratory. These facilities were state-of-the-art at the time. Responsible for providing leaders with safe food.

For a long time, No. 34 Donghuamen became the only place in China where you could buy Moutai at any time, without a ticket, but with a "supply certificate". This supply agency sells ordinary Moutai liquor, and special-demand liquor is not served here. This special-purpose business organization ended its mission in the 1990s. (Hu, 2011, p. 69)

2.1.2 Dedicated channel

In September 1952, at the first national wine evaluation meeting, Moutai was rated as the first of the eight famous wines. The first national wine appraisal meeting not only changed the previous history of liquor only having varieties but no brands. The famous wines on the evaluation also bring practical benefits. The first is the advantage of circulation license. The production of Moutai is the lowest, the traditional market area is also the smallest, and its popularity in the country is not the highest. For the first time, Moutai will be ranked first among the "Eight Famous Wines", which means that Moutai has since entered the monopoly distribution network and has truly achieved "marketing nationwide" for the first time. Because in the stage of socialist transformation, the first thing to be regulated is commerce. Consumer products that can be circulated across the country are mainly modern industrial products produced in areas with developed light industry. The scope of circulation of local small-scale industrial and handicraft products is to "meet the living needs of the local people". Therefore, in the early days of the founding of the People's Republic of China, due to transportation control, no product could be shipped to other places if it could not enter the commodity plan. In the commodity plan, ordinary alcoholic products are basically adjusted in the province. Only national liquors are distributed nationwide. However, from 1962 to 1977, the

Moutai Distillery suffered losses for 16 consecutive years, according to the records of the Moutai Factory Chronicle. The reason is that in the era of planned economy, Moutai Distillery was much more controlled by the state plan than other state-owned enterprises.

The second supply channel of Moutai is the internal reception organization, including internal hotels, restaurants, special trains, and civil aviation. In today's Moutai series products, special packaging products customized by institutions are an important part. This product form was in the 1970s. invented. At that time, civil aviation was subordinate to the Air Force, and the passengers on the plane were usually cadres at the county level or above, in order to facilitate the consumption of senior cadres on the plane. This shows that Moutai's market relationship, customers are superiors. This habit of thinking still exists in the Moutai Distillery. At the beginning of the 21st century, the Moutai Distillery provided a special service for the leaders: the leaders were asked to go to the liquor warehouse to seal up a tank of finished liquor. After payment, the liquor was owned by the unit where the leader belonged. The distillery was responsible for keeping it, and the leader could pick up the liquor at any time. This factory-tailored approach is also an innovative model of luxury marketing.

Moutai has always completed the national ordering tasks according to the sales channels stipulated by the state, and then unified by the state to allocate and underwrite, so the production and sales of Moutai are separated. Moreover, the sales in the international and domestic markets are fully responsible for the special commercial department, with a distinct imprint of the times. During this period, as a "special supply" product, Moutai liquor was in short supply, but due to the lack of operational autonomy, the product pricing was highly concentrated and stable for a long time, the sales channel was single and fixed for a long time, and it was sold at an unreasonably low price for a long time. For the commercial sector, the production profit and commercial profit are inverted, and the economic benefits of the distillery are long-term losses. (Hu, 2011, p. 105-111)

The most important feature of today's Moutai is "long-term aging", but this is not a traditional operation, but an instruction from the Ministry of Industry at the National Brewing Work Conference in 1956. Therefore, it is certain that the Moutai liquor

manufactured before 1958, including the Moutai liquor of the Shaofang era, did not undergo the "long-term aging" process. The technologicalization of the aging method is of great significance to Moutai. The unique flavor of Moutai comes from blending, and the secret of blending is not a secret recipe, but the blending of old wines aged in different years. After 1956, at the request of the state, the number of Moutai distilleries began to strictly follow the production and storage plan. In the same year, the national wage reform and the increase in the income of cadres, the number of customers of Moutai gradually increased, and the supply and demand became increasingly tense. After 1961, most of the annual production of Moutai was around 300 tons, and the sales volume was generally less than 200 tons. At the same time, the export volume increased year by year to nearly 100 tons. Therefore, Moutai became a hot commodity.

2.2 The bumpy road to marketization

After 1980, in response to the country's call to "invigorate the economy internally and open up to the outside world", Moutai Distillery has a certain right of independent sales after completing the state's mandatory production plan. In the following years, Moutai Distillery continued to explore the road of independent sales. In 1988, 10 years after the reform and opening up, the Third Plenary Session of the Thirteenth Central Committee of the Communist Party of China put forward the policy of "macro-control, governance and rectification". In 1989, in the process of governance and rectification, the state strictly prohibited social groups from purchasing "the 13 famous domestic wines", and Moutai was one of the 13 famous wines. This regulation has undoubtedly caused a heavy blow to the sales of Moutai liquor. The domestic and foreign trade departments that have long-term unified distribution of Moutai liquor basically did not mix drinks in the first two quarters. In previous years, the sales situation of Moutai, which was in short supply, turned sharply in this year, and the market suddenly weakened, and the situation was quite serious.

Soon, the second heavy blow hit. At that time, when the separation of government and enterprises was further promoted, Moutai changed from the long-term underwriting and underwriting of the planned economy in the past to the self-selling of enterprises in the market economy. The weakness in the market has had a direct impact on the Moutai winery. In the first quarter of 1989, despite the efforts of the front-line sales staff,

the market sales volume still declined sharply, and the net sales volume was only a measly 90 tons; the finished product warehouse was once full, forcing the packaging workshop to completely stop production; Under the country's comprehensive austerity strategy, working capital loans are strictly controlled, and there is a serious shortage of funds for purchasing raw and auxiliary materials; wheat used for koji production is out of stock in the province, and outside the province cannot be transferred; coal production for boilers is in a hurry, Production is under serious threat.

"There have been two such incidents in the history of Moutai, once in 1989, once in 1998, and in 1998 was the Asian financial crisis and the fake liquor case in Shuozhou, which had a great impact on Moutai, and it was true at that time. It's not that you go to the company to ask for Moutai, it's just that you can't sell it, but no one comes to buy it at all." (Ji,2017,p.145)

Faced with the predicament, the leadership team of Moutai Distillery made decisive decisions and adopted "three development" strategies, namely opening up the market, opening up the source of raw materials and opening up the channels of funds. Among the three development targets, the market is the first. First clear the sales channels, loosen the inventory, and then make adjustments in production, in order to be targeted. As a result, Maotai people walked out of the Chishui River Valley and went to 6 coastal cities and the northeast to open markets and make friends. However, in the first 10 days of the Moutai team's arrival in Guangzhou, they did not sign a single order, which doubled the pressure on the team. Finally, 10 days later, a Hong Kong owner ordered 2 tons of Moutai. Large and small orders followed, and Moutai Distillery successfully signed contracts and established cooperative relations with the first batch of distributors. To help with sales, they are also working with distributors to discuss measures to promote Moutai. When he was in Guangzhou, he planned an advertisement of "If you want to drink Maotai, please come here". Moutai is well-known, and Guangzhou's purchasing power is relatively high. Soon, the blocked sales channels show signs of dredging. Not long after, good news came from the Northeast market. Moutai Distillery made flexible changes in a timely manner, and successively established 21 Moutai liquor sales outlets across the country, and changed the door-to-door order to door-to-door delivery, which quickly reversed the sales situation.

In 1997, Moutai Distillery finally completed the transformation to marketization. After China Kweichow Moutai Distillery (Group) Co., Ltd. was established in 1997, Moutai Distillery lost the government funding it had enjoyed for many years and entered the market as an independent legal person.



Figure 45 In January 1997, the licensing ceremony of China Kweichow Moutai Distillery (Group) Co.,

Ltd. From today's point of view, the transformation of marketization is bumpy for Maotai's development, but it is also the only way to go. Only after this level of tempering can today's Maotai maintain a stable position.

Source: This is Maotai, 2021

2.3 The rebirth of Maotai

2.3.1 Gorgeous Turn (1997-2001)

However, this 1997 transformation coincides with the "bottom" period of the full outbreak of the Asian financial crisis and the country's implementation of macroeconomic control. The pain of the transformation can be imagined. Ji Keliang, in his book "Ji Keliang: Fifty Years of Maotai and ME", recalled the scene at that time: "Especially at the Spring Festival in early 1998, the bustling and prosperous scene suddenly became deserted." At the time, neither the County government nor Moutai had the money to pay the workers or even buy the ingredients for the brew. Moutai people who experienced the crisis recall that in 1998, no one bought Moutai, and the

leaders of the group met with sales staff to find a way. For the sake of sales, Moutai insiders have also become polite and friendly towards sales staff. From these subtle changes, the sales staff felt that they were carrying Moutai's hope, but there were still some dealers who pretended not to know Moutai's sales staff because they were unwilling to sell Moutai liquor. From the planned economy of unified purchase and sales to the market economy, the cruel reality forced Moutai to reinvent itself and change its sales ideas. On March 21, 1998, at the National Food and Drinks Fair (referred to as the "Food and Wine Fair") held at the Chengdu International Convention and Exhibition Center, Moutai's advertising forms around the Kweichow Moutai brand were eye-catching: Moutai's model advertisements are high. 5 meters and 2 meters in diameter, standing on both sides of the rostrum in the center of Tianfu Square. Strong publicity is the external manifestation of Maotai's active spirit of initiative.

Since this year, Maotai has completely begun to seek a way out. According to a report in the "Moutai Wine News", on May 25, 1998, Maotai Group Corporation started the assessment work of openly recruiting sales personnel due to its lack of marketing team and weak market control. In June, Moutai recruited 17 marketers from a company-wide pool of 89 competitors and provided them with on-the-job training. These 17 people formed the first marketing team in the history of Moutai, and started a new epoch-making journey for Moutai. Soon, under the leadership of the company's leaders, the team penetrated into the national market. They hit the front line directly, starting from market research and market monitoring, and entering the market. Measures such as expanding marketing channels, strengthening marketing network construction, and strengthening services became the key to completing the sales task in 1998. On the basis of strengthening the relationship with 32 general distributors, Moutai focused and established special distributors to further improve the sales network of Moutai. This year, Moutai developed a total of 102 new customers. (Zhang et al., 2021, p.136)

Accompanying the expansion of market channels is a strong spread of ideas. There are many classic ideas that have been passed down to this day. Concept first has become another big weapon for Moutai to break into the market. The first is that Ji Keliang expressed his opinion in the early 1990s: "Leaving Moutai Town, Moutai cannot be produced." This gave Moutai a unique position in the market. This sentence seems

simple, but it was proposed by Ji Keliang after careful consideration for a long time. Before that, an old government leader once said to him that the weight of this sentence is too heavy, and it is equivalent to burying a gold mine of 2 billion yuan in Renhuai. Many years later, Ji Keliang recalled: "I think this sentence is quite meaningful for the development of Maotai. It is in line with science and can promote the development of Maotai. The second is the dissemination of the concept of "healthy wine" of pure grain brewing and natural fermentation. This concept has eliminated consumers' concerns to a certain extent and strengthened consumers' perception that Moutai is a good wine. Moutai is rich in fermented products of beneficial microorganisms, and its health attributes are known to more consumers.

Finally, the launch of "vintage liquor", which is a dual innovation of concept and product structure. The concept that old liquor is good liquor echoes the five-year production cycle of Moutai. The significance of this concept not only helps Moutai vintage liquor to open up the market, but also allows consumers to draw an equal sign between vintage and good liquor, which has a huge market education significance.

On August 27, 2001, Kweichow Moutai was officially listed on the Shanghai Stock Exchange, and Moutai finally integrated into the capital market. The listing of Kweichow Moutai is of historic significance. After the listing, Kweichow Moutai's corporate image and brand image have been greatly improved, and market development has also benefited. The listing not only promotes the standardized operation of the company, but also promotes the transformation and reform of the internal mechanism, making the company more standardized in sales, operation and decision-making. In addition, listing allows companies to determine new operating mechanisms in accordance with the laws of the market economy. In 2008, the ex-factory price of Moutai became the first in the liquor industry and became the industry wind vane. No one expected that in less than 20 years, the market value of Kweichow Moutai exceeded 2 trillion yuan, ranking first in the A-share market value list.

Before going public, Maotai has already begun to plan strategic decisions: focus on the main business. With the high-end price of Moutai, it is most likely to become the consumer group mainly concentrated in the middle class and above. According to the 2019 Global Wealth Report, the group of millionaires (USD) in China is growing

rapidly, exceeding 4.4 million in 2019 and reaching 6.8 million in 2024. China's wealth structure has further matured, and the rise of the middle class has led to an upgrade in consumption. According to the estimates of various economists, the number of people in the middle class and above in my country has now exceeded 100 million. With the current production scale of Moutai Distillery, there are about 40 million bottles of Moutai (specifically Feitian Moutai) put on the market every year. More than 100 million consumers bought more than 40 million bottles of wine. Calculated, an average of three people bought a bottle. Taking into account the improvement of living standards, more and more people join the ranks of Moutai consumption, and the level of competition is even fiercer.

2.3.2 New Marketing Strategy

On December 4, 2012, the Political Bureau of the Central Committee of the Communist Party of China reviewed and approved the "Eight Regulations of the Eighteenth Political Bureau of the Central Committee on Improving Work Styles and Closely Connecting with the Masses", namely the "Eight Regulations of the Central Committee". The regulation emphasizes "persistence of hard work, diligence and thrift, determined to improve the style of writing and style, and focus on rectifying the unhealthy atmosphere such as mediocrity, laziness and extravagance". Then, the central government issued the "Regulations on the Administration of Domestic Official Reception of Party and Government Organs", which very clearly prohibits the consumption of high-end alcohol. As a result, common high-end liquors, including Maotai and Wuliangye, suddenly fell off a cliff in the official consumer market. As a leader in the liquor industry, Maotai was the first to suffer from the chill, and the days of the whole industry were even worse. According to the summary data of "Guizhou Daily", of the more than 18,000 liquor companies in the country, nearly one-third fell to the brink of recession or bankruptcy due to a sharp drop in sales. Although the influence of external policies is profound and wide, the internal problems of the liquor industry are not small at the same time. After ten years of rapid industry growth, some liquor companies have grown savagely and accumulated a lot of problems. For example, too fast expansion leads to excess production capacity, long-term imbalance in the proportion of consumer groups, irrational prices, and chaotic sales.

In the storm of industry adjustment, Maotai - national brand, national symbol, its every move is regarded as the vane of China's liquor industry. In 2013, in the face of the crisis, Guizhou Province put forward the strategic requirements of "three transformations and five transformations" for Moutai. "Three transformations" refers to the transformation of development ideas, marketing strategies, and management models. The "five transitions" include the transition from official consumption to business consumption, the transition from high-end customers to ordinary customers, the transition from monopoly to direct marketing, the transition from domestic market to both domestic and international markets, and the transition from passive marketing to active marketing.

However, during the golden decade of liquor development in the past, many famous liquors were high and far away from real consumers. Due to various historical reasons and extensive influence, Moutai has been labeled as "political liquor", "diplomatic liquor", "luxury liquor", and even the less elegant "corruption liquor". It seems "unattainable" and ungrounded. With the transformation of Moutai's market positioning to the mass consumer market, the drawbacks of these labels are becoming more and more obvious. In order to change this situation, Maotai First of all, in response to the decline in official consumption, Moutai Group timely shifted its business focus to business and mass consumption. Adhere to the market and customers as the center, let "famous liquor" return to "people's liquor". The reason is that, on the one hand, the policy level has cut off the growth space of high-end liquor in the traditional government affairs market, and even cut off this market; High-end liquor has laid the foundation for opening up the mass consumption market. As an innovative move for the in-depth transformation of the Moutai liquor industry, the first personalized customization marketing company in the liquor industry was established, focusing on four major directions: personalized customization, corporate customization, Chinese and foreign celebrity customization, and regional customization. Individual consumers can directly customize to Moutai Personalized products with special patterns and logos give full play to the inherent consumer product attributes of liquor.

"The product has also made some adjustments. One is the alcohol concentration. We take into account some people who do not drink alcohol, or when the climate in the

south is relatively hot, we have 38% Moutai, and there are still 33% Moutai in the Beijing market. 1992 When we visited Korea, we also developed 43% Moutai, which is a series of development of alcohol concentration. We developed 15-year Moutai, 30-year Moutai and 50-year Moutai according to the situation of wine and the needs of different groups of people. Moutai and 80-year-old Moutai provide different products for different consumer groups. Facing the market, Moutai began to expand its sales and gradually entered the homes of ordinary people. However, this reform also brought another opportunity to Moutai. Negative effects, Maotai fake liquor began to appear in the market, and people often doubt whether the Maotai they drink is real or fake.” (Ji,2017,p.141)

The most prominent feature of Moutai's new marketing strategy reform is the change from "sitting business" to "running business". As the reputation of famous brands and quality occupies a commanding position in the hearts of consumers, demand is the norm, so Moutai has not been worried about sales for a long time. But it also caused the neglect of market changes, and there is a certain disconnect with the market. Therefore, after the accumulation of changes in the external environment to a certain extent, the market suddenly cooled, the sharply expanded capacity is difficult to release in time, some wineries even a large number of backlog. It all has a lot to do with being out of the market. Therefore, the reform of marketing strategy is the key.

Since 2013, the biggest change of the Moutai Distributors Conference is to transform Moutai liquor distributors who focus on group buying into brand service providers. In order to cope with the shrinking government affairs market, Moutai's first specific approach is to develop blank markets and vigorously develop franchisees in blank markets. Facts have proved that this understanding of the market structure has played a key role in Moutai's development of new markets. In July 2013, Moutai relaxed the entry threshold and launched the first round of expanding investment promotion. For example, if you buy Feitian Moutai liquor up to 30 tons, and the one-time payment is 63.656 million yuan, you can become a dealer in the following year, and at the same time rebate 10%. This measure not only gives the dealers benefits, but also facilitates the completion of Moutai Annual indicators to seize market share.

On June 16, 2014, Moutai carried out the second round of expanding investment, and posted on its official website the "Announcement on the Development of the National Liquor Moutai Store Network", which showed that Kweichow Moutai will develop the national liquor Moutai in relevant blank market areas Specialty store marketing network, sincerely invite enterprises or individuals with liquor management ability to inquire and join. The public notice clearly specifies blank areas: county-level administrative areas, prefecture-level cities, blank areas of provincial capital cities, new areas and economic development zones that meet all the conditions of the specialty store and do not have a national liquor Moutai specialty store or special distributor. In these areas, Maotai will recruit troops on a large scale. If you complete the minimum purchase of about 8 million yuan a year, you can get the agency right of Feitian Moutai. This move can not only fill the blank regional market, but also give preferential treatment to old dealers. Years later, in the documentary "The Taste of Life", a "second generation of Mao" recalled this period and said that as a Maotai dealer, his mother made this "crazy" move - buying a lot of goods, the reason is very simple, the customers around him. The demand is far greater than the existing quantity. This phenomenon reflects that the market still has confidence in Moutai.

Due to the successful marketing transformation, the consumer structure of Moutai has changed, official consumption has withdrawn from the main consumer group, and other consumer groups have risen rapidly. The amount of Moutai liquor used in business receptions and various civil celebrations has risen sharply. In some large and medium-sized cities, young consumers are also expanding the consumption group of Moutai. A tight market will inevitably lead to price increases. This is due to the laws of the market and is beyond human control. Since 2016, Moutai has often been out of stock in the market, which seems to be starved for marketing, but in fact it is only because the output is small. The official statement of the Moutai Distillery: The rebound in the market price of Moutai is a normal phenomenon after the supply and demand relationship has changed. Moutai insists on conveying correct information to the market and consumers in an open and transparent manner, and does not use monopolistic behavior to focus on marketing or administrative intervention. market.

On the issue of price, keep the red line of the terminal retail price of 1,299 yuan/bottle, and take "the common people can afford it and bear it" as an important test standard for the price. However, the shortage of goods in the market is still serious, and the dealers are in a hurry and are looking for goods one after another. At present, the total number of domestic distributors of Moutai Distillery has reached 2,412, and the number of foreign distributors has reached 94, totaling 2,506. Among them, there are not many large dealers with an annual sales volume of more than 50 tons, and more are some small and medium-sized dealers.

Mainly because of the existence of large distributors, there are two disadvantages to Moutai Distillery: one is that large distributors are easy to form a regional monopoly and thus control the market, and the other is that it is not conducive to the flat management of Moutai Distillery. These two factors have seriously affected the regulation effect of Moutai Distillery on the market. To this end, Moutai Group has reduced the number of large distributors. In some key areas of Moutai sales, large distributors with annual sales of more than 80 tons have been cut off a lot. However, the proportion of small and medium-sized dealers has increased, and new problems have emerged. The implementation of the price red line set by the Moutai winery has been hindered. "It's a fake. Although the Moutai distillery severely punished the high-priced dealers and even disqualified the dealers, it still could not control the rise in the price of Moutai.. There are even dealers and consumers who use Moutai as an investment. Under the expectation of price increases, the more they hoard, the more they may earn in the future, resulting in more serious shortages in the market. For most people, Feitian Maotai is only known by its name, and it is difficult to see its respectful appearance. Too many people cannot smell its mellow fragrance in their entire lives. Feitian Moutai was, is, and will only satisfy niche consumption and luxury consumption.

Secondly, Moutai adjusted its policies on marketing channels in a timely manner. E-commerce is the fastest growing field in recent years. The development of e-commerce has had an extremely significant impact on traditional business forms. In response to changes in traditional business models, many companies have begun to actively invest in the Internet. At the national level, "Internet + various traditional industries" has also been proposed, but this is not a simple addition of the two, but the

use of information and communication technology and Internet platforms to deeply integrate the Internet with traditional industries and create a new development ecology. It represents a new social formation. E-commerce channels are an important direction for traditional wine companies to seek transformation in the third in-depth adjustment of the liquor industry. Vertical e-commerce refers to an e-commerce model that deepens operations in a certain industry. Most of the products under the vertical e-commerce website are the same type of products. Alcohol vertical e-commerce refers to e-commerce that mainly focuses on alcoholic products.

2012 is known as the first year of the Internet for liquor companies, and liquor e-commerce has risen rapidly almost overnight. In fact, the key factor that contributed to their rise was the low price strategy. This is also a common phenomenon in the development of e-commerce in China. But for famous wine companies that have been working in traditional channels for many years, this is a tasteless option. On the one hand, the price system of traditional channels is deeply rooted, and the price war of alcohol e-commerce directly affects the interests of traditional channels. On the other hand, due to the verticalization of alcohol e-commerce, a lot of intermediate costs have been eliminated, the consumer experience has been better, and the market share has grown strongly. For a time, domestic famous wine companies were at a loss. Similarly, the growth of alcohol vertical e-commerce has also had a big impact on Moutai. Among them, the price system bears the brunt. The price of Maotai sold by some e-commerce companies was lower than the ex-factory price. This is because many vertical e-commerce businesses of alcohol do not rely on Moutai to make money at all. They rely on Moutai's "famous wine" status to attract attention at a low price, which in turn drives the sales of other alcohol brands, thereby realizing profits. This is undoubtedly disadvantageous to traditional dealers, and it also makes consumers lose their judgment on the basic value of Maotai, which is not conducive to brand building.

But after all, the e-commerce platform is another market, and the earlier it is developed, the earlier it will be able to seize market share. Therefore, for traditional liquor companies, the result of escaping the Internet will be disaster. So Moutai adjusted its understanding of selling liquor on the Internet, especially its understanding of vertical alcohol e-commerce. On June 30, 2014, Moutai registered and established a

special e-commerce company in Guiyang. When exploring how to develop e-commerce, it proposed the strategy of establishing Moutai Group's Internet of Things cloud business, which was finally determined as the Maotai cloud business development strategy. On the other hand, Moutai has also begun to gradually adjust its strategy and join hands with some comprehensive e-commerce platforms. Almost at the same time, Moutai and Alibaba Group also held a "Strategic Cooperation Memorandum of Understanding" signing ceremony in Guiyang. The Alibaba platform will provide unique and high-quality services and resources for the promotion of Moutai's brands. The first highlight of the cooperation between the two parties is the "Tmall Global Drinks Festival" held by Ali on September 9, and Moutai's sales have been brilliant. Since Moutai's online channel developed the market, the channel reform has been carried out smoothly. Moutai's official flagship stores have been opened on JD.com, Tmall, Yihaodian, Gome and other websites. The Internet has become an important sales channel for Moutai.

2.3.3 New Product Structure

When talking about Maotai, the classic white glass bottle, the brand name with gold rim and two red ribbons come to mind. Since the establishment of the factory in 1951, Moutai has always been positioned as a high-end Maotai-flavor liquor. By 2020, after the initial stage of the founding of New China, the period of reform and opening up, and the new era, no matter how the economy develops and how the society changes, Moutai is in the hearts of consumers. Always the brand image of high-end liquor. It can be seen that the brand of Moutai is very strong, which is one of the important reasons why it can maintain a strong lead in large single products all year round. For a long time, with limited production capacity, Moutai chose to give priority to the production of high-end 53-degree liquor, and the product structure was very simple.

The big single product strategy has led to the birth of strong brands, but it also faces difficulties. Moutai has done many things right in its single product strategy, including consistent quality, consistent positioning, and consistent branding. This allows Moutai to implant a consistent product taste and brand image in the minds of consumers. Liquor represents Chinese flavor. Chinese people pay attention to taste, and taste has many indescribable connotations. It is precisely because Moutai pays attention

to the consistency of taste in its product strategy, it has many characteristics of Moutai, such as not selling new liquors, listing it in five years, and mixing old liquors. The product is not iterative, which means strong quality confidence and emphasis on consumers. At the same time, Maotai has not blindly expanded its production capacity. This invisibly creates scarcity, and makes this super single product have more attributes, such as luxury goods, financial products, spiritual products, etc.



Figure 46 "Kweichow Moutai" also is "Feitian" Moutai (including "five-star" Moutai).

This liquor is a big single product of Moutai. Since the establishment of Moutai Distillery, except that the container of the wine has been changed to a white glass bottle, its outer packaging image has remained unchanged all year round, with only minor artistic adjustments.

Source: Moutai Collection, 2018, p.5184

However, with the changing market situation and the need to resist risks. After the super single product is produced, the development of many types of brands must also be considered. In 2014, Moutai Group put forward the "133 strategy" at the dealer conference, which is to build a world-class brand - "Kweichow Moutai", namely Feitian Moutai (including five-star Moutai), a world-class core brand. 3 national core brands - "Moutai Prince Liquor, Moutai Yingbin Liquor, Lai Mao", 3 regional well-known brands - "Han Sauce, Guizhou Daqu, Renjiu". Moutai Group's "133 Strategy" is

actually a multi-brand strategy. According to different prices, Moutai Group's multiple brands are in the high-end, sub-high-end, mid-end, mid-low and low-end markets in the liquor industry. corresponding market share. The advantage of this strategy is to increase the total market share and strengthen the overall market competitiveness. The disadvantage is that the cost of brand management is too high, which is easy to confuse consumers. However, in the "133 Strategy" of Moutai Group, the positioning of each product is very clear. These products have specific positions in the liquor market and do not conflict.



Figure 47 The 104th Spring Chengdu Food and Drinks Fair in 2021.

At the grand liquor industry event, the "Moutai Family" liquor products appeared together. This is a new look of Maotai's marketing to the audience with new products, new marketing and new image.

Source:Global liquor,2021,p.95

Then at the beginning of 2015, its Maotai liquor series was separated from the group's main brand Moutai, and a separate company was established to operate. The Maotai series wine has developed an exclusive marketing channel. Moutai not only has Moutai liquor, but also develops the market of Moutai Maotai series liquor, which is the protection of Moutai liquor and an extension of Moutai liquor. Specifically, Moutai's products in the liquor industry, in addition to Feitian Moutai, also have the establishment of the "One starter Three Mao Four Sauce + N" brand, which is also called

a series of liquors. "One starter" is Guizhou Daqu, "three Mao" refers to Lai Mao, Hua Mao and Wang Mao, and "four sauces" refers to Maotai Prince Liquor, Maotai Yingbin Liquor, Han sauce and Renjiu. The "N" in this refers to the liquors produced by subsidiaries. The eight core brands of "One Starter, Three Mao and Four Sauce" are the core components of the series of liquors. The development of these eight series of liquors will be an important support for Moutai Group to become a "100 billion-level" enterprise. (Zhang et al,2021,p.156)

And in order to create a series of liquors, other brands of liquor even have shrinkage areas. In terms of channels, the market policy in the county and township will be tilted towards smoking hotels, and in the city, it will be tilted towards the supermarket channel and new channels. In addition, Moutai Jiangxiang Liquor Company will also expand new marketing channels and special channels. In order to build these new channels, the company has invested a lot of money in publicity, promotion and sales, to achieve online and offline integration, so that new channels and traditional channels can develop together; This can be distinguished from traditional channels and form complementary advantages with traditional channels.

Regarding the issue of Moutai series liquor, the price has always attracted much attention. Throughout 2016, the actual price of Maotai Maotai series liquor did not change. Moutai Maotai Sauce liquor Company has maintained no major changes in the price system including the ex-factory price, CIF price, and terminal retail price. But Moutai Group has greatly improved the quality of the base liquor. Especially for products over 100 yuan, by reducing the cost of base liquor, packaging materials, and labor, improving quality, and reshaping the price system in disguise. In a word, reduce costs and improve quality, so as to allow consumers to obtain a value-for-money consumption experience. This series of strategies made the results of the Moutai series in 2016 surprising: As of December 20, 2016, the sales volume of Moutai Maotai Maotai series wine was 13,700 tons, an increase of 86% year-on-year, and the sales revenue was 2.31 billion yuan, an increase of 88% year-on-year. The overall task was overfulfilled.(Liu et et al,2017,p.95)

Part3.Moutai's global marketing approach

3.1Export and exchange of Maotai culture

In order to continue the world-class honor in 1915, Moutai has been looking for opportunities to open the way of overseas dissemination of Chinese liquor brand culture and make Moutai more closely connected with the world. In recent years, Moutai has rapidly changed from "China's Moutai" to "world's Moutai", and the road to globalization has been rapidly opened. This provides a reference sample for how Chinese liquor goes international. A consensus has also been formed among liquor companies. To go global, we must start with culture. Among them, cultural identification and integration are the most critical.

Moutai's global marketing mainly focuses on cultural exchanges and output, brand building and dealer channels. First, strengthen cultural exchanges and cooperation at home and abroad. Secondly, it has sponsored many activities with international influence, and expanded Moutai's international influence through "borrowing boats to go to sea". For example: in 2010, Moutai sponsored the Shanghai World Expo as the only senior sponsor in the liquor industry; in 2014, Moutai sponsored the special program "50 Years of China and France" on Phoenix TV Europe; sponsored the Boao Forum for Asia for 9 consecutive years, and became the One of the only 4 diamond-level partners of the forum; in 2015, it sponsored the Brussels Spirits Competition in Belgium, etc. Third, develop overseas distributors and actively expand overseas markets. Since 2004, Moutai Group has cooperated with Camus Wine Industry; in 2014, Moutai has added 7 new dealers in South Korea, Germany, the United States, etc., and developed 4 group buying units including Russia's Mercury Group and Macau Venetian Merchant Group. Finally, integrate the advantageous resources of the industry and comprehensively expand the international market. In 2013, Moutai successfully acquired Chateau Haima, a middle-class star winery with a history of more than 300 years, in Bordeaux, France. In the next 20 years, Moutai Group also plans to acquire and merge 5-10 famous liquor brands to fully expand the international market.

In the early summer of 2015, the French Moutai distributor organized the chief bartenders from various fashionable bars in Paris to start a collision journey between the national liquor Moutai and the Paris wine culture. The tasting was held at the Musée

Cernucci Asian Art, one of the oldest museums in Paris. Here, it is not only the second largest Asian art museum in France, but also the fifth largest Chinese art museum in Europe. The special thing about this place is that many of its massive collections are wine utensils and wine utensils from Chinese dynasties. Professional bartenders in France have a good understanding of the development of Chinese wine culture through the display of wine utensils and wine utensils of various dynasties and generations in the museum before the tasting, and on this basis, they further introduce the two thousand-year history of Moutai. development of. At the same time, in several key years, the development of wine culture in France and Europe was introduced at the same time, and through comparison, the long history and profound accumulation of Moutai as a model of national wine were more vividly displayed. At this tasting meeting, the French distributor ingeniously launched the Punchbowl Moutai Cocktail with oriental characteristics - a ceramic sea bowl with oriental classical flavor, and a blue porcelain cup as a cocktail glass. The enthusiastic approach presents a new possibility for cocktails.

There are many cases of Moutai Group opening up the international market through cultural dissemination. Perhaps more people are most interested in their method. To sum up, it is to comprehensively apply the marketing concept of Moutai Group to become a new "compound marketing". Compound marketing not only makes Moutai quickly move from the Chinese society to the wider mainstream western social market, but also closes to the advanced marketing trend of the multinational wine industry in terms of overall image and temperament. In August 2015, Moutai teamed up with French and Australian distributors to hold the "World Liquor Day" liquor tasting research activity through an online and offline interactive mode, using smart marketing in compound marketing. This series of activities on liquor research initiated by popular bars in London and well-known liquor research experts, the activity area radiates to the United Kingdom, France, Australia and other countries. Looking at Moutai's many measures to expand overseas markets, there are not only cultural marketing and event marketing, but also a variety of marketing methods including smart marketing.

In the process of globalization, the management team of Moutai Group realized that in order to break or overcome regional barriers, persistent cultural cultivation and

marketing innovation are required. To this end, cultural export has become the focus, which is also the way to enter the international market generally recognized by the Chinese liquor industry. Specifically, Moutai Group started from two aspects: "introducing traditional Chinese liquor culture" and "introducing mainstream Western liquor culture", and made many beneficial attempts with distributors for overseas mainstream markets.

These attempts are a combination of channel + sound + output. Moutai obviously needs channels. Moutai continues to issue "voice" at important nodes around the world, and "output" is a comprehensive process. The combination of culture + products + sound + channels and many other elements is continuously exported to the world through Moutai headquarters. For example, Moutai chose the French company Camus as its partner. Camus is a world-renowned channel operator of duty-free shops, and its network covers major airports around the world. Today, through the strong sales network of Camus, Kweichow Moutai has successfully occupied more than 300 duty-free stores in more than 30 countries and more than 60 international airports, and has become an important commodity in the global international duty-free store camp.

In 2015, Moutai and Camus launched a specially designed commemorative wine for the tenth anniversary. While retaining the basic elements of Moutai's appearance, this wine boldly introduces cutting-edge design concepts. The bottle is made of French Baccarat red crystal and decorated with the French name Zion Rutin, which is refreshing. As soon as these limited edition commemorative wines that did not enter the market came out, they were very popular. The recipients of the Camus Memorial Wine are mostly mainstream people who have made important contributions to Sino-French economic and cultural exchanges. The recipient, French President Francois Hollande, highly praised the Camus commemorative wine and said that he would use this wine in diplomatic activities between China and France. The planning of the crystal bottle of Moutai commemorative wine has made Moutai a public topic in France. Around the launch of the commemorative wine, the celebrations held by Camus in Paris, Beijing, Singapore and Cannes have attracted extensive attention from mainstream communities and important media. Data from Camus shows that after the launch of the

commemorative wine marketing campaign, the sales of Moutai in the global channel have increased significantly, and new orders have been active.

With the help of compound marketing, Moutai has achieved far more comprehensive output. In 2015, the sales of Moutai in Australia and New Zealand increased by 43%. Behind this surprising increase, local Moutai distributors Breakthroughs and innovations in marketing - through social media including Facebook, attract target groups of different ages, classes and backgrounds, understand Moutai, participate in interactions, and formulate targeted brand copy; promote Moutai in Australia The flagship store is built to be the best platform for face-to-face interaction with customers - here to hold Christmas cocktail party, Dragon Boat Festival liquor tasting session, World Liquor Day, "When the East meets Western liquor" cultural lectures, etc., to discuss liquor culture together, attract more It cooperated with China Bar, a large Chinese restaurant group in Melbourne, Australia, to launch the Moutai Prince's Golden Pulp Cocktail, and also designed and held a unique cocktail competition based on Bruce Lee's movies.

In short, as long as it is some large-scale events or conferences that are concerned around the world, Moutai Group will speak up, take advantage of the situation to market itself and develop the international market. As of October 31, 2019, Moutai currently has about 100 overseas distributors in 64 countries and regions on five continents. Established 5 offices in France, Russia, the United States and other places to promote Moutai and Chinese wine culture, and build Moutai into a world-renowned brand of distilled spirits.

3.2 Building an international brand

2015 was a watershed for Moutai's internationalization. Before that, Moutai had actively explored many ways to strengthen cultural exchanges and cooperation at home and abroad, sponsor events with international influence, develop overseas distributors, and integrate advantageous resources in the industry on the road of internationalization. Since 2015, Moutai's internationalization strategy has become clearer. In the context of the new era, Moutai put forward the brand concept of "China Moutai, Fragrant World".



Figure 48 Moutai Centennial Celebration at San Francisco. From Guizhou, China to San Francisco, USA, Moutai people bring not only a glass of wine, but also Shen Chun of Chinese culture. As an important gathering place for Chinese in North America, San Francisco fully respects the contribution of the Chinese community and regards it as an indispensable part of multiculturalism. It's not just a culture, it's an identity.

Source: National Moutai mellow tour, 2016, p15

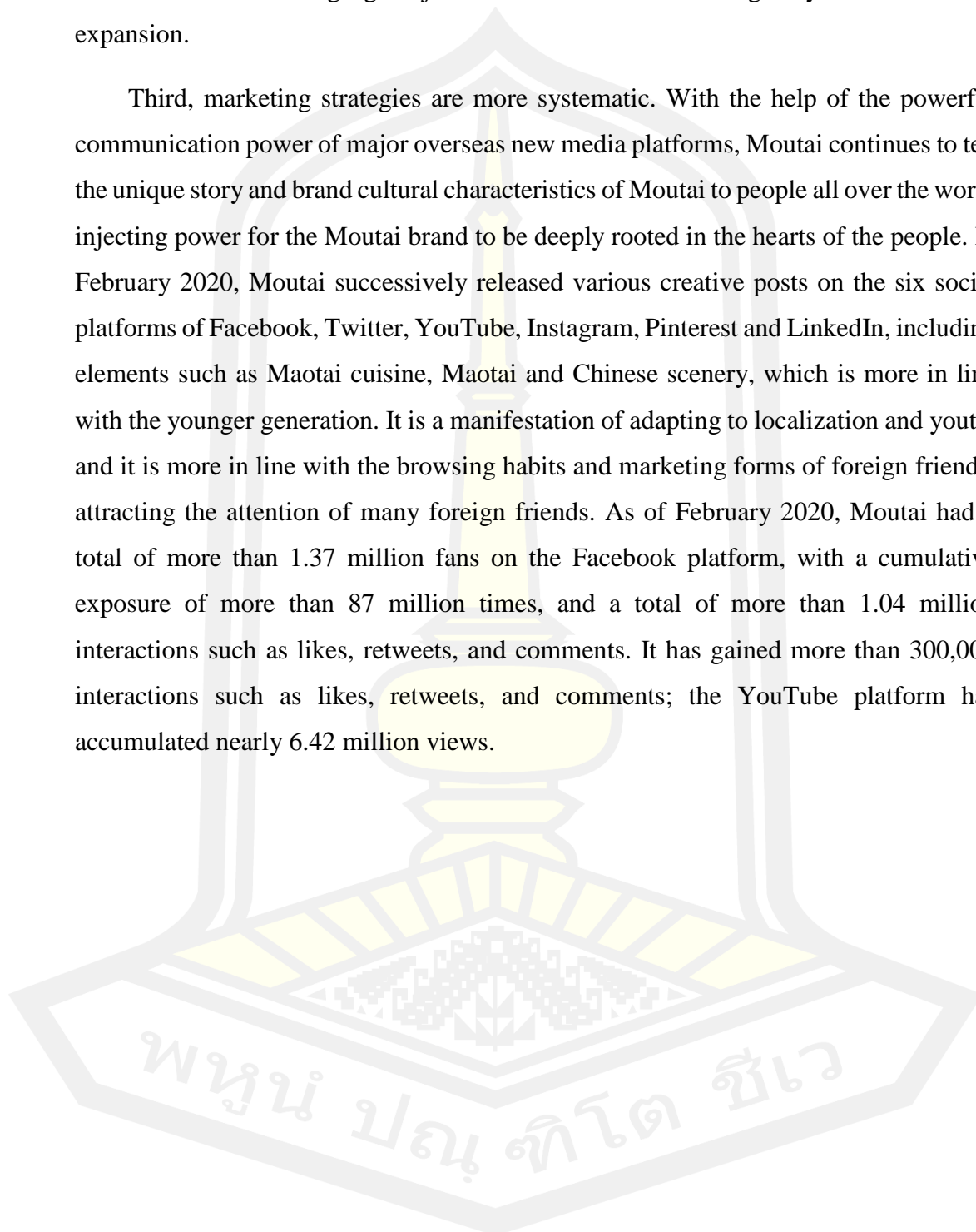
First, the scope of the international market has expanded. Moutai has held various large-scale brand events on the world stage. For example, in November 2015, Moutai returned to San Francisco, where it won the first international award. With the theme of "Golden Award Centennial, Fragrance in the World", Moutai was awarded the Panama World Expo. Gold Award 100th Anniversary Celebration. San Francisco Mayor Li Mengxian announced at the ceremony that November 12 will be designated as "Moutai Day" in San Francisco. It is rare for a Chinese company to receive such an honor in the history of San Francisco. San Francisco, with intensive business activities and developed cutting-edge industries, is one of the most competitive cities in the world for first-tier brands, with numerous advertisements and rapid circulation. Moutai held a high-profile centennial celebration here, which is a successful brand campaign and confidence in being among the world's first-tier brands. Its international influence is at least unparalleled among Chinese liquor companies.

After the Chinese government proposed the "One Belt, One Road" initiative, Moutai Distillery began to expand its layout in countries along the route. In December 2016, the special promotion event of Moutai "Belt and Road" was held at the Elysee Hotel in Hamburg, Germany. This has allowed China and Germany, two long-established wine-making countries, to have a cultural blend and a collision of wisdom. More than 300 social celebrities, including former German Deputy Prime Minister Fischer, Director of the Confucius Institute at the University of Hamburg, Kang Yiqing, and Moutai channel distributors, attended the event. According to the market demand of countries along the "Belt and Road", Moutai developed the "Belt and Road" Moutai Memorial Wine, which was officially released in Hamburg, Germany. After that, Moutai took the "Belt and Road" mission into South Africa, Namibia, Mozambique, Argentina, Peru, Ethiopia and other countries along the "Belt and Road". As of October 31, 2019, Moutai has entered 44 "Belt and Road". In the countries along the route, in Central and Eastern Europe, the development of Moutai is also gratifying. New distributors in Lithuania, Belarus, Ukraine and other places have been added, telling the wonderful Moutai story to the world and letting the people of the world know about Moutai culture and Chinese liquor culture. . At the same time, Moutai regards the countries along the "Belt and Road" as the focus of overseas market layout, and promotes the sustainable and stable development of Moutai overseas.

Second, the content of cultural communication is more in-depth. Moutai implements Moutai elements throughout, not only presenting Moutai's wine culture from multiple perspectives, but also telling foreign friends the story of Moutai through Moutai's century-old cultural exhibition. For example, it takes five years for a bottle of Moutai to go out of the factory, and it is all brewed by ancient methods. Documentaries with strong humanistic atmosphere, such as "Craftsmanship", "His Story with Moutai" and "Moutai in Time", entered the lives of overseas friends and showed the characteristics of Moutai to the people of the world with delicate shooting techniques. The internationalization of Moutai is not just about products and brands going global. More importantly, export cultural concepts. Art knows no borders, and culture has consensus. Moutai is not just Moutai, it represents China's liquor industry and national enterprises, and shoulders a huge mission: not only to tell every Moutai story, but also

to undertake the important task of promoting China's excellent culture. Telling the story of Maotai well and doing a good job in cultural communication go beyond market sales expansion.

Third, marketing strategies are more systematic. With the help of the powerful communication power of major overseas new media platforms, Moutai continues to tell the unique story and brand cultural characteristics of Moutai to people all over the world, injecting power for the Moutai brand to be deeply rooted in the hearts of the people. In February 2020, Moutai successively released various creative posts on the six social platforms of Facebook, Twitter, YouTube, Instagram, Pinterest and LinkedIn, including elements such as Maotai cuisine, Maotai and Chinese scenery, which is more in line with the younger generation. It is a manifestation of adapting to localization and youth, and it is more in line with the browsing habits and marketing forms of foreign friends, attracting the attention of many foreign friends. As of February 2020, Moutai had a total of more than 1.37 million fans on the Facebook platform, with a cumulative exposure of more than 87 million times, and a total of more than 1.04 million interactions such as likes, retweets, and comments. It has gained more than 300,000 interactions such as likes, retweets, and comments; the YouTube platform has accumulated nearly 6.42 million views.



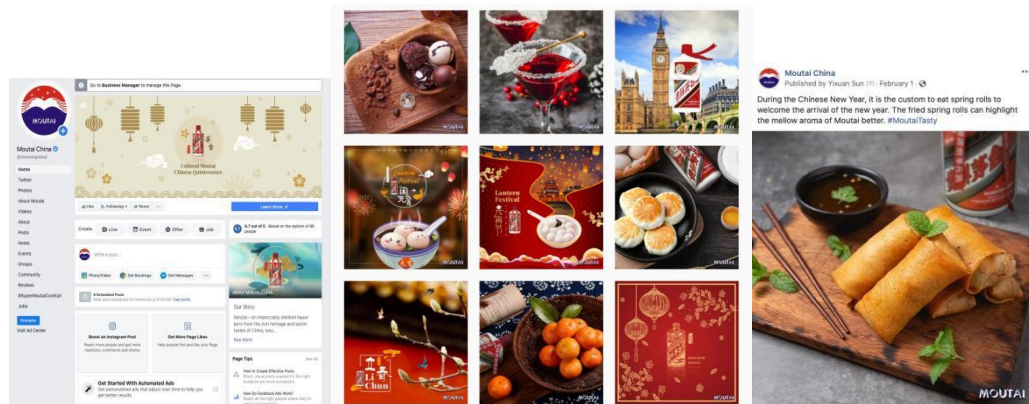


Figure 49 overseas new media platform, launched "Moutai Culture" creative post. Relying on the powerful communication matrix of overseas new media, Moutai continues to shape the international image of the Moutai brand. Through a series of "localized" marketing communication methods, it has been highly recognized by consumers from all over the world. In the process of promoting brand internationalization, Moutai pays attention to deeply excavating the cultural value of the brand, and has created many classic cases for Chinese high-quality enterprises to sail abroad.

Source: Moutai International, 2020

In addition to cooperating with the media to promote, Moutai also mobilized the enthusiasm of the majority of overseas distributors. Overseas distributors are the key to connecting Moutai with mainstream countries and regions around the world. Among the many overseas distributors, Aporol Trading, a Belgian distributor, is more prominent in the communication of Moutai brand culture. Since 2017, Aporol Trading has started to hold various large-scale events with Chinese characteristics. For example, the Maotai Chinese New Year activities such as Maotai Spring Tea and Ghent Spring Festival, let Maotai wine and Maotai culture truly enter Europe, and let European people feel the cultural heritage of Maotai, a Chinese national brand. In March 2019, Aporol Trading brought Moutai to the carnival in Tamsey, Belgium, making the Moutai float a high-profile highlight of the event, winning praise from local people from all walks of life, and making local friends fall in love with Chinese wine. Culture and ethnic customs.

Li Jingren, deputy secretary of the Party Committee and general manager of Moutai Group, concluded that it is far from enough to talk about Moutai going out from the product level. Moutai is the "carrier" of Chinese culture. It represents the goodwill that China shares with the world, and is one of the channels through which Chinese culture can go to the world. As for the "going out" measures, in addition to increasing sales and cultural promotion, it is also necessary to research product innovation, innovate and launch products that overseas consumers love, and at the same time ensure the quality of products and services.

Part4.The artistic value of Moutai brand packaging

4.1 Evolution of Moutai's trademark

Chinese liquor has long been named after the place of origin and variety. Experienced consumers rely on their own experience to distinguish the quality from the bad, while ordinary consumers rely on the trust of the seller to buy. So even if there is a brand, it is the brand of the seller. The main body of the market operation is the procurement system dominated by circulation, which is very similar to the self-operated brands of contemporary chain supermarkets. In the era of the Republic of China, most varieties of alcoholic beverages were also shipped in bulk, shipped to the place of sale in large containers, and retailed by local merchants. Even in big commercial cities such as Shanghai and Wuhan, there are varieties of alcohol but no brands. There are many producers of each variety, and everyone leaves the factory in bulk. When they arrive at the retail store, the low-priced ones are sold in bulk to customers, and the high-priced ones are sold in packages by the sellers. What customers know is often only the variety, and they cannot distinguish between many producers. They have to identify the sellers to distinguish the products.

In 1951, the local state-owned Renhuai Moutai Brewery was established. With the enhancement of brand awareness and international competitiveness, the use of trademarks became the top priority of moutai brewery's external development. Since 1953, the brand of Kweichow Moutai has produced three trademarks: the first is the "five Star" graphic trademark; The second is the "flying" graphic trademark used in export; The third is only in the "Cultural Revolution" this special period of the logo

"sunflower". The birth and change of these trademarks are affected by certain political factors, among which "Five Stars" and "Flying Sky" have been used until now and become well-known trademarks of Maotai liquor.

"Five-star" graphic trademark: The "five-star" pattern originally came from astronomical phenomena. In ancient China, the five-star pattern was often used in the "five elements" composed of gold, wood, water, fire, and earth, mainly used to explain philosophy, medicine and divination. It is a most primitive systematic theory that depicts the structural relationship and movement form of things. "Five Star Astrology" is a silk book unearthed from Mawangdui Tomb No. 3 in Changsha, which records in detail the movement laws of the five planets and the corresponding divination, Corresponding method is a divination book mainly used in military struggle. These all reflect the ancient people's understanding of "five stars".

After the founding of New China in 1949, the "five-star" graphic was given a new symbol and appeared in the national flag and national emblem, giving people an infinite sense of pride and intimacy. The use of red "five-star" graphics on the trademark of Moutai proves that it is closely connected with the new China. It not only conforms to the aesthetic standards of ancient Chinese "five stars", but also has the historical meaning of the new era. On the "Five Star" trademark of Moutai, there are two other components: one is a gear and the other is a wheat ear. In the national emblem design of New China, there are five stars, gears, wheat ears and other graphics, which represent the great unity of all walks of life. The gears represent the working class, and the ears of wheat represent the peasant class. In addition, the red and gold complement each other, which reflects the traditional auspicious and festive national colors of our country. The "five-star" trademark has been in use until now. During the decades of development, only the details and features have been continuously improved and artistic trimming has been carried out.



Figure 50 Moutai "five-star" graphic trademark.

This trademark is also known as the "Golden Wheel" trademark when it is sold to the outside world. The wine label has gone through more than half a century and is still in use today.

Source: Zhao Chen said Tibetan liquor,2011,p74

"Feitian" graphic trademark: This trademark was historically the exclusive brand of Moutai for international sales. Today there is no longer such a distinction, whether it is "five stars" or "Feitian", we can see it at will. The "Feitian" graphic is selected from the fresco "Fairy Flying Sky" in the ancient Dunhuang Grottoes in China. It is the incarnation of Gandharva and Kinnara in Buddhism. "Gandharva" is a transliteration of ancient Sanskrit, meaning God of Heaven and Songs, because his body emits fragrance, also known as the God of Fragrance. "Kinnara" means Tianle God. In Hindu mythology, they are a couple who can sing and dance. Later absorbed by Buddhism, the main task of Gandharva living among the flowers is to disperse incense in the Buddhist country, and to offer flowers and treasures to the Buddha. Kinnara played music, sang and danced in the Buddhist country, but his only regret was not being able to fly. Later, Gandharva mixed with Kinnara and turned into a flying sky. The flying image of Dunhuang is wingless, soaring in the sky with the help of clouds, fluttering dresses and flying ribbons. After thousands of years of history, the artistic image and artistic conception of Feitian have been continuously innovated and sublimated in the newly built grottoes in the past dynasties.

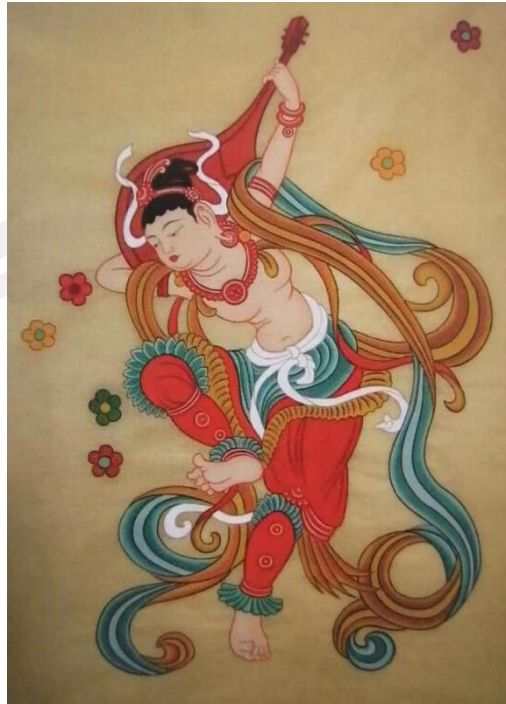


Figure 51 Dunhuang Feixian Figure:

The fairy flying in Dunhuang murals has become a symbol of Dunhuang Mogao Grottoes and an important representative of the spread of Chinese culture in the world.

Source: Zhao Chen said Tibetan liquor, 2011, p88

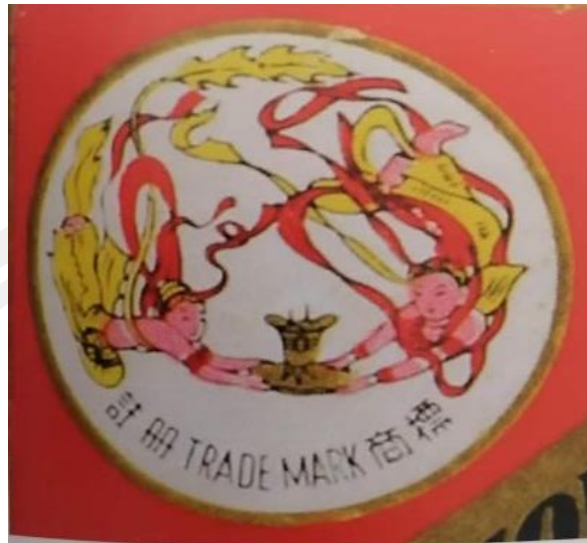


Figure 52 Moutai "Feitian" graphic trademark.

The earliest use of Feitian graphics was in the first year of Tongzhi in the Qing Dynasty (1862). "Chengyi" burning workshop first used graphics such as "Fairy Feitian" and "Centennial Laojiao" in the packaging, The words are used as trademarks. Today, "Feitian" is still used, "Trademark is more about the heritage of Maotai's history and culture.

Source: Zhao Chen said Tibetan liquor,2011,p91

"Sunflower" graphic trademark: This trademark is the product of the special period of "Cultural Revolution". In 1966, the "Cultural Revolution" began. In June of the same year, Maotai Distillery began to invest in the "Cultural Revolution". The production and work in the factory were completely out of control, which seriously damaged the production order in the winery. According to the records of "Moutai Distillery", in 1967, the export trademark "Feitian" used by Kweichow Moutai was changed to "Sunflower" brand because it used the Dunhuang Feitian pattern, which is a "four old". "Blossoming sunflowers face the sun", so its main function is to replace the "Feitian" trademark for external sales. Until April 29, 1973, the Guizhou Provincial Cereals, Oils and Foodstuffs Import and Export Corporation requested and notified the following that the use of the "Sunflower" brand trademark for export was cancelled and restored to the "Feitian" brand Moutai trademark, ending the mission of the "Sunflower" graphic trademark. So this trademark paper has been around for a few years.



Figure 53 Moutai "Sunflower"

graphic trademark. Today, the sunflower brand Moutai is highly sought after by collectors because of its limited period of existence.

Source: Zhao Chen said Tibetan liquor, 2011, p95

4.2 The diversification and artistic value of packaging design of Moutai today

After the changes of the times and the development of the economy, the brand image of Moutai has never changed. In addition to the excellent quality of Moutai's own products, its packaging design is also crucial. Good packaging not only solves the basic demands of products, but also satisfies users' pursuit of beauty and lays the foundation for product tonality. For a brand with a long history like Moutai, the optimization and upgrading of packaging is not only to maintain the cultural connotation of the brand, but also to make consumers feel the collision between modernity and tradition.

The characteristics of Moutai are that it does not sell new wines, goes on the market for five years, and mixes old wines, which creates scarcity invisibly, which also allows Moutai to have more attributes, such as luxury goods, financial products, and spiritual products. Today, Moutai is far more than 53 degrees Feitian Moutai and Five-star Moutai. In the Moutai wine system, the rare Moutai series, vintage wine series, commemorative wine series, and zodiac wine series are all non-standard wines with high added value. Among them, there are many ultra-high-end products that sell for more than 10,000 yuan.

Treasure Moutai Series: In the 1980s, with the initial results of the economic reform and quality management of Moutai Distillery, by 1986, the output of Moutai reached 1,267 tons. The increase in wine reserves makes it possible to launch products with better quality than ordinary Moutai in a timely manner. And the rare Maotai is such a one-of-a-kind product. In the same period, seven or eight years have passed since the reform and opening up, and the supporting level of China's light industry has also improved rapidly, and the market has begun to pay attention to the design of products. At that time, Moutai maintained its shape and characteristics for 35 years and had become a symbol of Chinese liquor. Should the packaging of Moutai be changed? How to change it? The winery team at the time had a frank discussion. Because the design of Moutai looks simple, it can give people a deep impression. Therefore, the design decision cannot be a subversive change.



Figure 54 Treasure Moutai. Since 1985, Moutai has launched the "treasure" packaging. It is decorated with a copper-jue-shaped wine glass as a representative of Chinese wine culture. The grade and taste of Moutai have also been greatly improved.

Source: Zhao Chen said Tibetan liquor, 2011, p98

To this end, Maotai Distillery found Ma Xiong, who was already well-known in the circle at that time, to take charge. Before that, "Flying Moutai", which he was responsible for designing and still in use today, has been widely recognized. Treasure

Moutai belongs to gift packaging. The bottom of the front of the box is printed with three medals of Moutai as decoration. There are many embossed printing patterns on the box. This pattern is some patterns of the traditional Chinese Miao people, which adds a sense of hierarchy to the box. , The structure of the box adopts open type and book type. The inside of the box is lined with red velvet, and a copper-footed wine glass is also installed. This packaging design makes this wine feel like a work of art worthy of collection and appreciation. In China at that time, there was no such structural design, which was regarded as a new innovation and breakthrough of Moutai.

When Ma Xiong talked about the creation of this work many years later, he also said that he "went through an extraordinary process". According to his recollection, Moutai Distillery put forward some requirements, "to make gift packaging, it must reflect Chinese culture, history and art, and it must also reflect the excellent quality of Moutai." At that time, there was no computer or software, so I could only draw the models one by one by hand, and it took half a month just to draw the embossed version. In 1986, the high-profile treasure Moutai was officially launched, marking the birth of the first high-end Moutai of the Moutai Distillery, and Moutai has since entered the era of high-end. In June of the same year, Treasure Moutai won the "Asian Star" Packaging Award at the Asian Packaging Competition. This is the first time that China has won an award in a world-class packaging competition, which has caused a great stir in the Chinese packaging industry. The creativity of Treasure Moutai is reflected in: for the first time in the field of liquor packaging, the traditional dragon pattern is used for decoration; for the first time, the bronze wine jue is used as a packaging accessory, creating a precedent for the use of accessories for Chinese liquor packaging; the first use of the outer packaging Open box.

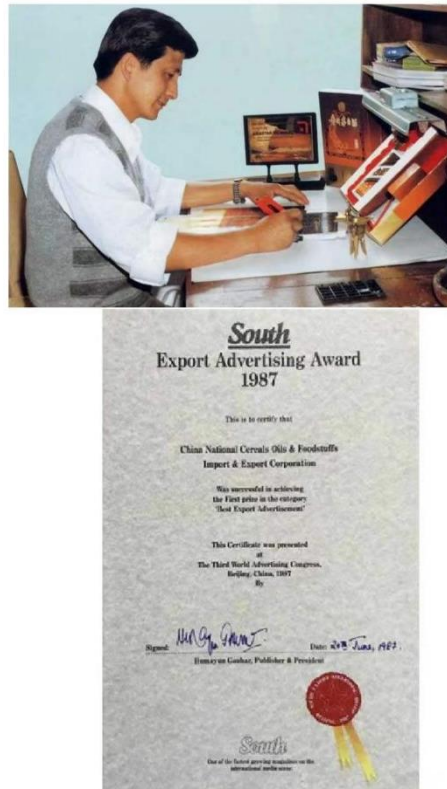


Figure 55 Treasure Kweichow Moutai Designer: Ma Xiong and "Asia Star"
International Packaging Award
Source: Moutai Collection,2018,p.5242

Ma Xiong is the designer of Guizhou Foreign Trade Packaging Company. Since the 1970s, he has designed the export packaging of Moutai liquor. The important packaging design of Moutai comes from his hands. Among them, the packaging of "Handi Moutai" won the "World Star", the highest award in the world for packaging design. Ma Xiong said that the packaging improvement of Moutai is in sync with the demand of the international market. Although it seems that it has remained unchanged for decades, in fact, many firsts in China's alcohol packaging were created by Moutai. Moutai has led to the overall progress of liquor packaging in China.

After the marketization of China's economy, the packaging of liquor products has undergone great changes. Most brands only determined their own packaging styles in the 1990s. Only Moutai has not changed much since the 1950s, the shape of the container and the basic composition and basic color of the trademark. In the era of

planned economy, the habit of improving the packaging of Moutai is to change the export products first, and then use the domestic products. Therefore, Moutai has established a rare intellectual property system in the era of command economy, and has a certain brand equity. Therefore, in the fierce competition in the liquor market in the 1990s, only Moutai can be recognized at a glance, and there is no need to make major changes in packaging. In the mid-1980s, Ma Xiong was entrusted by Moutai Distillery for many times, and successively designed dozens of packages such as rare Moutai, 15-year, 30-year, 50-year, 80-year-old wine, and commemorative wine, and won many awards.

Vintage liquor series: The co-breeding of nature and human art makes the taste of old liquor lasting and fragrant, and the value given to it by time is a low-key release after being full of the essence of the years. With the success of the early "aged liquor" attempts and wide recognition by the market, Moutai distillery has successively launched 30-year, 50-year, 80-year and 15-year-old liquors since 1997. The 15-year-old is the last vintage to be released. Today, the years of these four grades are still in use today. 15-year, 30-year, 50-year, and 80-year-old Moutai, as the representative old liquor of Moutai, not only fills the gap of my country's best liquor and vintage liquor, but also creates a unique product development model of epoch-level in China. The official website of Moutai describes the 15-year-old Kweichow Moutai as follows: its basic base liquor is not less than 15 years old, and it is carefully blended according to the standard of 15-year-old Kweichow Moutai without adding any aroma. It has a liquor style with prominent sauce aroma, elegant and delicate, round and mellow liquor body, long aftertaste, conspicuous mature aroma and comfort, and long-lasting fragrance in an empty glass.

The outer packaging of Moutai 15-year-old liquor is a classic red and gold-colored big gift box, which comes with a copper cup and liquor tester. The fifteen-year-old bottle is stored in a khaki purple sand bottle, and in 1999, it began to use the Canadian dark blue anti-counterfeiting label. The liquor of this year is made according to the standard of 15-year-old Kweichow Moutai, with a base liquor that has been celled for no less than 15 years. Moutai's 30-year-old liquor is packaged in a yellow style with black edging, and the outer bottle has also changed. It is a combination of porcelain

bottles and ceramic broken patterns. Since 2002, the back of the bottle is engraved with a blue dragon. This vintage uses 30-year-old Moutai liquor and the current production Moutai for a careful blend of flavors. The overall packaging color of Moutai fifty-year-old liquor is more complex, and the outer packaging has more patterns, but the dark yellow used is more proof of the word Chen. It is also a floral pattern bottle body, and the yellow color is more similar to the feeling of a sauce bottle. Using the 50-year-old Moutai wine and the current production Moutai liquor for fine blending, the taste is natural.



Figure 56 From left to right, the 15-year-old Kweichow Moutai produced in 1998, the 30-year-old Kweichow Moutai produced in 1997, and the 50-year-old Kweichow Moutai produced in 1999. From the perspective of liquor packaging, Moutai vintage liquor reflects the temperament and cultural heritage of various years from the choice of color and the material of the liquor bottle. For example, the fifteen-year-old liquor is a classic red and gold-colored gift box, and the bottle is a khaki purple sand bottle. The red and gold tone reflects the 15-year-old Maotai is like a boy full of vigor. The color of the 30-year-old liquor's outer packaging is in a yellow style, with black outlines, and the outer bottle is a combination of porcelain bottles and ceramic broken patterns. reflects thirty years of Maotai is like a man in his thirties, from an innocent boy to a mature and stable adult.

Source: Moutai Collection,2018,p.5808

Moutai's 80-year-old liquor produced in 2002 is packaged in a wooden box made of nanmu and carved with dragon pattern totems. It is elegant and gorgeous. There are double dragons on both sides of the bottle. bottle color. The "80-year-old" liquor is made with the old Moutai alcohol heart collected at the 1915 Panama World Exposition.

The blending of the old Moutai alcohol heart collected during the World Expo is a rare treasure of the Chinese liquor culture.” This vintage liquor is produced in limited quantities every year, and each bottle has a serial number and certificate, which is the honor of Moutai. Since 2008, the outer packaging of the 80-year-old liquor has been carved with a jade seal in rosewood. The bottle is made of Yixing purple sand pottery, China, with blue dragons carved on both sides. The gift box comes with two copper cups and a 24K solid gold Panama Gold Medal. By 2013, in addition to the finer outer packaging, the two sides of the liquor bottle were engraved with dragons, which made the overall appearance more atmospheric.



Figure 57 From left to right, the 80-year-old Kweichow Moutai produced in 2002 and produced in 2008.

The 80-year-old Moutai can feel the atmosphere, profound cultural heritage, calmness and wisdom of this year's Moutai from the material and shape of its packaging.

Source: Moutai Collection,2018,p.5875

Aged Moutai is a testimony to the time of Moutai. From fifteen to eighty years, liquor is like life. The taste of time in Moutai’s vintage liquor not only comes from taste and smell, but also from the use of color on the outer packaging and the fine changes in decorative patterns. Visually, it first reflects the heavy quality from fifteen years of flowers, the rising sun, to eighty years, making it an extraordinary collection value.

Commemorative liquor series: Commemorative liquor, as the name suggests, is a kind of wine specially issued to commemorate an event, which can carry this commemorative moment. In Chinese liquor culture, liquor is used as a cultural symbol on many special occasions and important festivals to represent a ritual and a memory. From the major events of the country to the happy events of the people, special liquors will be used to commemorate such days. Chinese liquor can usually be preserved for a long time. The commemorative liquor is first of all vintage liquor. Moutai has successively produced commemorative editions of national events in different periods to commemorate these precious days. excellent liquor quality and excellent packaging, together with new concepts and ideas, it has extraordinary inheritance significance for the commemorated things, subverting the previous concept of drinking and storing Moutai, making it rich and rich. At the same time of culture, it is closely related to major events in the country, and the circulation of each liquor is very small, so it is sought after by more and more Moutai collectors.



Figure 58 1997 Kweichow Moutai (Commemorating the Return of Hong Kong)

Source: Moutai Collection, 2018, p.5930

Since 1985, Moutai began to produce Treasure Moutai, and when Hong Kong returned to the motherland in 1997, Moutai Distillery issued a commemorative edition of Moutai for the first time in history, namely the commemorative edition of Hong Kong's return to the motherland, to celebrate this century. The event is the first real

commemorative liquor in the history of Moutai. This liquor is carefully blended with aged Maotai. It is limited to 1997 bottles and is out of print. Except for the parts that have been consumed and destroyed, very few of them survive well. The appearance of this liquor follows the classic packaging of Moutai. The specially designed "1997" logo is printed on the back label and the liquor box. Each bottle has an independent number, and the outer box number, bottle number, label number, certificate number, and passport numbers are corresponding, and what is particularly precious is that the back label, certificate, and passport of this liquor have the autograph of Mr. Ji Kelian, the leader of the Chinese liquor industry and the chairman of Maotai Group at that time.

Forming a series with this liquor is the limited release of "Hong Kong's 5th Anniversary of the Return of Hong Kong" in 2002. "HONG KONG" is printed on the side of the wine box. Kweichow Moutai", surrounded by flying dragons with a golden laurel leaf label. In addition, it is also matched with a golden embossed dragon pattern liquor glass. In 2007, Moutai issued limited editions of "The 10th Anniversary Collection of Hong Kong's Return" and "The Collection to Commemorate the Return of Hong Kong".

In 1999, Moutai Distillery released the "Maotai Commemorating the 50th Anniversary of the National Day". In order to commemorate the 50th anniversary of the founding of New China, Moutai Distillery specially selected a batch of vintage Moutai on the eve of the National Day for careful blending and elaborate design to commemorate this historical moment. A total of two liquors were launched to commemorate the 50th anniversary of the National Day. One is the "50 Years" commemorative edition. The liquor container is made of wood-carved yellow-glazed ice-cracked purple sand pottery bottles. Zisha is a ceramic product between pottery and porcelain. It is characterized by compact structure, close to porcelain, high strength and fine particles. It has a good effect on the aging of the original liquor, and the purple sand conducts heat slowly, which can relatively maintain the liquor temperature in the bottle, so that the liquor is not easy to deteriorate. The firing number at the bottom of the bottle is matched with the "Dongyang Wood Carving" in the "Three Carvings of Zhejiang" as the base, with hollow carvings of flying sky and auspicious clouds surrounding it. In 2000, this packaging won the "World Star Award" of the United

Nations World Packaging Organization. A total of 5,000 bottles of this wine left the factory. After the liquor left the factory, the Museum of Chinese History accepted a bottle from Moutai Distillery and issued a collection certificate.



Figure 59 1999 Kweichow Moutai (Commemorative Wine for the 50th Anniversary of National Day) and Collection Certificate

Source: Moutai Collection, 2018, p.5973

The other is the "frosted" commemorative edition, which is also a special commemorative Moutai for the 50th anniversary of the National Day. The bottle is a frosted glass bottle. It is the only glass bottled Moutai liquor in the Moutai distillery. The packaging box and the liquor label of the bottle are printed with patterns of 56 ethnic groups. The design of the bottle body is also very particular. The shape of the bottle cap is a two-layer three-dimensional prominent five-pointed star, that is, the Chinese five-star; at the same time, the bottle cap is viewed from the side. A crown, expressing Moutai as the crown of jade liquor. Looking down on the bottle, the whole bottle is five-star-shaped, and the lower part of the side of the bottle is decorated with a circular dragon pattern, which is full of traditional Chinese charm and adds to the beauty of the bottle.

In 2019, Moutai successively launched four "Walking into the Series" liquors that represent this concept. The main purpose of "Walking into the Series" is to use liquor culture as a medium to show the characteristics of Chinese culture to the world. It is extremely important to highlight the cultural characteristics of various countries and

combine them with our country's traditional culture while ensuring the product series. Therefore, "Into the Series" does not use the same layout in the packaging design, but chooses the most suitable design scheme from the perspective of the cultural history of various countries. This not only ensures the uniqueness of each work, but also allows it to continuously integrate into the elements of the times, which is more in line with the design needs of Moutai in the new era.

With the development of the times and the economy, looking at the packaging design of the Moutai commemorative liquor series, for Moutai, breaking the inherent image is the first step on the road to the success of the commemorative liquor. Throughout the packaging of the entire Moutai commemorative liquor series, the designs are inspired by traditional art and contemporary art. Different styles have their own uniqueness. The essence is that the brand conveys aesthetic concepts to consumers, and at the same time continues the basic tonality of Moutai, it sublimates different new connotations of the times. Constantly exploring or contemporary or traditional packaging is not for the purpose of being unconventional, but to keep Moutai keeping pace with the times in the process of exploring the road. The packaging that keeps pace with the times can further promote the world's recognition of liquor.

Chinese zodiac liquor series: Moutai Group has been the first to launch its own zodiac liquor series in the industry since 2014. Up to now, including the year of the rat zodiac liquor launched in 2020, a total of seven zodiac Moutai liquors have been released, namely: Year of the Horse, Year of the Sheep, The Year of the Monkey, the Year of the Rooster, the Year of the Dog, the Year of the Pig and the Year of the Rat Moutai zodiac liquor integrates traditional Chinese zodiac culture, five elements culture, Chinese painting art and other cultural elements. It is a perfect combination of my country's modern liquor culture and traditional culture, and has special artistic taste and collection value.

The zodiac Maotai liquor for the Year of the Horse uses the red bottle to represent the five elements of fire in the Year of the Horse, and uses the seal "Jiawu Year of the Horse" as the year of the stem and branches. Mr. Liu Boshu, a close disciple of Chinese painting master Xu Beihong, painted the painting "Happy Horseshoe Sickness in Spring Breeze". The paintings are vigorous and lifelike, expressing the meaning of Ma Teng's

prosperity and success. Yiwei Year of Sheep Moutai, the bottle is made of "Emperor Yellow" ceramic glaze, showing the product's gorgeous, noble and mysterious temperament. The back label refers to Mr. Liu Dawei, the chairman of the Chinese Artists Association, in the painting "Three Sheep Kaitai", which is in the shape of a sheep, which is beautiful, healthy, dignified and peaceful. Bingshen Moutai in the Year of the Monkey, the liquor box has the calligraphy works of calligraphy master Lei Zhenmin, and the liquor bottle has the "Dedication of Longevity Picture" by Li Yan, the son of Li Kuchan, the master of traditional Chinese painting. This liquor is a fusion of national craftsmanship and traditional art, and has great collection value.



Figure 60 Year of the Horse zodiac Moutai is a packaging that integrates Chinese zodiac culture, five elements culture and Chinese painting art. It is the perfect combination of Chinese modern liquor and Chinese traditional culture, and has high artistic taste and collection value.

Source: Moutai Collection, 2018, p.11072

Ding You Rooster Year Moutai, the bottle is made of Zunmei peacock blue ceramic bottle, which is very elegant. The bottle cap is in the shape of a golden texture, with the word "chicken" in seal script on the top, and the whole is shiny and shiny. Mr. Chen Yongqiang, a master of traditional Chinese painting, specially painted "Sichen"

for Moutai's alcoholic heart in the year of the rooster. . The calligraphy on the gift box was inscribed by contemporary female calligrapher Hu Qiuping, "In Chinese folklore and zodiac culture, the sign of the rooster means trustworthiness, punctuality, warding off evil spirits, and eliminating disasters." The entire regular script is free and easy, vigorous and unrestrained, with a combination of rigidity and softness. It is perfectly combined with "Sichen" and is a fine art of Chinese painting and calligraphy.

2018 is the Year of the Dog, which uses gray tones, with a sense of moderation, low-key, ordinary, gentle, modest and elegant, symbolizing sincerity, calmness and elegance. The elements of the bottle body are Chinese paintings of the Year of the Dog created by Mr. Ji Lianbin, the vice president of the National Academy of Painting, a full-time painter and a first-class artist. Calligraphy, as one of the elements of product packaging, is an ingenious fusion of Maotai culture and traditional culture. The pattern on the back of the zodiac Maotai for the Year of the Pig was painted by Mr. Shi Guoliang, a master of contemporary realistic Chinese painting and a national first-class artist. This product uses "elegant black", highlighting elegance and grace. The zodiac for the Year of the Rat chooses azure blue, which represents hope, as the main color.

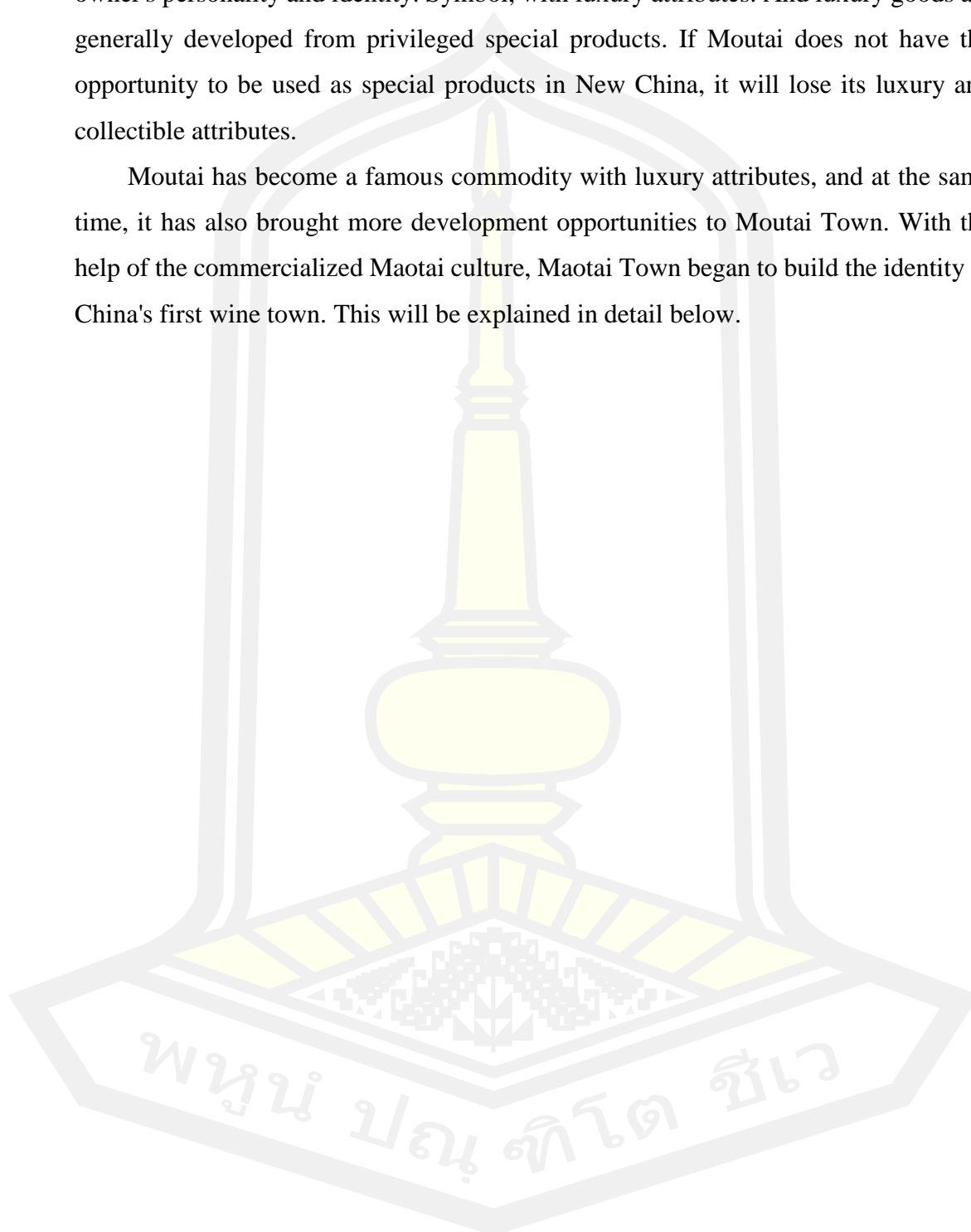
As a typical representative of Chinese traditional culture, the liquor culture combined with traditional calligraphy and painting can be described as a unique classical characteristic of Maotai commemorative liquor . The zodiac changes over the years, and art warms life, so there is a classic of zodiac-art-good liquor achievement, zodiac-art-good liquor , which endows Moutai Co., Ltd. Zodiac liquor with extraordinary and exclusive value; this packaging method is not simply designed for design, Instead, the main purpose is to continue traditional culture, highlighting the charm of the core of traditional culture in the context of the new era.

Conclusion

Commodification is at a complex intersection of temporal, cultural and social factors, so this chapter provides an overview of Moutai's commodification process. From the moment Maotai is given as a gift, it has generated exchange value, enabling the connection between the giver and the recipient. With the changes of the times, driven by economy and politics, Moutai has become a real commodity. Its exchange

value and spiritual value have already surpassed its use value. Moutai can reflect the owner's personality and identity. Symbol, with luxury attributes. And luxury goods are generally developed from privileged special products. If Moutai does not have the opportunity to be used as special products in New China, it will lose its luxury and collectible attributes.

Moutai has become a famous commodity with luxury attributes, and at the same time, it has also brought more development opportunities to Moutai Town. With the help of the commercialized Maotai culture, Maotai Town began to build the identity of China's first wine town. This will be explained in detail below.

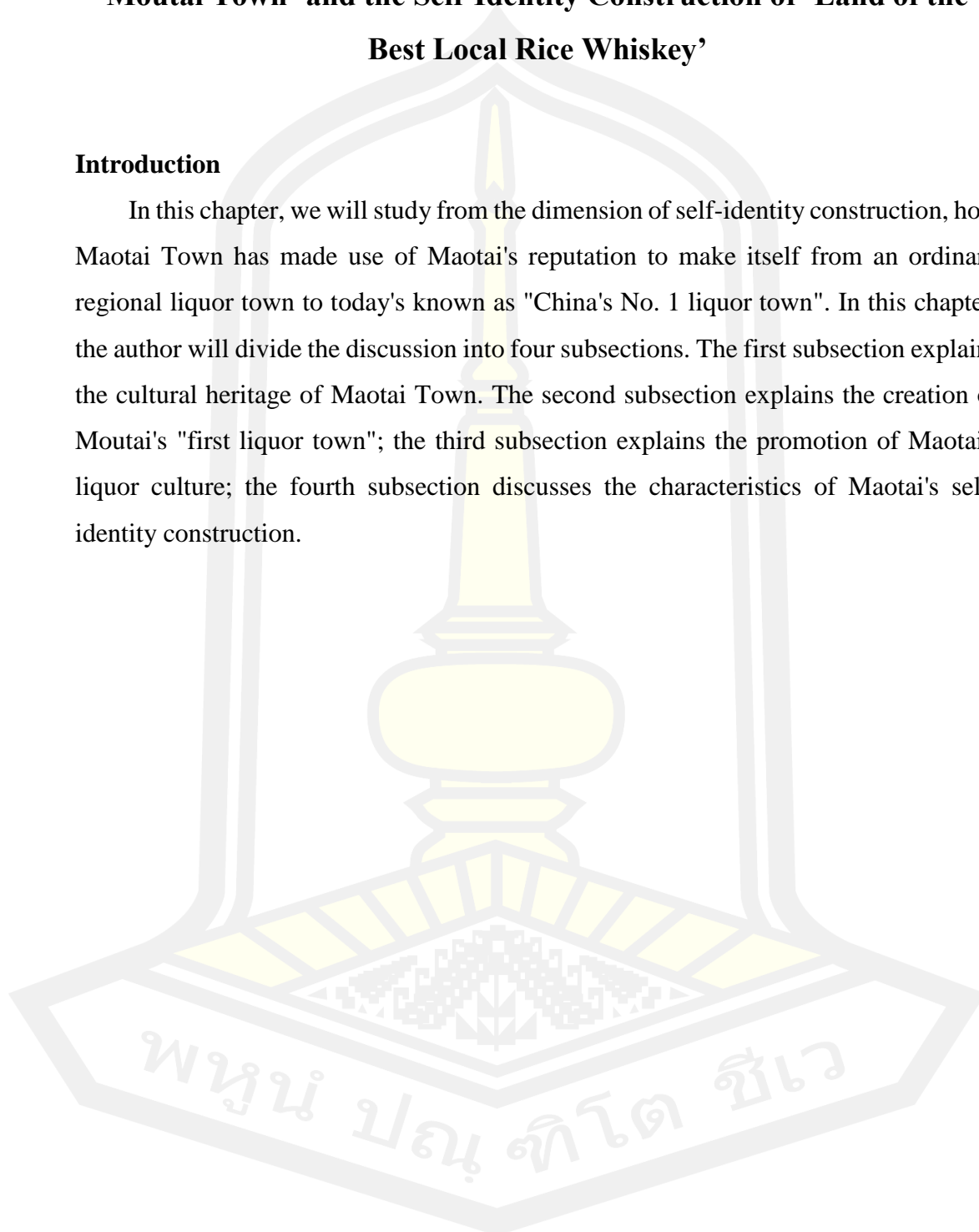


Chapter 5

Moutai Town’ and the Self-Identity Construction of ‘Land of the Best Local Rice Whiskey’

Introduction

In this chapter, we will study from the dimension of self-identity construction, how Maotai Town has made use of Maotai's reputation to make itself from an ordinary regional liquor town to today's known as "China's No. 1 liquor town". In this chapter, the author will divide the discussion into four subsections. The first subsection explains the cultural heritage of Maotai Town. The second subsection explains the creation of Moutai's "first liquor town"; the third subsection explains the promotion of Maotai's liquor culture; the fourth subsection discusses the characteristics of Maotai's self-identity construction.



Part1. The cultural heritage of Maotai Town

1.1 Salt transport culture

For thousands of years, the ever-flowing Chishui River has nurtured the living beings on both sides of the strait and created a splendid culture. The profound cultural connotations of Maotai Town are all closely related to the Chishui River. It can even be said that the Chishui River is Maotai. The town has created many material civilizations and contributed to the prosperity of Maotai Town.

Guizhou does not produce salt. In the past, residents in remote areas of Guizhou often suffered from bland food. Salt has always been a scarce material. In the first year of Qianlong's reign (1736), Sichuan opened four major ports on the border of Guizhou, specializing in the transportation and sale of Sichuan salt. The ancient salt road in northern Guizhou divided the waterway and the two land routes. Sichuan salt was transported from Hejiang, Sichuan to Chishui. The Chishui River is transported by ship and land to Maotai Town, the distribution center, and then by land from Maotai to all parts of Guizhou. Therefore, since ancient times, the salt in Guizhou has mainly come from Sichuan well salt.

According to the records of Zunyi Household Records, in the tenth year of Qianlong in the Qing Dynasty (1745 BC), the main purpose of Zhang Guangsi, the governor of Guizhou at that time, was to build the Chishui River, which was to transport the salt from the artesian wells in Sichuan through the Chishui River to solve the problems in the counties along the river. And the salt problem of some people in neighboring counties. In addition, the entry of Sichuan salt into Guizhou also provided a large number of jobs for the people along the coast, slightly improving their hard life. At the same time, a unique salt culture with salt transportation as a link has also been formed. According to relevant data records, from the end of the Qing Dynasty to the early years of the Republic of China, the personnel required for Ren'an salt transportation, except for the professional boatmen and horse team personnel who were engaged in salt transportation, the rest of the trackers, porters and other peasants engaged in salt transportation, on average every day There are nearly 10,000 people.

Among them, the one stop from Ma Sangping to Maotai Town, most of the time is by boat. There are more than 200 small salt boats in this section. In addition to

professional boatmen, 400 to 500 farmer boat trackers are needed every day. Every time the salt is transported, each person can get a salary of six or seven hundred copper coins, and can buy about a bucket of rice (50 jin). For each subsequent section of Maotai, the freight is deducted with salt. From Maotai to Yaxi, there are seven to eight hundred pack horses and one to two thousand people carrying men every day. Regardless of manpower or horses, each time you ship a pack of salt, you can get 6 catties of salt to deduct the shipping cost. From Jinsha to Lanigou, there are 600 or 700 pack horses every day, and the transportation fee for each package of salt is 6 catties. Due to the high mountains and rocks on both sides of the Chishui River and the small area of arable land, all people with labor force, regardless of gender, age, and age, rely on salt to live on their carrying salt. Although carrying salt is a cumbersome labor, it solves the job problem of hundreds of poor people.

The salt industry not only solved the livelihood problems of most of the local people, but also brought commercial prosperity and the rise of the service industry to Maotai Town, and gradually formed various private businesses and free trade with salt industry as the main body. According to historical records, Sichuan salt entered Guizhou, and Renhuai salt merchants set up semicolons in Maotai Village, such as "Yonglongyu", "Yongfaxiang", "Xiexinglong" and "Yishenglong". The salt warehouse is built above Yangcha Street in Maotai Village, and it is called "Yanxiang Street". In addition, the dense forests in Maotai Town, the climate and soil along the river, the water quality is good, and it is pleasant and suitable for planting. So far, Maotai is known as the economic center of northern Guizhou.

During the period of the Republic of China, most of the businessmen in Maotai Town came from Sichuan. The development of commerce made the population of Maotai Town increase sharply, and also formed a wider consumer market. The hotel and catering service industries also prospered. From Maotai Village to the porters and caravans of Jinsha and Yaxi, there was a continuous flow of salt, day and night. Therefore, inns and horse shops emerged along the way. The salt porter has a meager income and mainly lives in the residents' inns around Yangcha Street. The facilities of the residents' inn are simple, but the fees are low. In addition to manpower porters, there are also horse caravans to transport salt, so there are horse shops in Malu Ao, Yangcha

Street and other places. The owner prepares corn, straw and other feed for the caravan, and charges according to the price, which is convenient for the caravan. In the 26th year of the Republic of China (1937), the number of merchants and merchants increased. According to statistics, there were 372 small merchants in Maotai Town at that time.

1.2 Liquor culture

The salt transport promoted and enriched the liquor culture represented by Moutai on the banks of the Chishui River. Due to the unique geology, hydrology, climate and many other favorable conditions, the middle reaches of the Chishui River has been a liquor country that can produce mellow and delicious liquor since ancient times. With the prosperity of salt transportation in northern Guizhou, a large number of wealthy merchants flocked to northern Guizhou, and they naturally needed delicious liquor to enrich their lives. Numerous boatmen trackers and salt transporters who carry salt and drive caravans also need good liquor to relieve their fatigue caused by hard work. Therefore, the demand for liquor has increased greatly, stimulating the development of the liquor industry and the improvement of liquormaking technology.

According to the "Zunyi Fuzhi" record: "The liquor made in Maotai Village in the west of Renhuai City is the first in Guizhou Province. The ingredients are pure sorghum, followed by miscellaneous grains. The method of preparation: cooking ingredients and songs are placed in the cellar of the people. just one month roasts it out of the cellar. The song is made of wheat, which is called "Ribaishuiqu", and Guizhou is also called Daqu liquor, One is called Maotai burning. Renhuai's land is poor and its people are poor. Maotai burning workshops no more than twenty houses and consumes no more than twenty thousand Dan of grain. When rice is not harvested, the price of rice is expensive, and the people are trapped in food. It can be seen that as early as nearly 200 years ago, there have been many burning workshop in Maotai Village. The "Renhuai Hall Records" published during the Daoguang period of the Qing Dynasty recorded that there were wine names such as "Maotai Spring" and "Maotai Burnt Spring" at that time. Chen Xijin has a poem saying, "The village shop is full of people, and Maotai has spent one night. The family only stores liquor and sells it, and the boats carry a lot of salt." It vividly describes the bustling scene of Maotai streets full of people, pedestrians rubbing shoulders, and bustling. It can be seen that the liquor industry along the Chishui River

was relatively developed at that time, and the liquor making technology had reached a high level.

During the war in the same year of the Qing Dynasty, all the burning workshops in Maotai Town were burned down, and the brewing of Maotai was interrupted. It was not until the third year of Guangxu in the Qing Dynasty (1877) that Zunyi salt merchant Hua Lianhui, who assisted Ding Baozhen in reforming Sichuan salt transportation and sales, built a "Chengyi burning workshop" on the ruins of the Maotai burning workshop destroyed by the fire. It belonged to his salt name "Yonglongyu" in Moutai, and was reproduced under the name "Huisha Maojiu", which brought the dying Maotai liquor back to life. In the following ten years, "Ronghe burning Workshop" was built. In the fourth year of the Republic of China (1915), the two burning Workshops jointly participated in the Panama International Exposition held in San Francisco, USA under the name of "Moutai Liquor Company". It won the championship and became a world-renowned liquor. It can be said that the salt merchants in Ren'an have not only made immortal contributions to the restoration of Maotai liquor production and the world, but also played a positive role in the sublimation of Maotai's taste, forming today's liquor culture in Maotai town culture.

In addition to Maotai liquor, Dongjiu, Xijiu, Yaxijiao liquor, Meitanjiao liquor and other famous liquors produced in the northern area of Guizhou have an indissoluble bond with the Sichuan salt transportation and sales activities. The distribution and sales activities of Sichuan salt people in Guizhou have promoted the development and sublimation of the liquor industry in northern Guizhou, making it a world-famous liquor town. It has also laid a solid foundation for Renhuai City to be recognized as the "Liquor Capital of China" today.

1.3 Long March culture

The Red Army's Long March across the Chishui River is undoubtedly an extremely splendid stroke. Among them, Sandu Chishui undoubtedly added a splendid chapter to the culture of Maotai Town. On January 15, 1935, the Party Central Committee held the "Zunyi Conference" in Zunyi, which decided the fate of China, and then had a clever deal with the besieged Kuomintang army: on March 16, in order to seek new fighters, the Red Army of the Central Committee took part in Maotai and

other fighters. Nearby, they crossed the Chishui River three times to the west, and advanced in the direction of Gulin and Xuyong. The Red Army entered southern Sichuan again, and once again assumed the attitude of crossing the Yangtze River in the north. When Chiang Kai-shek's heavy troops were transferred to southern Sichuan again, the Red Army turned around again, suddenly turned to the northeast, passed through the gap between the enemy troops, and passed through Erlangtan, Jiuxikou and Taipingdu from the evening of the 21st to the 22nd. It crossed Chishui in the east four times, and then crossed the Wujiang River in the south, and the soldiers pointed directly at Guiyang. From the right flank of the enemy's heavy army group, it advanced sharply to the south.

At this point, the Central Red Army skillfully jumped out of the encirclement of the Kuomintang army and left Chiang Kai-shek's army of several hundred thousand to the north of the Wujiang River. After the four crossings of Chishui, the main force of the Central Red Army took the opportunity of the Yunnan Army's eastward deployment to reinforce Guiyang, and quickly marched into Yunnan. On May 9, they successfully crossed the Jinsha River at Jiaopingdu and Hongmendu. Mao Zedong said that the four crossings of Chishui were the proud strokes of his military command. It is also a strategic turning point for the Red Army to get out of the predicament and successfully go north. In this sense, the fate of China and the Red Army has forged an indissoluble bond with the Chishui River.

In this nearly three-month strategic campaign, the salt workers became the mass base that the Red Army relied on. A large number of salt transport ships provided the Red Army with the necessary tools to cross the river. In addition, the Maotai wine in Maotai Town also For the victory of the Long March made a contribution. On March 17, Zhou Enlai entered Maotai Town. After dealing with complicated official duties, I will drink a few glasses of wine to relieve fatigue. In addition to tasting and drinking to dispel fatigue, Moutai was also used by soldiers to heal illnesses. During the continuous marching and combat, many Red Army soldiers were injured and sick. In the case of lack of medical care and medicine at that time, although it was a bit extravagant, it was also a good choice. Later, the Red Army soldiers who visited Maotai Town on the Long March recalled: "In March 1935, we went on the Long March to Maotai Town, Renhuai

County, Guizhou Province. Due to the long-distance fatigue and the temporary escape of Chiang Kai-shek's army, everyone hoped to relax. Everyone was very happy when they said that the local wine was good, fragrant and delicious. Some people rubbed their hands and feet with wine, wiped their faces, and after wiping it, it really had the effect of soothing the muscles and invigorating blood, and felt happy all over. All have disappeared, and the comrades who have diarrhea due to the cold will be fine if they drink alcohol." The famous writer Cheng Fangwu also wrote in "Memoirs of the Long March": "Due to the emergency of the military situation, I dare not drink too much, and it is mainly used to wipe my feet. , to recover from the fatigue of walking. And Moutai rubbing feet does have a miraculous effect, and everyone praises it."

To sum up, the history and culture of Maotai Town is inseparable from the rise of Chishui River and salt transportation. The unique ecological conditions of Maotai Town and the merchants who entered Maotai Town due to salt transportation had an independent influence on the cultural development of Maotai Town.

Part2.The creation of a cultural tourism town

Moutai Town is the only production area of Moutai. "Moutai" should be the abbreviation of the place name of Moutai Town, but now as long as "Moutai" is mentioned, most people think that it refers to "Moutai Liquor". Therefore, Moutai Town has expanded its recognition and influence due to the production of high-quality Maotai-flavor liquor, and evolved into a brand name of Maotai-flavor liquor, and the town has integrated the corresponding commercial value. In the early 1990s, a large number of savvy Moutai people entered the wine industry. They recognized the cultural connotation and commercial functions of Moutai Town, and scientifically positioned and built the Moutai Town liquor industry. In recent years, the liquor industry in Moutai Town has continued to develop and grow, and its leading position has been further improved. A large number of private liquor companies with well-established systems and excellent product quality have emerged, forming a regional brand of Moutai Town's liquor industry, with a typical "regional brand value". , Regional brands belong to the category of origin culture, and the ownership and beneficiary rights of regional brands belong to the local people, resident enterprises and institutions in the region. Therefore,

the term "Maotai Town" can be used by all local enterprises, units and individuals in Maotai.

In recent years, Maotai Town, Renhuai City, Guizhou Province has focused on promoting the new model of "wine and tourism integration" industrial tourism, listing "wine" as a key element in the development of the tourism industry, and launching experiences that can be experienced, customized, appreciable, artistic and A new type of tourism product integrating viewing and viewing allows tourists to fully understand the rich wine culture, feel the brand influence of Moutai at a close distance, and expand the industrial value space.

2.1 National Policy Support

Maotai tourism is a demonstration project in Renhuai City, Guizhou, and the Maotai cultural experience tour is also a key line of national tourism promotion, which cannot be separated from the support of national policies. In 2009, the Guizhou Provincial Party Committee and the Provincial Government proposed to make Maotai Town the "Heart of China's National Wine". In 2012, the 1st Provincial Small Towns Conference once again proposed to build Maotai Town into a famous cultural tourism town that is "the first in Guizhou, the first in the country, and the world famous". In February 2013, the Governor of Guizhou Chen Min'er presided over a special meeting on the planning and construction of Maotai Town, and proposed to focus on the positioning of "the first in Guizhou, the first in the country, and the world famous" to create a model town suitable for tourism, business and living. , let tourists swim better, let the liquor industry develop better, and let the people live better.

Subsequently, according to the urban positioning of "the heart of national wine, the mysterious Maotai", Maotai Town vigorously implemented the construction idea of "planning to lead, coordinating urban and rural areas, improving functions, and creating characteristics", and vigorously implemented the new to lead the old, the city to lead the countryside, and the production of the city. The interactive urbanization development strategy has effectively promoted the construction of an ecological and green Moutai that is livable, suitable for business and suitable for tourism. Realize the

resonance of ecological protection, economic development, land intensification and improvement of people's livelihood at the same frequency, the positive interaction between industrial expansion and urban development, and the two-way cycle of brand promotion and urban quality improvement.

On January 26, 2022, the State Council issued the "Opinions on Supporting Guizhou's Development of the Western Regions in the New Era" (Guo Fa [2022] No. 2), which clearly proposed to "make full use of the origin of Maotai-flavor liquor in the Chishui River Basin". And the advantages of the main producing areas, to build an important liquor production base in the country." The introduction of the document is a positive signal that will benefit the development of the province's sauce and liquor industry in the long run. At the launching ceremony, the leadership of Moutai Group stated that, as a responsible national enterprise, Moutai will resolutely implement the strategic deployment of the Party Central Committee, the State Council, the Provincial Party Committee and the Provincial Government, and actively lead the way while continuing to consolidate and enhance the core advantages of liquor. The province's liquor industry has been improved, upgraded, and continuously grown, striving to transform and develop towards agglomeration, standardization and standardization, and to build a "Qianjiu" brand fleet.

On December 9 of the same year, the 8th plenary meeting of the 12th Guizhou Provincial Committee of the Communist Party of China adopted Guizhou's "14th Five-Year Plan" clearly: give full play to the leading advantages of Maotai in Guizhou, and create an echelon of Maotai-flavor liquor brands. Guizhou Liquor "14th Five-Year Plan", Outline of the 13th Five-Year Plan for National Economic and Social Development of Renhuai City, Outline of the 14th Five-Year Plan for National Economic and Social Development of Renhuai City and Outline of Vision for 2035 (Renhuai Municipal People's Government in March 2021), Maotai's 14th Five-Year "five-line" development path. The "Opinions on Promoting the Standardized Development of Maoxiang Liquor Industry in the Chishui River Basin" and the "Protection Plan for Maoxiang Liquor Production Areas in the Chishui River Basin of Guizhou Province" were formulated and issued, which clarified the production space distribution of "four districts and multiple points" of Maoxiang liquor, and defined The

scope of protection and control of the agglomeration area, including the Xishui agglomeration area, is clear from the perspectives of ecology, production and living space. In principle, no other industries other than Maotai-flavor liquor and its necessary supporting industries will be developed within the scope of protection and control of the production area.

2.2 Protection of Ecological Environment in Maotai Town

Because of its unique and mysterious material conditions, Maotai Town in Kweichow can only brew liquor with a unique sauce flavor in the world. The ancient brewing process of Moutai is also completely "natural", conforming to the natural alternating rhythm of spring, summer, autumn and winter. The Dragon Boat Festival picks music, Chongyang feeds, seven distillations, eight fermentations, and nine cooking times. The brewing cycle is one year. The product territorial awareness of "Leaving Moutai Town, it is difficult to become Moutai" has become more and more obvious. For this reason, the traditional brewing process of Moutai has also been included in the first batch of intangible cultural heritage in my country. Moutai has been identified as a protected product of origin in my country. In order to protect the mysterious ecosystem of Moutai brewing, the local government and people have made unremitting efforts.

With the prosperity of the wine industry in the past two years, more and more production residents and industrial workers have gathered in the town. This puts pressure on the environmental carrying capacity of Maotai Town itself. In response to such a situation, the local government adopted remote resettlement to promote population reduction and environmental pressure. In 2017, the resettlement area of Guojiu New Town completed an investment of 3.4 billion yuan, built a resettlement house of nearly 870,000 square meters, and relocated and resettled more than 5,300 households with more than 20,000 residents in Maotai Town. Combined with the "Twelfth Five-Year Plan" technical transformation and capacity expansion project of Moutai Group, a 3.7-square-kilometer national liquor new city is planned in the central urban area, and residents who are relocated from different places in the liquor industry

cluster area of the town are settled, reducing the population of the town and reducing Moutai. Environmental pressure for winery development.

In the context of global ecological resources being polluted to varying degrees, the Chishui River still adheres to the best natural environment. The construction of ecological civilization in the Chishui River Basin is closely related to the development of Maotai. The Chishui River Basin is still one of the few in my country. One of the rivers to be developed, during the "Twelfth Five-Year Plan" period, in accordance with the requirements of the provincial party committee and the provincial government to promote the pilot work of the reform of the ecological civilization system in the Chishui River Basin, Maotai has done a lot of fruitful work. Under the long-term appeal and active participation of Maotai, the Standing Committee of the Guizhou Provincial People's Congress promulgated the "Regulations on the Protection of the Chishui River Basin in Guizhou Province", which came into force in October 2011.

The regulations explicitly prohibit hydropower development, damming and other engineering construction activities that affect the natural flow of the river in the main stream of the Chishui River and the main tributaries where rare and unique fish migrate. Relocate or close down within a time limit, and gradually implement the system of paid use and transfer of the right to discharge water pollutants in the Chishui River Basin. In this regulation, the ecological environment of Chishui River is mentioned to a very high level. With the increasing number of wineries along both sides of the river, the awareness and scope of enforcement of environmental protection in the Chishui River are being further enhanced and enlarged. Over the years, Moutai Group has adhered to the three bottom lines of development, ecology and safety. In addition to carrying out water resource recycling, energy-saving technological transformation and cooling water recycling, it has also built two sets of water recycling treatment systems to strengthen the management of energy conservation and emission reduction in the entire industrial chain. Since 2014, the company has donated 50 million yuan every year for ten consecutive years, and a total of 500 million yuan has been donated to protect and manage the Chishui River Basin to ensure that the entire Chishui River Basin is stable in the second and third types of water bodies.

On July 27, 2021, the Standing Committee of the Thirteenth National People's Congress of Guizhou Province held the first plenary meeting of the 27th meeting, and heard and reviewed the "Regulations on Environmental Protection for the Production of Moutai in Guizhou", marking the introduction of environmental protection regulations for the production of Moutai. soon. According to the relevant person in charge of the Legislative Affairs Committee of the Provincial People's Congress, the "Regulations" define the production environment of Kweichow Moutai as "the combination of material and non-material elements on which Kweichow Moutai is produced, survived and developed", which means the production environment of Moutai In the protected area, brewing skills, historical and cultural heritage are included in the protection category, and the ninth month of the lunar calendar is designated as the "Chishui River Valley Soy Sauce Wine Cultural Heritage Promotion Month".

The "Regulations" delineate the "environmental protection zone for the production of Kweichow Moutai", which is based on the geographical scope of protection of the geographical indication products of Kweichow Moutai, covering the geographical scope of protection of the geographical indication products of Renhuai Maotai and Chishui River Kweichow Moutai The watershed area of Renhuai City upstream of the water intake. At the same time, in view of the different degrees of dependence on the environment and the operability of administrative management, the production environment protection area is clearly classified into graded protection areas, which are specifically divided into first-class protected areas, second-class protected areas and third-class protected areas. The scope of the first-class protected area is: the protection scope of Kweichow Moutai geographical indication products and other areas within the jurisdiction of Maotai Town are the first-class protected area; the scope of the second-class protected area is: the certificate of the geographical indication of Renhuai sauce fragrant wine outside the first-class protected area The scope of trademark protection and the watershed of Chishui River in Renhuai City, upstream of the Moutai Intake in Guizhou, are Class II protected areas.

In the aforementioned areas, the atmosphere, water and soil environment will be strictly controlled, the scientific restoration of ecological vegetation will be strengthened, and project construction will be strictly limited. In this area and the

sorghum base area for brewing, the use of highly toxic pesticides, burning of asphalt, linoleum, rubber, leather, etc. is prohibited, and no construction of chemical, metallurgical, small hydropower, coal washing, printing and dyeing projects is allowed, and those already constructed should be relocated. In addition, the inheritance of techniques, historical culture and heritage protection related to Moutai liquor were mentioned to a higher degree. In the draft local regulations, in addition to naming and protecting some of the old sites of roasting wineries, song warehouses, fermentation warehouses, and wine warehouses, winemaking skills, the Dragon Boat Festival trampling on song and wheat, Chongyang wine sacrifice, Chongyang sacrifice water, etc. are also included in the protection. category. Clearly establish a cultural heritage list of Kweichow Moutai, and strengthen the excavation, protection and utilization of Kweichow Moutai cultural resources.

2.3 Maotai Town Planning Project

2.3.1 "Landscape Planning of Maotai Town, Renhuai City, Guizhou Province"

Proposal (2005.6)

The core goal : To build a famous Chinese town with complete supporting facilities, harmonious living and developed tourism around the production of liquor.

The overall goal of style construction:

The landscape style planning centers on the development ideas of "interaction between points and lines" and "addition for industry, subtraction for living, multiplication for functions, and division for style and appearance", forming two axes of national wine culture axis and Long March commemorative axis. Urban design (embodiment of red culture, utilization of salt transport culture, consideration of greening ecology, integration of tourism resources, design of important nodes), to create China's most prestigious "national wine capital", and to reflect the carrier of national wine culture , excavate the regional cultural connotation, create a city image that integrates mountains, water and cities, and form a very distinctive mountain city style.

Based on the existing urban architectural style of Pure Moutai Town, combined with the actual situation of Moutai and traditional culture, the overall style of the town is determined and the style is formulated. And with concise and effective management and control of the style, a set of effective style control system and management methods has been formulated, as the "starter" for the government to control the style of Maotai's construction, starting from the natural ecological environment of Maotai Town, the natural style and characteristics of the town. Centering on the construction idea of "planning to lead, coordinating urban and rural areas, perfecting functions, and creating characteristics", implement the urbanization development strategy of using the new to lead the old, the city to lead the countryside, and the interaction between production and city, and effectively promote the ecological environment that is suitable for living, business and tourism. Green Moutai construction. Realize the same frequency resonance of ecological protection, economic development, land intensification and improvement of people's livelihood, the positive interaction between industrial expansion and urban development, and the two-way cycle of brand promotion and urban quality improvement.

At the same time, the administrative management system of "integration of town and garden" has been improved. The leaders of the party and government of Maotai Town and the heads of their offices and the management committee of the Party Working Committee of Maotai Ancient Town Cultural Industry Park and the heads of their offices have cross-posted positions. The construction of the new national wine city has become a model for the harmonious urbanization of Renhuai City and Maotai Town. It has realized the "five-in-one" organic combination of Maotai Demonstration Town, Maotai Tourism Complex, Maotai Ancient Town Cultural Industrial Park, Maotai Tourist Scenic Spot and Maotai Liquor Industrial Park.

Style development strategy:

First of all, we will do subtraction in the industry to ensure the development space of the wine industry, so as to improve the level of supporting industries serving wine production. Secondly, it is necessary to reduce the living situation, take effective measures to relieve the population, and ensure the space for the wine industry. Then do multiplication in function, so that brewing and tourism will become the dual business

cards of Moutai, and use tourism as a "catalyst" to drive the tertiary industry. At the same time, we divide the style and look, and study and determine the "style tone" of Maotai; control the style with concise and effective management.

2.3.2: Constructional detailed planning of Kweichow Moutai Co., Ltd. (renovation planning of the old factory area)

With the rapid development of the construction of the new Moutai factory, the attention of the Guizhou Provincial Party Committee and the provincial government, and the improvement of public supporting facilities, the new Moutai factory is facing a good development opportunity. However, with the requirements of the Guizhou Provincial Party Committee and the Provincial Government to expand the production capacity of the new Moutai factory, the land that can be used for wine production in the existing old factory area needs to be consolidated. In addition, the current corporate image of Maotai Sprinkler Factory is not in harmony with the urban style of Maotai Town. . Factory buildings and road textures are mixed. In order to adapt the development of Moutai sprinkler factory to future development and construction and resource management needs, enhance Moutai's cultural brand, and make it more optimized in terms of capacity expansion, transportation organization, architectural style, land use, etc., Guizhou Architectural Design and Research Institute With the strong support of the department, the "Detailed Construction Planning of Kweichow Moutai Co., Ltd. - Renovation Planning of Old Factory Areas" was carefully prepared.

In this plan, according to the development context of the entire old factory area. Combined with the landscape pattern characteristics of the planned land. Focus on highlighting the cultural characteristics of Maotai national wine, and build a spatial layout structure of "-with 4.6 areas". Taking the Maotai wine culture display belt as the main axis leading the old factory area, according to the development requirements of the production land of Maotai, the old factory area is divided into system Wine area, koji making area, wine storage area, office area. Cultural tourism area. There are six district cities in the supporting service area. Combined with the Maotai wine culture display belt, with the point as the core, and step by step, promote the renewal of the entire old area.

Among them, "One Belt" is to build a Maotai cultural display belt along with visiting workshops, visiting liquor warehouses, national liquor cultural city, Taisheng Temple, and the source of Maojiu. The "four points" are: the new gate of the distillery (the new gate of the Moutai distillery, the gateway to the Moutai distillery and the entrance to the old factory area), the visit to the workshop and the visit to the liquor storehouse (an important node of Maotai's industrial tourism, It is an important node for Moutai Distillery to display its brewing process and storage environment), Group Office Building (it is the office of Moutai Group Headquarters and gathers all important functional departments of Moutai Liquor Co., Ltd.), National Liquor Culture City (existing Moutai) The important node of the town and the old factory area of Moutai Distillery is the window for the centralized display of Moutai liquor culture). Combined with the Maotai culture display belt, the existing important cultural nodes and important nodes that need to be renovated, the main entrance intersection as an important node of the plan. The integration of the "four nodes" is to highlight the development history of the old factory area. It is an important place for transportation, distribution and office in the old factory area, and it is also an important place for tourists to participate in the mysterious Maotai industrial tourism. The "six districts" refer to the six districts of the liquor-making area, the music-making area, the office area, the cultural tourism area, and the supporting service area according to the requirements of the production, storage, office and other supporting services of Moutai.

In terms of functional integration, it is required to address the problem of the current land use layout, to maximize the production capacity of the old factory area and to sort out the road and building texture of the old factory area as the fundamental purpose, so that the old factory area can better carry out production activities, and at the same time, it can fully reflect the national The characteristics of wine culture continue the historical context of national wine culture. According to the special process requirements of Moutai wine making and koji production, following the existing land use requirements and the principle of maximizing the production capacity of Moutai, the wine making, koji making, and wine storage are distributed along the Chishui River to form three belt-shaped production lines. And supporting production areas, the elevations of each area meet the requirements of their respective production processes,

and multiple complete production modular groups are formed along the vertical direction of the Chishui River. In order to better integrate the existing land use and repair, meet the production and development water needs of the old factory area and the needs of Moutai liquor storage, better integrate the relationship between production, warehousing, office, service facilities, and tourism facilities, and integrate the entire Moutai factory area. Divided into six functional areas.

They are the liquor-making area. On the basis of retaining the original 16 workshops (total 101 workshops), the construction of new workshops will be considered in the near future in the extension section of the No. 4 and No. 7 plots: in the medium term, the third car and the third workshop will be considered. Three new liquor-making plants will be built in the rear, and the new liquor-making plants will be built at the dismantling of the infrastructure. 40 new liquor-making workshops have been added, with an additional construction area of 125,546 square meters and an additional output of 8,000 tons. In addition, in 2011, 16 liquor-making workshops have been built that have not been put into operation, with a construction area of 39,520 square meters. Production capacity of 3,200 tons: A total of 56 new liquor factories have been added, with a construction area of 165,066 square meters and a production capacity of 11,200 tons. The starter-making area has increased within the original scope. It is planned to add 6 starter-making workshops in the No. 7 plot, with a construction area of 32,280 square meters and an additional output of 3,300 tons. The liquor storage area retains the original 10,000-ton container, Ma'anshan liquor store, and Houwan wine store. The No. 5 plot, the No. 6 plot, the old county government and the extension of the Back Bay are planned as liquor warehouses. In the long-term, the plot of Baijiu Street from the gate of the old factory to the gate of the new factory is considered to be designated as a liquor storehouse. A total of 121 new liquor warehouses have been added, with a building area of 77,285 square meters and a production capacity of 125,452 tons.

In the office area, the original administrative office area of the old factory area is relatively scattered, and the office environment is not good. It is planned to demolish the Xiyuan Hotel, the Maotai Distillery Staff Hospital, the gymnasium, the police station and the technical center. Plan to build a new science and technology building

and functional office building to form an office area with office and conference as the main content. In the industrial tourist area, the industrial tourist area is located on the northeast side of the entire planning area, mainly including visiting workshops, visiting liquor warehouses, national liquor cultural city, Taisheng Temple, Sifang Well, the source of Maoli liquor, and ancient Maojiu cellars and other attractions. . The entire industrial tourism area is connected by planning roads, and based on the principle of important historical and cultural nodes in the development of Moutai liquor, these cultural nodes are connected in series by means of display, restoration and renovation, making it suitable for the highlights of Moutai's industrial tourism. The supporting service area mainly includes the parking lot for the vehicles of the employees of Moutai Distillery: the cart parking lot of the Ministry of Environmental Protection, the Greening Company, the transportation company and the Ministry of Environmental Protection, etc. (<https://max.book118.com/html/>)

2.3.3 The Constructional Detailed Planning of Maotai Town in Guizhou

Province was approved in January 2013.

Planning and positioning: national wine capital, famous historical and cultural town in China, famous tourist town in the world.

Planning goals: No. 1 in Guizhou, first-class in the country, world-renowned

Scale of development: According to the analysis and research of relevant plans, until 2025. Industrial capacity: Moutai production is 82,000 tons Population size: Township population: 18,000, winery workers: 35,000, tourist population: 4.21 million annual tourists and 35,000 peak daily tourists.

Planning Strategy:

The "Detailed Construction Planning of Maotai Town" compiled by the Chongqing Planning and Design Institute has well solved the transportation system, style and features around the development goals of "Guizhou No. characteristics, municipal infrastructure, coordination of industrial tourism development, etc. The plan adopts four strategies of "expansion, integration, implementation, and improvement" to build a tourist town that is "the first in Guizhou, first-class in the country, and world-renowned". Among them, "expansion" is to expand the core area from the originally

planned township to areas such as Xishan Park, the old distillery, and the Sunshine liquor Industry, so as to increase the scope of the scenic spot. The overall planning scope has been expanded from the original plan on both sides of the river to the Zhongmao Ecological Corridor and the Xishan Ridge, increasing the ecological coordination scope of the scenic spot. Integration: Integrate the planning and engineering design that have been compiled and compiled to form a pattern of coordinated urban style, smooth transportation system, beautiful ecological landscape, and complete tourism supporting facilities.

The planning structure is "one axis and one area", where "one axis" refers to the riverside ecological axis. Area: Cultural landscape belt. The two sides of the strait are divided into: the western ecological waterfront and the eastern humanistic waterfront. The six areas are divided into Maotai Famous Wine Ecological Park, Xishan Ecological Leisure Area, Cultural Landscape Area, Moutai Winery Area, Sunshine Wine Industry Area, and Entrance Reception Area. The nine points are the nine nodes of profound humanities and green ecology, and the nine nodes of the integration of liquor culture, ancient town culture and ecological culture. It is not only an important section to condense and reproduce the development history of Maotai Town and Maotai liquor, but also for tourists to participate in the experience of mysterious Maotai. It is an important place for national wine culture and an important area for displaying the beautiful ecological environment of small towns. Eighteen Scenes: Eighteen main scenic spots showing the long history of wine and the town. The important events and cultural relics in the development history of Maotai Town and Maotai wine are sorted out, and eighteen important points that can best represent the development process of wine and town are obtained. elements, using restoration, renovation and other methods to create attractive attractions in the future Maotai tourist town.

In terms of planning qualitative, regional planning conducts comparative research, and extracts advanced experience and advantageous elements in accordance with the relevant requirements for declaration of world cultural heritage; in terms of planning scope, incorporates the protection planning of Chishui River Basin and ecological zone, and does a solid job in environmental protection research special chapter. Focus on the construction of the core area of Maotai Town; in terms of transportation, study

transportation systems such as residents, commuting, tourism, and transit, and pay attention to the relationship between them. In planning functions, improve the relationship between functional areas and pay attention to the isolation and overlap between areas. Strengthen the complex of functions, and organically combine tourism, production, and life. In the aspect of landscape construction, emphasis is placed on the characteristics of wine culture, striving to have both form and spirit, and further research has been done on the pedestrian system and the riverside landscape belt. In terms of urban architecture, the core area of Maotai Town emphasizes the original flavor, reflecting the characteristics of the ancient town and small town of Maotai Town. The characteristics of residential buildings should be combined with the sense of the times, and attention should be paid to the distinction between historicity and authenticity. (<https://www.doc88.com/>)

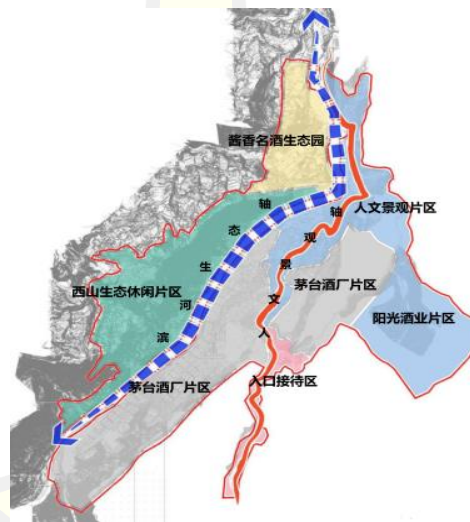


Figure 61 Functional area map. Although the early Maotai Town had a long history, profound culture and rich resources, it lacked rational use of its advantages and resources.

Source: From the document sharing platform of "Constructive Detailed Planning of Maotai Town, Guizhou Province" (<https://www.doc88.com/p>)

3.2.4: "Maotai Ancient Town Tourism Master Plan" passed the review of Guizhou Province in April 2014

The "Master Plan" first clarified the overall development strategy of "integration of factories and towns, production and city integration", and implemented Maotai's integrated development strategy of factories and towns from six levels, including system, culture, industry, space, transportation, and public services. At the implementation level, the "Master Plan" proposes four implementation strategies, including cultural rejuvenation, industrial integration, spatial dispersal, internationalization and standardization, and proposes the overall positioning of "the world-famous wine culture town", and "the hometown of national wine, The overall image positioning of "Mysterious Moutai". Among them, in the industrial integration planning, the development path of wine tourism integration and cultural tourism integration is pointed out, which provides support for the implementation of a series of subsequent planning projects.

Moutai Town is surrounded by mountains on three sides, and the Chishui River flows through the middle. The Moutai winery occupies most of the town. There are also several small wineries on the mountain. There are only more than 10,000 residents in the town, and they live in the middle of the town. In the area, the spatial form is extremely chaotic, completely irrelevant to the word "tourism". Therefore, the "overall plan" starts with sorting out the spatial form, and according to the tourism function and the current situation of the ancient town, the ancient town spatial pattern of "one belt and seven districts" is proposed: "one belt" refers to the Chishui River wine culture and ecological landscape belt. The "seven areas" are the entrance comprehensive service area, the Maotai wine culture sightseeing experience area, the wine culture business experience area, the wine culture in-depth experience leisure resort area, the Maotai folk winery resort area, the Maotai ecological culture leisure area, and the ecological coordination landscape integration area. , and strive to unify the four states.

The division of the spatial pattern clarifies the tourism function of each area. The comprehensive service area at the entrance will be reconstructed in combination with transportation, focusing on reflecting the image of the ancient town and comprehensive tourism services. The Maotai liquor culture sightseeing experience area is the area where the Maotai distillery is located. Combined with industrial tourism, the liquor culture sightseeing experience project has been added to reorganize the tour line and

enhance the viewing space. The wine culture and business experience area is based on the original 6 commercial streets in the township, focusing on the embodiment of liquor culture, liquor experience and liquor business, and improving the business format around liquor culture. The liquor culture in-depth experience leisure resort uses the Xishan section. This area is a very valuable green space in Maotai Town, and it is also the best viewing point for viewing the whole picture of Maotai Town. The "Master Plan" plans a small number of high-end resort facilities and cultural experience facilities. Supplemented by a mountain leisure park, it reflects the concept of ecological Maotai.

The "Master Plan" of Moutai Folk Winery Resort puts forward the concept of Chinese liquor wineries, and uses the existing small wineries and along the outer ring to implement the practice, combining wine culture, regional folk culture, liquor production experience, entertainment, catering, Accommodation, etc. are integrated to build Maotai's unique tourism products. The Maotai Ecological Cultural Recreation Area and the Ecological Coordination Landscape Integration Area, due to the dense buildings in Maotai Township and the lack of "air holes" in green space, one of these two areas is by the Chishui River, and the other is located on the boundary between the winery and the residential area. Township green space, and increase leisure supporting services for local residents, and assume the role of town parks.

After the spatial pattern is clarified, the "Master Plan" is further implanted in tourism functions and projects, and at the same time, the "Four Forms in One" of culture, form, ecology and business form is proposed to ensure the quality and characteristics of the construction of the tourist town. To this end, the "Master Plan" proposes the concept, goals and specific implementation paths of the four-state improvement as follows:

Cultural revival - Maotai Town is prosperous because of salt and liquor, and the development of the town and liquor is intertwined. Ancient liquor, famous liquor, national liquor, and world liquor are several stages, implementing the concept of "integration and symbiosis, and revival of vitality", showing the pattern of harmonious coexistence of multiple cultures, compatibility of traditional culture and modern culture, and realizing the inheritance of the historical and cultural context of Maotai Town. and development, while maintaining the continuation of the traditional way of life of the

Aboriginal people. The plan should lead the form, business format and ecology of Maotai Town from the height of cultural revival, and enhance the brand image. The goal is to build a Moutai liquor town with the ultimate experience of liquor culture and full of unique charm.

Form reshaping—The urban form of Maotai Town has lost its original appearance in the continuous development and evolution and large-scale factory construction. Form reshaping does not mean completely restoring the previous appearance, but implanting culture according to the status quo of urban development. The theme is to adjust the form of the town according to the needs of tourism functions, and sort out the roads, boundaries, areas, nodes and markers. The goal is to form a harmonious and unified style, clear and orderly streets, and clear and distinctive nodes and landmarks. **Ecological Restoration** - Implementing the concept of "double restoration of environmental ecology and human ecology", and strive to do a good job of "ancient town and green hills", "ancient town and water", "ancient town and green space", "humanity and ecology" articles, to achieve The improvement of the ecological environment of the entire ancient town has shaped the typical humanistic ecological memory of the cultural space of the ancient city. The goal is to improve the microclimate of the ancient town, beautify the environment of the ancient town, enhance the atmosphere of the ancient town, continue the overall ecological pattern of the ancient town of "the town is in the mountains and the green is in the town", and build a livable and travelable ancient town with excellent natural ecology and outstanding living environment.

Business format update - The current business format of Maotai Ancient Town is mainly living business format, most of the commercial shops are idle, and the business format is very simple. The construction of Moutai's business format should emphasize the inheritance of traditional cultural and commercial formats and the compatible development with the modern service industry. On the premise of meeting the basic requirements of community residents' life, restorative construction, adjustment and upgrading are the main means, and wine culture is the theme. Enrich the old town business, show the rich life atmosphere of the ancient town, stimulate and continue the vitality of the ancient town. The goal is to build a diversified business format featuring

traditional market and tourism formats, and cultural display and experience formats as the main body.

China's wine culture is broad and profound. The "Master Plan" starts with liquor, digs deeply into Chinese liquor culture, and finds the point of integration with Maotai, from wine culture to liquor industry, to liquor industry, liquor landscape, liquor environment, and liquor consumption. It has developed an industrial chain that integrates liquor and tourism, making Maotai Ancient Town different from any ancient town in the world, because it has a unique name - Maotai liquor Town.

Since the production of liquor industry in Renhuai City and Maotai Town has been absolutely dominant for a long time, urban construction and services are all carried out around liquor production, which makes the integration of liquor and tourism in Maotai Town need to overcome many difficulties. To sum up, there are 5 key points, "The "Master Plan" has been actively explored around these five key points, and made breakthroughs one by one: First, the upgrading of liquor production and tourism, guided by Moutai Distillery, and adding qualified small distillery and workshops. The second is the diversification of liquor culture experience. Wine culture infiltrates all elements of tourism and adds a series of new experience products. The third is to upgrade the overall commercial format featuring liquor, and upgrade 6 commercial blocks with different themes around liquor display, consumption, experience, and various tourism service functions, and add new formats. The fourth is the new shaping of the cultural landscape and environment of the liquor town, creating a strong liquor culture atmosphere from towns to villages. Fifth, industrial upgrading, realizing liquor + through tourism, leading industrial upgrading through diversified liquor wineries, and forming an industrial chain. The integration of wine and tourism makes Maotai tourism have its own unique personality, exuding a strong "Moutai flavor".

The integration of liquor and tourism is also reflected in the construction of Maotai tourism industry elements, from traditional elements such as transportation, accommodation, catering, shopping, and entertainment, to smart tourism, business tourism, health tourism, academic tourism, leisure tourism, emotional tourism, and adventure tourism. With the support of new tourism elements and the integration of industrial elements, Moutai's overall public services and infrastructure have been

upgraded, laying a solid foundation for the construction of a tourist town. The overall strategy of Maotai's "Master Plan" has been fully implemented, providing a strong guarantee for the rapid and orderly development of Maotai tourism

2.4 Specific projects of liquor tourism development

In January 2013, the "Detailed Construction Planning of Maotai Town" was approved. As a result, the big change in Maotai Town kicked off. The commercialization of Moutai Town's wine culture has achieved initial results. Today, Moutai Town has built Moutai 1915 Celebration Square, Moutai Yangliuwan-Yuejin Ancient Street, "Clouds Sauce Fragrance" Moutai Sauce Culture and E-commerce Experience Hall, theater Building, Red Army Sidu Chishui Memorial Park Scenic Spot, "Slow Moutai" Hebin Road Pedestrian Street, "Five Flavor Moutai" Long March Road Pedestrian Street, Moutai Digital Water Dance Show, Tian Niang Scenic Spot and other tourist attractions. The Maotai Distillery Industrial Tourism Zone and the China liquorCulture City Scenic Area located in the Moutai Distillery have become the two highlights of Maotai Town's tourism.

2.4.1 Projects outside the Distillery

Maotai 1915 Celebration Square

At the Panama International Exposition in 1915, Moutai, together with French cognac and British Scotch whisky, was known as the world's three major distilled liquors. Since then, Moutai Town and Moutai have become famous all over the world. (Allusions to the Award) At that time, Chinese people in long robes and long debates were regarded as the "sick men of East Asia", and the Maotai liquor in clay pots was ignored. The exhibition was coming to an end, a Chinese representative had a plan, pretending to miss a bottle of Moutai, and suddenly the wine was overflowing, which attracted the judges at once. After repeated tasting, they unanimously determined that "Moutai" The best baijiu in the world, so a gold award was awarded to Moutai. To commemorate this event, the 1915 Celebration Square was built as a key construction project of the Maotai Demonstration Town. The project mainly consists of two-way 4-lanes, a 5,000-square-meter underground parking lot, and a municipal leisure tourism square on the ground.



Figure 62 The iconic sculpture on the 1915

Square in Moutai Town - the broken wine can. Although it remains to be verified whether the broken wine bottle at the Panama Exposition was intentional, the award for Panama is indeed the basic condition for Moutai to go global. Using this story The sculpture as the central square of Maotai Town fully demonstrates the importance of the Panama Expo to Maotai.

Source: Chen Liyuan,2021.10.11,Photography

The project started construction in June 2013, with a total investment of 220 million yuan and a planned land area of 37,677 square meters. A huge themed sculpture - "Moutai Wine Tank" - the landmark building (wine jar) of the square restores the scene of the representative of China at that time "throwing wine bottles to strengthen the country's prestige". The square is mainly used as a place for large-scale celebrations and leisure travel for residents and tourists. The 2016 Provincial Tourism Development Conference will be held in Maotai, and 1915 Square will be the main venue of the Provincial Tourism Development Conference. The 1915 Square in Moutai Town was originally built to commemorate Moutai winning the gold medal at the 1915 Panama International Exposition. Now it is not only a commemorative place, but also a good place for citizens to relax and entertain, and a good place to carry out activities. The square is built on the banks of the Chishui River, with gardens and pavilions on the left and right sides, and an open dam made of bluestone in the center, which is a good place for leisure.

“Yangliuwan” Street

Yangliuwan and Yuejin Street are one of the core areas of the 5A-level all-for-one tourist scenic spot in Maotai Town. The block is 1.23 kilometers long. There are 93 houses and 203 facades facing the street. The buildings are built in the style of southern Sichuan and northern Guizhou. The two streets are adjacent to Maotai 1915 Square and Maotai Cultural and Creative Park in the east, and the National liquor Culture City and the source of Maotai in the west. According to the layout of the business format, the block is mainly based on the theme of "Impression of Moutai", integrating tourism, commerce, leisure, experience and other functions, integrating liquor culture and folk culture, and introducing elements of world liquor culture, allowing tourists to fully experience the core culture of Maotai Town. There are 5 business groups including liquor culture experience area, folk culture area, local specialty shopping area, specialty dining area, and leisure inn area. Yuejin Street is mainly based on specialty snacks, health care and leisure, and a 30,000-square-meter Maotai folk inn, which aims to provide a place for tourists to relax, relax and stay; Yangliuwan Street is a characteristic commodity street, mainly featuring Guizhou local products. Main products, such as sauce-flavored wine, tea, solid wood furniture, Nanmu furniture and other products with Guizhou characteristics, are available for tourists to buy. Today, in the quaint neighborhoods and shops with flying liquor flags in Moutai Wine Town, against the background of blue sky and white clouds, green mountains and green water, the poetic picture of "Shui Village Mountain Profile liquor Flag Wind" is slowly presented.

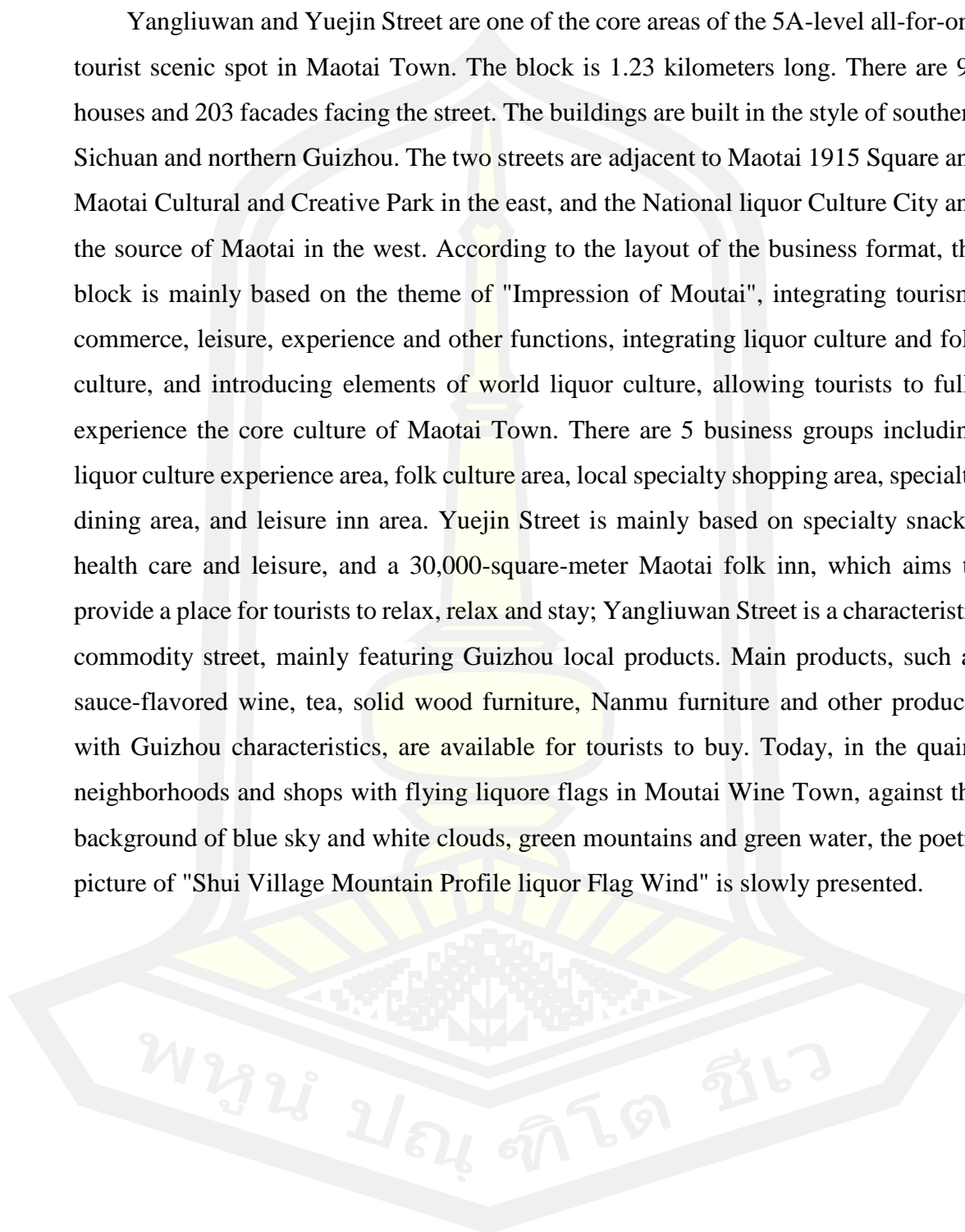




Figure 63 “Yangliuwan” Street, It is the core area of Maotai Town, which condenses the business group of Moutai Town's liquor culture experience. It is also the birthplace of the historical legend of "Dish Yin Jiaquan" in Maotai Town.

Source: Chen Liyuan, 2021.10.11, Photography

Electronic business platform

The Moutai Sauce liquor Culture and E-Commerce Experience Hall, "Yunshang Sauce Fragrance", aims to introduce the sauce flavor culture to tourists through exhibitions and experiences. After the museum is completed, it will be open to tourists free of charge, preparing a feast of culture and consumption for tourists. By showing the mysterious connotations of Maotai's climate, nature, water source, soil, raw materials, brewing process, etc., combined with the history and culture of Moutai, it helps consumers understand and recognize the culture of Maotai; Business platform display and experience, tourists can easily buy Moutai good liquor even if they leave Moutai.

theatre

Guizhou is a multi-ethnic province. There are 49 ethnic minorities in the province, second only to Yunnan (52 in Yunnan), ranking second in the country. The cultures of ethnic minorities are rich and colorful, with different customs and habits, and a wide variety of festivals. To celebrate their respective festivals, all ethnic groups will hold grand activities. In order to let foreign tourists understand the national culture, watch the national performances with Guizhou characteristics, and build a theater. The overall design of the theater is three floors, the first and second floors are used for folk cultural

performances (such as stepping on the moon, rolling cowhide, original ecological dance, etc.), and the third floor is used for viewing

Red Army four crossing chishui Memorial Park scenic area

In March 1935, the Central Red Army seized Maotai town with a sudden attack and attacked the rich and gave aid to the poor, opening barns and distributing salt. Due to the lack of medicine, Maotai for the Red Army healing story, has become a popular story. In the early morning of the 16th of that month, the Red Army successfully crossed the river by constructing three floating Bridges, completing the third crossing of the "four Crossing chishui". In March 1980, the people's government of Renhuai County built the 11.7-meter-high ferry monument under the Cinnabar fort on the west bank of xiadu, which was listed as a provincial-level cultural relic protection unit in 1982. On the occasion of the 60th anniversary of the victory of the Long March of the Red Army in 1995, the Renhuai city government built the Red Army Four crossing Chishui memorial Tower on the top of the ferry, which is 25 thousand millimeters high and means to commemorate the 25 thousand li long March of the Red Army. And around this foundation, built maotai Red Army four crossing chishui memorial park.

Four crossing Chishui Memorial Garden Scenic Spot is located on the Zhusha Fort in the west of Maotai Town. It is located in the core experience area of wine culture. It covers an area of about 100 mu and has a construction area of 43,000 square meters. It is designed in accordance with the standards of national 5A-level scenic spots. It is a tourist attraction integrating the regional culture of Chishui River and a place of worship for the spirit of the Red Army's Long March. The entire scenic area is divided into the main entrance red cultural display area, core memorial area, Gudu Red Army Cultural Village, Gujiao Ruins River View Leisure Area, memorial tower, relief wall, ferry port monument and exhibition hall and other parts. The display of pictures and videos reproduces the historical scenes of the Red Army's Sandover of Chishui and Lubanchang Battles, enhancing the historical sense of red tourism.

The memorial tower was built on the top of the Maotai Ferry Cinnabar Fort. The tower is 25,000 millimeters (25 meters) high, symbolizing the Red Army's 25,000-mile Long March; the tower is made up of four wave-column-shaped buildings that overlap

one another, symbolizing the Red Army's great achievements in crossing the Chishui River. On the front of the tower is the name of the tower inscribed by a comrade. The Red Army's Four Crossing Chishui Memorial Tower stands on the top of the Cinnabar Fort at Maotai Ferry on the west bank of Chishui River in Renhuai City, Guizhou Province. Maotai Ferry is located in Maotai Town, the hometown of national wine. The battle of the Red Army's four crossings of Chishui, which vividly embodies Mao Zedong's military thought and flexible strategies and tactics, is a great miracle in the history of our army's wars, and a glorious example of victory with less in the history of world military affairs. Sidu Chishui Memorial Garden Scenic Spot is one of the 12 key red tourism areas in the country, and it is also included in 30 national red tourism boutique routes and 100 national red tourism classic scenic spots.

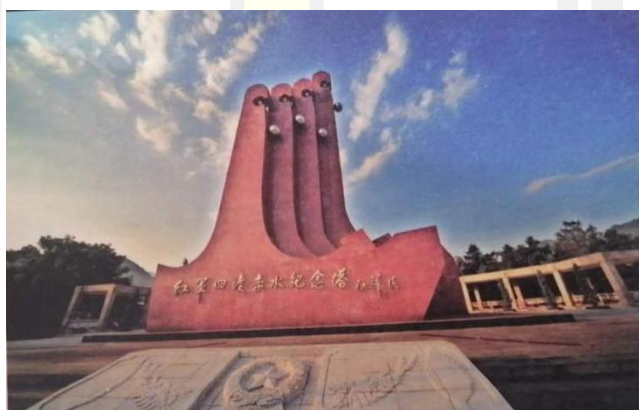


Figure 64 The Red Army Crossing Chishui Memorial Tower, The site of the Sidu Chishui Campaign and the Memorial Garden were listed as the sixth batch of national key cultural relics protection units. Sidu Chishui Memorial Tower was built by Renhuai Municipal Government in 1995 to commemorate the 60th anniversary of the victory of the Red Army's Long March.

Source: Renhuai Tourist Attractions,2016,p107

Moutai Tianbrew Scenic Spot

Maotai Tianbrew Scenic Spot is located in Maotai Ancient Town, the Chinese wine capital and a national 4A-level scenic spot, on the top of Xishan Park across the river from Maotai Distillery. As one of the 4A-level scenic spots, Maotai Tianniang Scenic Spot integrates theater performances, lighting cableways and viewing platforms. As the highlight of the ancient town tourism, if you come to Maotai, you must visit the

Maotai Tianbrew Scenic Spot. Maotai Tianbrew Scenic Spot is located in the ancient town of Maotai, the liquor capital of China, on the top of Xishan Park across the river from Maotai Distillery. The total land area of the project is 76,186.6 square meters, and the total construction area is 22,360.56 square meters. The scenic spot is divided into five parts: sightseeing ropeway, performing arts theater, viewing platform, cultural corridor, and theme restaurant. The idea of creating the facade of the theater building originated from the liquor bowl, liquor jar and mountain terraces. It stands tall on the top of Xishan Park, like a toast to welcome friends from afar. The lines on the facade of the theater are like rings of trees, symbolizing the long history of Maotai liquor culture.

The light cableway in Tianniang Scenic Spot is one kilometer in length and takes about 12 minutes to run in one direction. Each car is matched with different themed lights to create a romantic and warm atmosphere. Take the ropeway to see the whole picture of Maotai Ancient Town and Maotai distillery. Thanks to the foggy weather in Maotai, taking the ropeway to shuttle through the white and thick fog during the day is like flying through the clouds and traveling in the fairyland. The experience is very unique and wonderful. At night, the ropeway lights up with romantic lights, looking from the ancient town like a string of small lanterns, connected between the heaven and the earth.

There is a cultural corridor at the entrance of the theater, which surrounds the theater for half a circle. There are many themes displayed in the cultural corridor (the theme of red tourism revolution, the theme of Maotai wine brewing process, the theme of famous wine brands, the theme of ancient town changes, the theme of salt transport culture, etc.), and the dynamic content of the LED display screen more vividly shows the Maotai sauce for tourists Wine culture, red culture, salt transport culture, etc. The Performing Arts Theater is the world's leading performing arts venue built by the Leyard Group and the 2008 Olympic Games production team. The scene creation of the theater has led to a breakthrough change in the performing arts industry: the innovative application of high-tech equipment and means such as 360-degree circular LED screens, giant LED domes, panoramic multi-channel and holographic technology, allowing visitors to experience visual, auditory and immersive, The marching

performance will fully enjoy an audio-visual feast and deeply experience the perfect fusion of culture and technology.

The stage play "TianBrew" mainly promotes liquor culture and begins with sacrificing water. Through the life of the first generation of sommeliers, it tells the stories of the time and waiting that the liquormakers pursued the ultimate liquormaking process, the reincarnation of the four seasons, the blending of adventures, the natural law, tolerance and balance, the pursuit of dreams and search. In the landscape space of the birthplace of national liquor, the unique liquormaking process is combined with people's experience of in-depth appreciation of the cultural connotation of national liquor in a shocking way. While expressing the profound and profound brewing culture of Maotai sauce-flavored wine, it also promotes the rare craftsmen Ingenuity. The stage play "Red Brew" mainly promotes the red culture of Maotai Town, knowing the history and loving the party and knowing the history and patriotism. As a tribute work to celebrate the 100th anniversary of the founding of the Communist Party of China, "Red Brew" takes "Four Crossings of Chishui" as the background, through five "Bright Sword", "Lishang", "Red Brew", "Army Soul" and "Xintian" The chapter tells the story of the Red Army's Long March crossing Chishui, especially the three crossings of Maotai. "Red Brew" reproduces the grand and fierce war scene, reproduces the communists with firm beliefs, the spirit of death for the revolutionary cause, and the brotherhood of the army and the people.

A large viewing platform is specially set up on the periphery of the theater, where you can see the whole picture of Maotai Distillery and Maotai Ancient Town. There is a glass plank road on the outer edge of the viewing platform, allowing visitors to experience the thrill of being empty under their feet.

"Slow Moutai" Hebin Road Pedestrian Street

"Slow Moutai" Hebin Road Pedestrian Street is located in the core area of Maotai Town, which is the traditional core business district of Maotai Ancient Town. The block is planned to have four major themed business groups, namely leisure Moutai, market Moutai, fashion Moutai, and Lyang Moutai, including eight business categories, including hotels, restaurants, special agricultural products, tourism commodities,

leisure business, and cultural entertainment. The first choice for visiting Maotai. "Slow Moutai" Hebin Road Pedestrian Street is located in the core area of Maotai Town, which is the traditional core business district of Maotai Ancient Town. The block is planned to have four major themed business groups, namely leisure Moutai, market Moutai, fashion Moutai, and Leyang Moutai, including eight business categories, including hotels, restaurants, special agricultural products, tourism commodities, leisure business, and cultural entertainment. The first choice for visiting Maotai.

"Five Flavor Moutai" Long March Road Pedestrian Street

"Five-flavor Maotai" Long March Road Pedestrian Street is located in the west of Chishui River, in front of Xishan Mountain, west of Xishan Park, and east of Red Army Sidu Chishui Memorial Park. The block is 2.31 kilometers long, and there are 217 residential houses with 372 facades facing the street. The block is planned to have two functional areas, the theme catering area and the mass catering area, mainly featuring specialty catering and hotels and inns, including 5 major categories including specialty catering, inns, tourism commodities, leisure formats, and cultural entertainment.

Moutai Digital Water Dance Show

Located next to the 1915 Square of Chishui River, through the analysis of the inner connection between the Celebration Square and the Chishui River, the overall relationship between viewing and performance, and the analysis of Maotai's three major cultures, we deeply ponder and study the performing arts methods that the Celebration Square can better express its cultural theme. and feasibility, combine water, sound, light, multimedia and other elements, seize the most representative Long March culture and liquor culture in the process of local historical development, break the way of presenting history and culture with chronicles, and use vision as the The center, with culture as the core, provides viewers with a better sense of audio-visual shock and immersion with a unique cultural expression that is more acceptable to the public today.

The world's first bottle

Located on the banks of the Chishui River in Renhuai City, surrounded by mountains, the situation is critical, and it is the throat of Sichuan-Guizhou water and

land transportation. It is located in the northwest of the Guizhou Plateau, on the north side of the western section of the Dalei Mountains, on the north by the historical city of Zunyi, and on the south by the south of Sichuan. On the hill on the east side of Guojiumen, there is the world's largest 7-storey Moutai bottle, with a spiral staircase inside the bottle, which can be climbed up and overlooked. This bottle is known as "the first bottle in the world".

It is the largest bottle-shaped physical building in Renhuai City. It is cast with steel reinforced cement, with a height of 31.25 meters, a diameter of 10.2 meters and a volume of 1469.33 cubic meters. It can hold 2,938,660 bottles of Moutai in 500 ml. Its appearance is the same as that of the Moutai liquor bottle. The trademark pattern, text, and color of its Feitian brand are all enlarged in the same proportion. From a distance, it looks like a red flower blooming among green leaves. On the top of the beautiful hill, a huge Moutai liquor bottle suddenly stood upright under the white clouds, pointing directly at the blue sky. Under the sun, the white bottle body and the Maotai logo on the red national liquor door set off against each other, which is very eye-catching. Perhaps because of the lack of the red ribbon, the entire liquor bottle looks particularly masculine, with a "condescending and broad-minded" air.

In the bottle of "the first bottle in the world", the house is white and the floor is clean, the doors and windows are exquisite and elegant, there are 6 floors, quite like a round luxury villa. There is a spiral steel plate concrete step ladder with a guardrail at the middle end. People who climb the stairs spin up like a top, which is very interesting. On each floor, doors and windows are connected to the spiral staircase. People can freely enter it and enjoy the bonsai and sculptures inside. , calligraphy, art and other art exhibits, or view the mountains and the scenery from the strip-shaped glass windows.



Figure 65 The giant Moutai liquor bottle is located next to the National liquor Gate.

The National liquor Gate was sponsored by dozens of units such as Japan, Hong Kong, Macao and Taiwan in the mid-1990s, and was planned and built by Renhuai City. In May 1997, the giant Moutai liquor bottle was audited by Shanghai Great World Guinness Headquarters and listed as the "largest physical advertisement" of Great World Guinness

Source: Renhuai Tourist Attractions,2016,p148

Country liquor door

Renhuaiguo Wine Gate is located at the head of Yanjin River Bridge in Yanjin Village, Zhongshu Sub-district Office, covering an area of 60,000 square meters. In 1915, Moutai was discriminated against at the Panama International Exposition. The drinker smashed the bottle and smashed the bottle to overflow the sauce, which attracted the attention of liquor critics and won the championship in one fell swoop. The award of Moutai is a demonstration of the ingenuity of the people of Renhuai. In the rare business opportunity, the local products were introduced to the world, which made the Renhuai economy have a great development. In 1995, the Renhuai Municipal People's Government built a national wine gate and a giant Moutai liquor bottle to commemorate the people of Renhuai who won international honors and promoted the hometown of national liquor in the commercial war. The National liquor Gate is a pavilion-style building with four columns, three gates, one hall, two pavilions and five eaves, with a total height of 18.2 meters and a total width of 23.8 meters. The main door is 7.8 meters high and 9 meters wide. A pair of banners and dragons stands in front of

the door to show the honorable status of thatch. On the east side, there is a stone tablet dedicated to the national liquor gate, which records the history of Maotai's honor and the significance of the national liquor gate.

Renhuai Famous Liquor Industrial Park

Established in April 2010, it is a national new industrialization industry demonstration base, a first-class key park in Guizhou Province, a provincial 100 billion-level cultivation demonstration park, a provincial top ten model demonstration park, and a provincial cleaner production demonstration park. occupy an important position. Under the background of the in-depth adjustment of the liquor industry, the park fully implements the "wine tourism" strategy, kicks off the tourism of the liquor industry, and takes international, ecological and integration as its development concepts, and is committed to building the park into a "China Renhuai sauce wine culture". Eco-tourism destination”, through the integration and utilization of resources in the park, the park has been transformed from a single production function in the past to a complex structure combining scenic spots, factory areas and communities. In the end, Renhuai Famous Wine Industrial Park will become a new tourism business card, a new cultural window, a new model of the park, a new ecological benchmark and a new industrial model for Renhuai, Guizhou.

Five wineries

Some wineries in the park have a large space for tourism development, the tourism foundation is well developed, and the land space is abundant, which is conducive to the later project construction, and the strong corporate brand is conducive to brand attraction and tourism brand building. Therefore, the five wineries are used as models to lead industrial tourism. develop. Guotai Health Winery --- Relying on Guotai liquor industry, with liquor health culture as the main line, with the help of the intensive business model of the winery, it introduces wine therapy, traditional Chinese medicine health care and other wellness projects into the winery to build a liquor health industry chain , to create a health-themed winery community. Hooke "Geek" Winery---Based on the existing "Hooke Commune", using the mature "Internet" liquor marketing model of Hooke Commune, expanding the "FFC" model, with the help of the community

economy and fan model, Create a new form of winery under the Internet. Datang Poetry and Painting Winery---Combined with the corporate culture of Datang Wine Industry itself, with Datang culture as the core and poetry and wine culture as the carrier, it has created a refined and elegant winery with Tang style. Jiu Siam Pastoral Winery (Li Xingfa Winery)---Combining the park and the surrounding mountain village environment, relying on the pastoral poetry and painting environment, taking Li Xingfa's celebrity culture as the axis, and integrating the creative elements of the "Brother and Brother" group to create a pastoral fashion winery. Create a rustic feel. Dingfu Fashion Winery --- Relying on Dingfu wine industry, taking the fashion life of sauce wine as the axis, grasping the fashionable characteristics of liquor in modern life, creating a fashionable and creative winery.

Industrial Cultural and Creative Community

Regional integration, with the resettlement community as the carrier and the concept of "park, scenic spot, and community" as the integration of three districts, introduce "industrial creative elements" into the resettlement area, guide the development of liquor industrial design formats, and use idle houses to transform and implant tourism services. function and guide local residents to participate in tourism development.

Liquor valley

Make clever use of valleys to create water bodies, use sauce and liquor brewing utensils to evolve into recreational facilities, develop "valley water-playing products", and create a water-themed water-playing valley with a liquor theme and a leisurely valley with ecological tourism. At the same time, revitalize traditional dwellings, use the existing mountain dwellings to upgrade and transform, develop "liquor culture-themed homestays", further inherit culture, build cultural-themed wineries, enhance cultural display and tourism service capabilities, and form Wucha liquor with unique sauce wine cultural characteristics village.

The development path of industrial tourism in the famous liquor industrial park needs to go beyond the traditional tourism form of distillery work and the tourism product combination form of "museum + production workshop", focusing on the

perspective of experience tourism, taking the experience of tourists as the context, and extending from the vertical industry value chain of sauce and liquor. Start with two dimensions of horizontal industrial expansion and integration. In terms of vertical industrial chain extension, the development orientation is to build an ecological chain of wine tourism, from "pre-production" sauce liquor raw material planting to "in-production" sauceliquor production process to "post-production" sauce liquor consumption, in all links related to tourism. Integrate and build a vertical experience product pedigree from "production area cognition - raw material identification - technology popularization - brewing experience - liquor etiquette and liquor customs - consumption expansion". In terms of horizontal industrial expansion and integration, with the production of soy sauce as the core, giving full play to the ecological advantages of the park's landscape, cultivating the distillery form according to the characteristics of each winery, and fully integrating with "health preservation, research, vacation, conference, film and television, industrial creativity, accommodation", etc. Horizontal integration, expand the breadth of sauce wine, form a "sauce wine +" product system, and make reasonable use of site conditions to create a tourism and recreational environment, promote the integrated development of "scenic spots + communities + parks", and realize tourism-based, experience-centered, A leisure and vacation-oriented liquor culture tourism complex.

2.4.2 Tourism projects in Moutai Distillery

Maotai Distillery Industrial Tourism Zone is located in Maotai Town. It covers an area of about 5 square kilometers with the factory area of Kweichow Moutai Distillery Group Co., Ltd. , wine warehouse workshop, packaging workshop as the main support, centering on the production process of national wine, integrating production and visiting points such as open production workshop, wine warehouse workshop, packaging workshop, etc., so that tourists can understand the production process and process of national wine, and integrate office buildings and national wine gardens. , the second workshop and the factory building sketches and other corporate culture visiting points, allowing tourists to understand its corporate culture, is the city's strongest tourist attraction and the core of tourism resources.

The direction of industrial tourism development is to break the original land use space restrictions and penetrate into the six elements of tourism, including food, housing, transportation, travel, shopping, and entertainment, so as to realize the extension of the industrial tourism industry chain and make the industry and tourism develop in an all-round way. In the industrial tourism promotion plan of Moutai Distillery, emotional tourism elements have been added, making "factory memory" and "national liquor culture" the core of industrial tourism sightseeing and experience, which greatly enhances the sightseeing and experience value of liquor production.

The first construction idea is to upgrade products and strengthen experience. Relying on the rich industrial heritage resources preserved by the Moutai Distillery and the unique production technology of Moutai, vigorously develop Moutai industrial tourism products, actively repair the source of Maotai and a workshop, focus on revitalizing the stock resources, add new attractions, and carry out research on the National Liquor Cultural City. Upgrade and enhance the abundance of tourism products; demolish the buildings that are not in harmony between Guojiu Cultural City and the source of Maotai, and restore them into three brewing houses, namely ChenYi brewing workshop, Ronghe brewing workshop, and Hengxing brewing workshop. The brewing equipment and craftsmanship of Moutai takes in-depth experience as the core, vigorously develops tourism products for in-depth experience of liquor culture, and focuses on increasing tourist experience projects, so that tourists can experience the process of liquor making, cellaring, bartending, packaging, etc.; accelerate the development of industrial tourism. The pace of cultural tourism transformation, focusing on the construction of core projects such as the Moutai Factory Creative Cultural Experience Zone and the prosperous Moutai Museum Group, to cultivate core attractions.

The second is the integration of resources and the series connection of tour lines. Focusing on telling the story of Moutai and understanding the production process of Maotai-flavor liquor, build a boutique line of Maotai cultural tourism experience with five themes of "brewing, storing, tasting, sacrificing, and purchasing", connecting attractions in the area, Strengthen the integration of resources; at the same time, develop high-end private customized tourist routes of Moutai Distillery. Tourists can choose

any factory of Moutai Distillery to visit and tour according to their own needs, and provide personalized and diversified services for tourists.

The third is to optimize space and improve functions. Actively open the waterfront space of the winery, optimize the space in the factory, vigorously increase the construction of public leisure space, and realize the integration of the waterfront space of the factory and town; with the basic principle of non-interference between liquor production and tourism reception, rationally plan and layout liquor production Space and tourism space, reorganize the tour route, and strive to realize the separation of tourism function and production function; rationally arrange tourism reception service facilities such as catering, leisure, shopping, etc., and comprehensively improve the tourism service function of the factory area.

The fourth is to improve the environment and shape the image. To further improve the tourism environment of the winery, with the core concept of "architectural landscape", the factory buildings and other buildings with poor appearance in the winery are renovated (except for some cultural preservation and historical buildings), and cultural elements are added for decoration, Strengthen the affinity of winery buildings; adhere to the concept of "landscape systemization", sort out the green landscape in the scenic area, further increase the configuration of green space, form a clear green landscape level, strengthen the construction of landscape systemization, and increase the reflection in the winery The cultural landscape of the Maotai story builds a complete landscape sequence.

According to the historical changes of Moutai Distillery, taking time as the axis, it reflects the production and living scenes of Moutai Distillery in different periods, and on the premise of not affecting the production of the distillery, the tourism experience and leisure formats are implanted, and the tourism of Moutai Distillery is divided into two categories. Three themed areas: root-seeking Maotai, memory Maotai, and prosperous Maotai.

Seeking the roots of Maotai is to retain the source of Maotai based on the status quo. By excavating and refining the origin and historical stories of Maotai, combined with the architectural style and environmental improvement in the area, make full use

of the surrounding open space and restore it to Chen Yi brewing workshop, Ronghe brewing workshop, Hengxing brewing workshop and other three major brewing workshop, focus on displaying the oldest craftsmanship of Moutai liquor making, cellaring, bartending, etc., combine cultural display with tourists' experience, and can carry out private customization services of Maotai, tourists in This area can participate in the brewing and blending of liquor, and can also directly customize commemorative liquor, etc., to guide tourists to understand the origin of Moutai and the long history of liquor making, and build this area into a customization center for traditional Moutai liquor. At the same time, combined with the source of Maojiu and the restoration of the three major burning houses, some high-end liquor culture experience formats are implanted to meet the needs of high-end tourists. Key projects include the National liquor Culture City, the Source of Maojiu, and the First Workshop.

Memory Moutai is mainly based on the existing old wine warehouse, the second workshop and the surrounding land space, etc., with the theme of displaying the unique storage technology of Moutai and highlighting the traditional factory lifestyle of the winery in the 1970s and 1980s, focusing on building old wine warehouses, The second workshop and the three major sections of the factory cultural and creative experience area, by opening the old wine warehouse to tourists, guiding tourists to taste Moutai vintage wine, displaying traditional production and living scenes, allowing tourists to experience traditional factory lifestyles, etc., strengthen the cultivation of tourist attractions, Comprehensively enhance the tourist attraction of the winery. The key projects are the old wine storehouse, the second workshop, the drunk garden, the Maotai factory cultural and creative experience park, the Maotai corporate cultural souvenir supermarket, and the workers' canteen.

Prosperous Moutai mainly refers to the main production area of Moutai winery, including packaging workshop and other production workshops. This area mainly shows tourists the complete production process of Moutai wine from koji making, wine making, storage, blending, inspection and packaging under the background of industrialization. , to guide tourists to experience Maotai's modern industrial production methods; at the same time, it is recommended to rectify and improve the landscape

environment in the production area to create a tourist atmosphere. Key projects include packaging workshops, production workshops, etc.

In the setting of the tour route of the winery, avoid crossing with the production line of the factory area. According to the distribution and nature of different projects, organize tour routes with different themes, mainly including the Moutai winery industrial tourism route and the private customized high-end tourism experience line. Moutai Distillery Industrial Tourism Route: Relying on attractions such as the source of Maotai, National Liquor Cultural City, Moutai Creative Culture Experience Zone, Workshop 1, Old Wine Storehouse, Workshop 2, Packaging Workshop, etc., focus on building the industrial tourism line of Moutai Distillery. The main line is to show tourists the glorious development process of Moutai Distillery, and to connect various attractions in the distillery to strengthen the integration of distillery resources; at the same time, relying on the workers' canteen, the Maotai corporate culture souvenir supermarket, etc. to configure tourism elements, improve the tourism service function, Make it a boutique sightseeing experience tour line. In addition, there is also a private customized high-end tourism experience line: tourists can choose any factory of Moutai Distillery (except the factory area with high confidentiality) to visit according to their own needs, and provide private customized line tourists with special vehicles to connect to each visit point, Tourists can go to the first line of the factory area, accompanied by professionals and explain the brewing process of Moutai, and give tourists Moutai or Moutai winery honorary souvenirs when they leave.

The development of industrial tourism in Moutai Distillery needs to strengthen the integration of resources, upgrade a single sightseeing product, and develop a complex industrial tourism project with the theme of root-seeking Moutai, memory Moutai, and prosperous Moutai, focusing on emotional experience, cultural creativity, and tourist participation. Through the organization of time-based industrial tourism routes for wineries and private customized high-end tourism experience routes accompanied by professionals, it can meet the needs of tourists at different levels and enhance the experience value of liquor production and tourism experience and the added value of wine products.

China liquor Culture City Scenic Spot

China liquor Culture City is the largest liquor culture expo in the world built by Maotai Group from 1993 to 1997 (invested over 100 million yuan) and covers an area of more than 40 acres. It is located in the core experience area of liquor culture in Maotai Town. Dozens of exquisite buildings in the city reflect the Han, Tang, Song, Yuan, Ming, Qing and modern styles, and gather the historical facts of the invention and development of the national liquor Moutai since ancient times. All kinds of buildings are lined up in rows, forming a continuous city. The museum displays calligraphy and painting works, sculptures, plaques and real objects such as liquor rituals, liquor customs, liquor skills, liquor history, liquor history, liquor texts, liquor poems and important liquor-related stories of various generations. The high-grade comprehensive carrier is the largest liquor culture museum, and it is listed in the Guinness World of Shanghai World. In 1998, it was identified as the "Creation Base for Chinese Painting and Calligraphy Artists" by the China Federation of Literary and Art Circles. In 1999, it was certified as "The Best of Guinness in the Great World" by the Shanghai Great World Guinness Headquarters. In 2000, it was listed as a "National Industrial Tourism Demonstration Site". In 2014 It was rated as a national AAAA tourist attraction, and was approved as the Kweichow Moutai Museum in 2017. It is a patriotism education base in Guizhou Province and a patriotism education base in Zunyi City.

The main attractions in the liquor culture city:

China liquor Source Pavilion: The first exhibition hall of China liquor Culture City. The exhibition hall of China Jiuyuan Pavilion introduces the legends of the origin of Chinese liquormaking, the unearthed ancient liquors, the liquormaking process, Chinese liquor rituals, liquor stewards and other contents.

China liquor Museum: It mainly displays the development and evolution of Chinese liquormaking skills, and is a Tang Dynasty-style building. liquormaking has a long history in China. During the long development process, it has formed a unique style. Among them, the brewing method of double fermentation with starter as the saccharification starter is a typical representative of the world's liquormaking skills.

Chinese liquor Hall: The architectural style of Song Dynasty. Song people are still elegant, "a new song and a glass of liquor" has become a portrayal of the romantic life

of the poetry and liquor culture of the Song Dynasty. The liquor poems and plaques in the museum are dazzling. The stories of liquor charm in different periods of the past dynasties in the scroll show the rich and colorful charm and humanistic sentiment that liquor brings to people's lives.

The China liquor Customs Museum is composed of two yurt buildings side by side. The museum mainly introduces the origin, form and colorful ethnic liquor customs of liquor. Visitors can experience the cultural connotation and life fun of various liquor orders through the unique interactive games in the museum.

The Chinese liquor Warehouse presents the architectural style of the Ming Dynasty. It shows the production skills and development process of liquor utensils in various periods, and displays typical representative pottery liquor utensils, bronze liquor utensils, lacquer ware, porcelain liquor utensils, gold and silver liquor utensils, and jade liquor utensils in Chinese history. The middle area of the exhibition hall reproduces three famous archaeological scenes of Dawenkou, Mawangdui and Sanxingdui with transparent glass structure.

The Maotai Pavilion is a palace-style building in the Qing Dynasty, consisting of the main pavilion and the side pavilions. The main hall showcases the long history and culture of Moutai through screen reproduction, micro-sculpture scenes, documents and physical exhibitions. The red Maotai pavilion on the right side of the main pavilion tells the development of the red Maotai. The Golden Moutai Pavilion on the left tells the history of the state-owned Moutai Distillery since its establishment in 1951.

The planning exhibition hall is a three-storey building in the style of the Republic of China. The exhibition hall on the first floor introduces the historical stories of the wine town Moutai, the integration of three Maotai, Panama winning the gold, the competition for the gold medal, and the Red Army's victory over Moutai. And supplemented by projection, VR experience, three-dimensional three-dimensional electronic display, touch screen, sand table and other exhibition forms, to display the production process of Moutai environment, Moutai koji, wine making, storage, blending and packaging, Moutai Group's "Twelfth Five-Year Plan" and "The 13th Five-Year" strategic development, etc. The exhibition hall on the second floor mainly

displays the Maotai circular economy industrial chain, the ecological environment of Chishui River, the situation of various subsidiaries, the product display of Maotai Group, the calligraphy and paintings created by celebrities and artists from all walks of life for Maotai, etc.

The Moutai Famous liquor World Pavilion covers a total area of 3,000 square meters, including "Mysterious Moutai", "Fragrant China", "Witness China", "Shenzhou Fine liquor", "The Fifth National liquor Tasting Conference", "World Distilled liquor", "World liquor" 9 exhibition areas including "Moutai Cocktail" and "Moutai Treasure Hall", using physical display, display board display, photoelectric technology and other display methods, introduced famous liquors from all over China and the world's famous liquor culture in detail.

Part3. Promotion and promotion of liquor culture brand in Maotai Town, Guizhou

After 2008, Maotai culture has risen from pluralism to systematization. Moutai began to consciously sort out and construct culture systematically, gradually moving from spontaneous to conscious. At this stage, Moutai continued to explore the roots, formation process, characteristics and development direction of culture, truly understood its own culture, and then became the representative of Chinese liquor culture. In 2018, the shift from Maotai culture to cultural Maotai became a new milestone. This indicates that after experiencing self-growth, reflection, and precipitation, the enterprise moves from an internal perspective to an external perspective, combines the characteristics of the current era, establishes a rational choice and judgment of culture, and consciously applies and disseminates culture. At the same time, this means that Maotai has found a cultural belonging, which can shape cultural confidence and self-identity.

Moutai shares the destiny with the times and shoulders the responsibility of a national brand. Since the 18th National Congress of the Communist Party of China, cultural self-confidence has occupied an important position in China's journey towards great rejuvenation. General Secretary Xi Jinping pointed out at the celebration of the

95th anniversary of the founding of the Communist Party of China: "Insisting on not forgetting the original intention and continuing to advance, we must adhere to the self-confidence of the road, theory, system and culture of socialism with Chinese characteristics, and adhere to the basic line of the party. Continue to push forward the great cause of social justice with Chinese characteristics." With strong cultural self-confidence, Chinese culture has entered the world. Among them, Chinese elements such as silk, porcelain, and liquor are indispensable. As a representative of liquor companies, Taiwan is first and foremost a business card made in China. Moutai inherits ancient craftsmanship and combines modern lean pipes to brew high-quality Maotai-flavor liquor, which has the unique charm of being made in China.

Secondly, Moutai can express China's desire to communicate with the world, convey kindness and friendship, as well as the values of perseverance, reform and innovation, respect for heaven and love, integrity and friendliness. As a representative of a national brand, Moutai itself is a cultural symbol of China, which contains the wisdom of Chinese farming civilization, and is a window for countries around the world to fully understand China.

3.1 Brand Leadership of Moutai Group

The development of the commercialization of liquor culture in Moutai Town is inseparable from the leadership of Moutai Group. Moutai Group attaches great importance to brand communication and continues to tell the "Moutai Story" in various ways. Consumers generally believe that Moutai has a profound historical background. Through continuous mining and publicity, Moutai's brand power is far ahead, which is also the key to the long-lasting brand power of Moutai. Moutai's publicity has always been high, and it has spread its high-end image to the outside world. From the perspective of sales and brand influence, it has been very effective. The spirit of Moutai is "love me Moutai and win glory for the country", and is committed to developing Moutai into a representative symbol of Chinese culture. In recent years, Moutai Group has proposed to develop from "Moutai culture to "Cultural Moutai", and gradually pay attention to how Moutai is viewed from the outside of the company from the perspective of consumers.

Outsiders are looking forward to Maotai. Moutai is not just a bottle of wine, it is also an expression of craftsmanship, national feelings and traditional culture, which needs to be continuously and deeply spread to the world. The communication channel will gradually change from one-way output to interactive communication. "Let the world fall in love with Maotai and let Maotai fragrant the world" is based on the historical accumulation of diplomatic culture, red culture, state banquet wine, etc. Moutai often combines with Chinese culture in propaganda. Create yourself as a representative symbol of Chinese culture. The most important thing about a brand is word of mouth. Consumers generally believe that Moutai's status matches Chinese cultural symbols and is a well-deserved business card for Chinese liquor.

Cultural force is the endogenous driving force for the development of an enterprise, which is reflected internally as the cohesion of corporate culture and externally as the influence of cultural enterprises. The first step is to create freely within. Culture is not monolithic. In the past, Maotai's culture was introverted. The rich cultural connotations of wine deposited in the mellow liquor have been implicitly expressed by generations of Maotai people, and have built a solid foundation for Maotai culture. Today, Maotai's cultural masters are changing in innovation, and creating an open culture Maotai has been incorporated into the strategic vision of enterprise development. Innovative in expression. For example, young Moutai workers use a more suitable method to spread the wine-making process of Moutai. Some workshop workers vividly depicted the wine-making process with brushes. The original cumbersome and incomprehensible craftsmanship is presented through the brushes of Maotai people and becomes vivid and three-dimensional. In order to choreograph a dance about the intangible cultural heritage of Moutai liquor, the female workers in the music-making workshop walked into the Dong Village to learn from Mr. Hu Guanmei, the inheritor of the national intangible cultural heritage of the Dong nationality song, and combined with her own perception of manual trampling, she found creative inspiration.

Today's Maotai, who should stick to and inherit, relying on Maotai people is far from enough. The birth of the "Mao Fan" family has made Maotai's culture more spontaneous and diverse. So the second step is to spread Maotai culture. Guizhou Sihui Moutai Culture (Zunyi) Experience Center is an innovative attempt by Moutai dealers.

With the help of technologies such as sound, light, electricity and network, it integrates the historical evolution of Moutai, red culture, traditional craftsmanship, raw materials, anti-counterfeiting system and other knowledge into one. A show to tourists.

Whether it is "Mao fans" who loves Maotai or tourists who are curious about Maotai, they can enjoy a feast of Maotai culture in the experience center. It is like an elite version of "Moutai China liquor Culture City". There are more than 600 kinds of Moutai liquor collected in the exhibition hall, which are distributed among the three large exhibition walls. Moutai liquors with different weights, different bottle types, different packaging and different production periods are dizzying. People intuitively accept the baptism of Maotai culture, and their understanding of Maotai products is more systematic and comprehensive. On September 30, 2017, Maotai Town held the first global "Mao fans Festival". "Mao fans" from different countries, different ages, and different identities gathered in Maotai to gain an in-depth understanding of Mao culture, which further expanded Maotai's influence. There are many more stories of Maotai's interaction with "Mao fans". "Mao fans" has higher recognition and loyalty to Moutai than ordinary consumers. They use their free creativity to continuously enrich and enhance the cultural connotation of Moutai, thereby attracting more people to enter the "Mao fans" circle.

3.2 Promotion of Maotai Town

The publicity and promotion of Moutai Town's liquor culture to the outside world is mainly through advertising and holding various activities (online and offline for this activity) including video publicity and other forms of publicity outside of Maotai Town. , to promote their brand. Since May 2013, when the construction and tourism development of Maotai Demonstration Town was fully launched, Renhuai City has adhered to the principle of "planning to lead, group labor first, security first, and project implementation". Steps, three-year comprehensive completion" requirements, focus on planning, group work, security and projects. Through the construction of tourism complexes, the development of commodity formats and the operation of boutique tourism routes, the construction of Moutai Demonstration Town will be fully completed. Moutai Town closely focuses on the positioning of "national liquor as the root and culture as the soul", fully excavates, collects and organizes Maotai national liquor

culture, Long March culture, ancient salt transport culture, and local folk culture, and adopts various methods to continuously and steadily promote Maotai. Commercial construction of the town liquor culture.

First of all, hold rich activities to expand its popularity: Maotai Town successfully held Zunyi International Art Festival, Chishui River International Road Cycling Invitational Competition, the 12th "Sound of Chishui River" Music Festival Singing Competition, "May 1st" International Food Culture Festival, A series of theme activities such as the first International Music Week, the popularity and reputation of Moutai's cultural tourism have been continuously improved. There are also influential projects applying for Maotai Town: the declaration of world cultural heritage and the creation of national 5A-level tourist attractions. According to the ideas of "integration of factories and parks, integration of towns and gardens" and "unified layout of business formats and unified management of operations", the planning of 5A-level scenic spots, business layouts, and tourism operations in Maotai Town has been carried out, and the "one ring, two points and four districts" have been scientifically determined. ” functional layout, that is, the wine culture tourism experience loop, the south and north tourist reception centers, the national wine ecological vacation experience area, the national wine red cultural heritage area, the national wine historical and ecological exhibition area, and the national wine modern ecological exhibition area.

And orderly progress, planning to carry out cultural tourism marketing: fully explore the unique culture of Maotai Town, and focus on building, such as the Jiujiu Water Festival (the next chapter will give a specific introduction), and organize hundreds of artists to enter Maotai, etc. cultural activity. At the same time, relying on the profound cultural heritage of Maotai Town, it perfectly creates "one song, one drama, one drama, one book, one festival" and "five one" cultural and creative products.

Secondly, actively build cultural landscape projects: Moutai Town has carefully planned and constructed special tourism projects such as the National liquor Culture Theme Exhibition Hall, completed the reconstruction of the 4A-level tourist attractions of the National liquor Culture City, the reconstruction and upgrading project of the source of Maojiu, and the industrial tourism of the Maotai distillery Gotun Center. themed item. Maotai Town has implemented 60 cultural and commercial tourism

projects such as tourist attractions, tourist service centers, distillery, and boutique hotels in the core tourism area. In the development of the tourism industry, efforts are made to vividly present Maotai's multiculturalism and the charm of Maotai's ancient town through scene reproduction, street juggling, etc.; through restoration of old streets, layout of landscape sketches, new Sichuan Theater, Maotai Water Street, Cultural and Creative Industry Park, etc. The project fully displays the cultural elements of Maotai.

And vigorously promote the construction of smart tourism towns: Maotai Town actively builds hardware facilities such as smart tourism command center platform, scenic WiFi platform, and intelligent video surveillance, and develops software such as WeChat platform and intelligent parking guidance system. Tourism intelligent services are more convenient and provide tourists with The thoughtful and thoughtful service greatly improves the satisfaction of the experience. And give full play to the role of the Maotai Ancient Town Cultural Industry Park platform, set up a special team to carry out Maotai cultural tourism marketing and promote Maotai Town tourism through the declaration of natural and cultural dual heritage, the planning of "Impression of Maotai", the preparation of wine fairs, and the promotion of online media. Scenic operation.

Taking the opportunity of hosting the provincial and Zunyi Tourism Development Conference, focusing on the main venue of Maotai, creating the core area, carrying area and radiation area of the conference, forming a boutique tourist route and promoting the construction of a panoramic tourism system. Focusing on characteristic cultural wineries, develop wine culture tourism, build Maotai Ancient Town Cultural and Creative Park, Maotai Town Wine Culture Exhibition and Experience Zone, Guotan Winery, Jinjiang Winery, Qiantai Winery, Jiujiufang Winery, Xishan The national wine culture theme exhibition, sauce wine culture experience hall, "China Dream Garden" and other characteristic winery gathering areas, at present, Hong Kong Outlet Company plans to invest 2 billion yuan to build China's "Yimei City" national wine winery, planning to occupy an area With an area of 3,000 acres, Shanghai Zhongjiang Group plans to invest 2 billion yuan to build the Lumberg Wine Cultural Industry City. With the guidance of leading enterprises and the support of large-scale enterprises, it will be built into a demonstration belt of Chishui river characteristic cultural winery.

At the same time, we will vigorously develop four major products: "The Heart of the National Wine Tour, Long March Cultural Experience Tour, Maoxiang Liquor Tasting Tour, and Beautiful Countryside Holiday Tour", and attract investment to build Yuntian Wetland Park, Li Village Wetland Park, Hot Spring Town, Yunqi Mountain Forest Park, Yinhu Airport Eco-tourism Resort and other projects, focusing on Wuma Taiwan Ecological Expo Park, Xitou Yunle New Village, etc., vigorously develop rural tourism, forming a panoramic tourism system of "stars over the moon".

Maotai Town reasonably arranges tourism formats such as specialty restaurants, hotels, restaurants, restaurants, cultural folk arts, sauce wine tasting, wine shop shopping, leisure vacation, car camping, business exhibitions, Long March experience, etc., and implements and enhances the key points of Yangliuwan Maotai Town. The layout of the street format strengthens the integration of cultural elements, so that it complements the format of the scenic spot.

In terms of publicity in the main media, with the support of governments at all levels, Maotai Town actively promotes Maotai Town in mainstream media, for example, in a promotional video about Guizhou tourism during the prime time period of China Central Television, in which the scenery of Maotai Town appears in In the promotional video, there is also a slogan that also contains the wine culture of Maotai Town: travel all over the land of China, and enjoy the beautiful and colorful Guizhou. Drunk beauty fully reflects the wine culture of Moutai Town. At the same time, Moutai Group, Guotai Liquor Industry and other liquor companies in Moutai Town also put advertisements in various mainstream media to promote their own liquor industry and fully publicize Moutai Town and its liquor culture. At the same time, with the help of various travel agencies, tourism websites and other tourism platforms, the tourism information of Maotai Town is actively released, and various tourism recommendation meetings are held at the same time to recommend and promote Maotai Town and its wine culture to domestic and foreign countries. And actively participate in the selection of various characteristic towns to expand the influence of Maotai Town. In 2015, Maotai Town was successfully selected as the 95th place among the top 100 towns with comprehensive strength in the country, becoming the only established town in the

western provinces to enter the top 100 towns with comprehensive strength in the country.

Nowadays, many scholars have a strong interest in Maotai Town and actively participate in the research of Maotai Town. They conduct in-depth research and extensive collection of materials. After analysis and sorting, they have produced many results, such as publishing a large number of works promoting the wine culture of Maotai Town. , published many research papers, which not only enriched the depth and breadth of research, but also well demonstrated Maotai Town and its wine culture.

Part4.Characteristics of Moutai Town's Cultural Identity Construction

First: the organic integration of the commercial development of Maotai Town and the red culture. Maotai Town is located on the Chishui River in Renhuai City, surrounded by mountains and dangerous terrain. It is the throat of Sichuan-Guizhou water and land transportation. "The name of the wine is the name of the town, and the smell of the wine is the name of the town." Moutai is the originator of Chinese Daqu sauce-flavored liquor. The brewers here use magical wisdom to capture the aura of the world and capture the irreplaceable microbial fermentation and kneading in the special environment of Moutai. Harmony and elevation have shaped the monument of national wine culture here for hundreds of years. In the actual field investigation, I interviewed Mr. Yu of Guizhou United Wine Industry. He recounted his grandfather's experience with the Red Army at that time. At that time, when the Red Army passed through Maotai Town and saw many wounded without medicine, his grandfather took out his own Home-brewed wine was used to clean the wounds of the wounded. Since then, the red culture has been rooted in Moutai's wine culture and has been integrated with each other. At the same time, the red culture has also injected a unique and rich color into the wine culture of Moutai Town.

Second: the commercial development of Maotai Town is an excellent product of the organizational management system and system with Chinese characteristics. The development of the commercialization of Maotai Town was developed under the leadership of the Communist Party of China and with the support of the central

government, the Guizhou Provincial Government, the Zunyi Municipal Government, the Renhuai Municipal Government, and the Maotai Town Government. Without the leadership of the ruling party of the Communist Party of China and the policy support of governments at all levels, financial security would not have developed. The development of Maotai Town from a remote town into a famous capital of wine culture at home and abroad fully reflects the superiority of the system of a socialist country led by the Communist Party of China.

Third: Moutai Group is embedded in the commercial development of Moutai Town, and has played a leading, guiding and boosting role. Moutai Group has played an exemplary and leading role in the development of the commercialization of wine culture in Moutai Town. In an interview with Moutai local Wang Lei, he said: For a long time, people outside only knew that there was Moutai Group's wine, but they didn't know that there was also Moutai Town's liquor (non-Moutai Group's wine). It can be said that the wine of Moutai Group is the liquor of Moutai Town. With the expansion of Moutai Group's sales, its economic strength has gradually become stronger, and its influence has also increased day by day. It has a high reputation at home and abroad. The success of Moutai Group has also led to the development of other liquor industries besides Moutai Group, such as Guotai liquor Industry (the second largest liquor company in Maotai Town after Maotai Group), Huaizhuang liquor Industry and other nearly 200 liquor companies. factory. With the development of other liquor industries, a three-dimensional level of Maotai Town liquor industry has been formed, led by Maotai Group and followed by other liquor industries. At the same time, Moutai Group and other liquor industries are also actively participating in the creation of Moutai Town's liquor culture. They work together to build a beautiful Moutai liquor culture town.

Fourth: a situation in which Maotai Group and Maotai Town and Renhuai Municipal Government (that is, central enterprises and the government) are jointly promoted and created. Maotai Group, Renhuai Municipal Government and Maotai Town Government have a common will to jointly create the commercialization of liquor culture in Maotai Town. Moutai Group has implemented the construction of China Wine Culture City and carried out industrial tourism projects in the old factory

area, which has well driven the development of the commercialization of wine culture in Maotai Town. At the same time, the government of Renhuai City and Maotai Town actively planned and applied for the project. With the government's favorable policies and strong financial support, a series of projects including 1915 Square and Sidu Chishui Theme Park have been built, which have strongly supported the process of commercialization of liquor culture in Moutai Town, and formed Moutai Group, Moutai Town, Renmin The Huai Municipal Government, that is, the central enterprise and the government jointly promote the situation of building a liquor culture town in Maotai Town. With the intervention of both parties, the liquor culture town in Maotai Town will have a high standard of development and a better liquor culture town.

Fifth: The particularity and extreme importance of Moutai Group are vividly reflected. Its particularity is reflected in the fact that it is a state-owned enterprise (an enterprise managed and operated by the state) and has strong economic attributes. Of extreme importance is a major support for Guizhou's economy and people's livelihood.

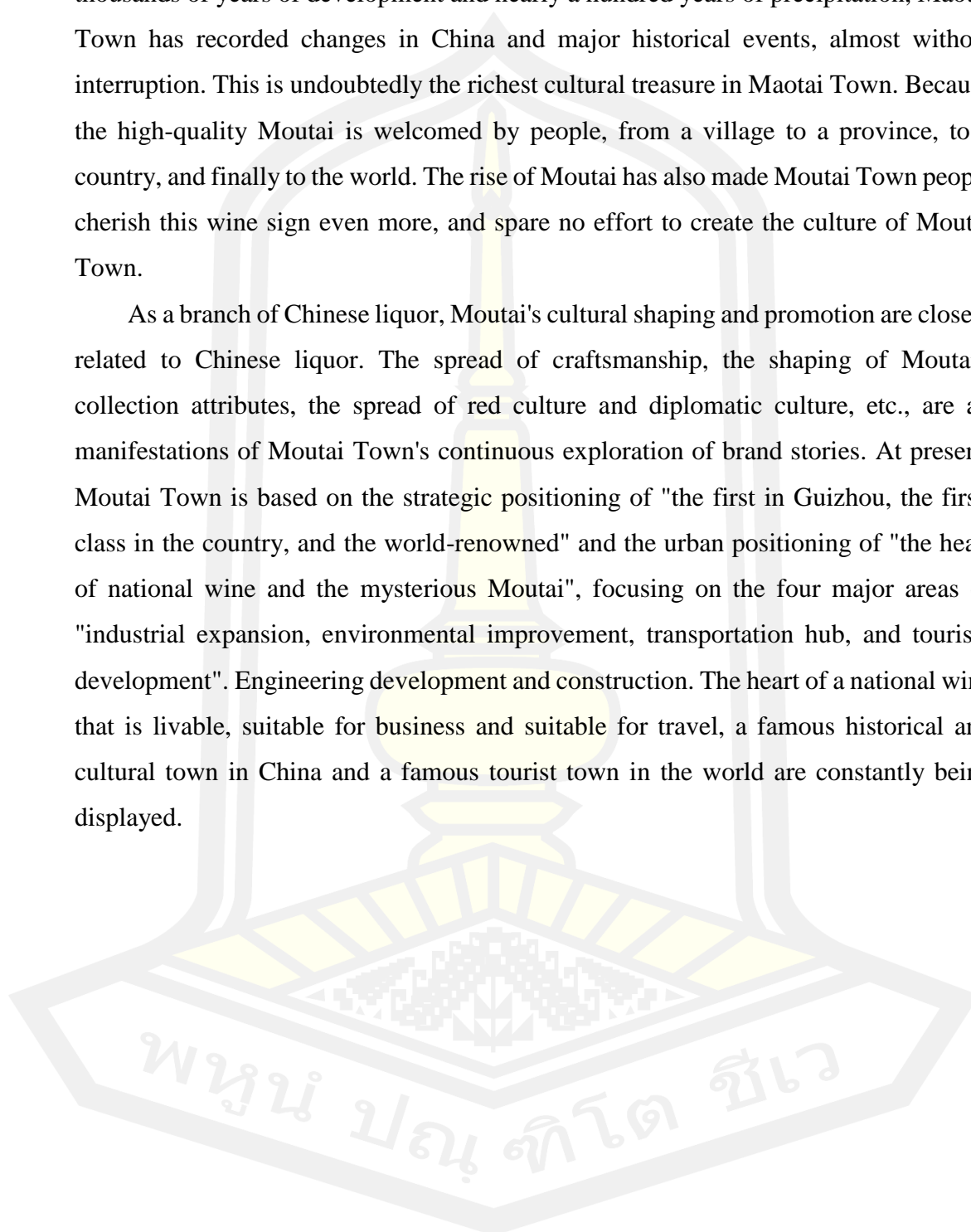
Sixth. The commoditization of liquor culture in Moutai Town is the only way for the development of liquor industry in Moutai Town. Culture is the soul and the cornerstone, and the cultural industry is an important part of its composite development. Diversified development is the key support for Maotai Town's drainage (attracting more people's attention). The liquor industry in Moutai Town has brought huge profits to various liquor enterprises in Moutai Town, which is a tangible asset; in the process of building Moutai Town, a heavy liquor culture was implanted, which made Moutai Town have a strong cultural atmosphere. is an intangible asset. Tangible assets and intangible assets have jointly created the commoditization of liquor culture in Moutai Town. This is an excellent example in China and even in the world, and it is worth learning and reference everywhere.

Conclusion

Moutai is a legendary town in Southwest China in Chinese history. Today, "Maotai Town" has been established for 92 years (the time of establishment of the town: 1930). Much of Moutai's connection with the outside world comes from the wine produced here. The production process of Moutai has reached the peak of traditional Chinese

brewing technology through the wisdom of the Qian people of all dynasties. After thousands of years of development and nearly a hundred years of precipitation, Maotai Town has recorded changes in China and major historical events, almost without interruption. This is undoubtedly the richest cultural treasure in Maotai Town. Because the high-quality Moutai is welcomed by people, from a village to a province, to a country, and finally to the world. The rise of Moutai has also made Moutai Town people cherish this wine sign even more, and spare no effort to create the culture of Moutai Town.

As a branch of Chinese liquor, Moutai's cultural shaping and promotion are closely related to Chinese liquor. The spread of craftsmanship, the shaping of Moutai's collection attributes, the spread of red culture and diplomatic culture, etc., are all manifestations of Moutai Town's continuous exploration of brand stories. At present, Moutai Town is based on the strategic positioning of "the first in Guizhou, the first-class in the country, and the world-renowned" and the urban positioning of "the heart of national wine and the mysterious Moutai", focusing on the four major areas of "industrial expansion, environmental improvement, transportation hub, and tourism development". Engineering development and construction. The heart of a national wine that is livable, suitable for business and suitable for travel, a famous historical and cultural town in China and a famous tourist town in the world are constantly being displayed.



Chapter 6

Water sacrifice Ceremony' : The Reproduction of Moutai Place as the Local Rice Whiskey Town

Introduction

The content of this chapter is the water sacrifice ceremony in Maotai Town, Guizhou Province. In the detailed description of the water sacrifice ceremony in Maotai, the author only explains the water sacrifice ceremony held by the local government of Maotai Town. In the whole chapter, the content is divided into five subsections. The first subsection explains the local water god belief in Maotai Town. The second subsection explains the form evolution and element analysis of the previous Maotai Town Water Sacrifice Ceremony. The third subsection takes the 4th China Soy Sauce Wine Festival and the 2020 Moutai Town Chongyang Water Sacrifice Ceremony as an example to describe the water sacrifice ceremony in detail. The fourth section summarizes the characteristics of the Maotai water sacrifice ceremony, and the fourth and fifth sections analyze the significance of the Maotai water sacrifice ceremony.

Part1.Local belief in gods

People in ancient China had limited cognition of the objective world. It is difficult to make scientific explanations for many phenomena in nature, and the belief in ghosts and gods has arisen. They pray for the blessing of the gods and achieve the desire to eliminate disasters and disasters, so almost every place and every industry has its own gods.

1.1 water god

The custom of offering sacrifices to water in Maotai Town originally originated from the needs of people's social life in Maotai Town. After the integration and accumulation of culture with the surrounding areas, it has formed the most influential and representative custom of offering sacrifices to water in Maotai Town. Residents along the Chishui River who are born by water and walk on boats also have a very deep belief in water gods. Water not only brings life, but it also brings disasters at times.

People who depend on water for their livelihood are full of risks: on the one hand, they rely on the gifts of nature to maintain their livelihoods, and on the other hand, the turbulent rivers ruthlessly swallow up a lot of human life. Early human beings could not overcome natural disasters, they would have a sense of reverence for unexplained natural phenomena, and established the worship of water gods.

The ways people worship the water god are colorful and varied in time, form and content. The most widespread of the river god beliefs is the four blasphemy gods. In ancient Chinese history books, the Yangtze River, the Yellow River, the Huai River and the Jishui River are collectively called Sidu. Since the Western Zhou Dynasty, Sidu has a very high position, and as the representative of the river gods, the king personally worships. When Emperor Xuan of the Han Dynasty, Sibu God was officially included in the ceremonies of the imperial court. The sacrifices of Sidu and Wuyue became the regular rituals of national sacrifices. In the Tang Dynasty, Sibu God had a special title. The river god is the most influential god among the four blasphemy gods, and the worship time is also very early. The galloping Yellow River is very valued by the emperors. Since the Shang Dynasty, every imperial court will offer sacrifices, set up temples, and keep titles. It can be seen that the status of the river god is high, and the people also attach great importance to it, and the annual sacrifice is extremely rich. Taking the Mengjin area of Henan as an example, in the old tradition, every New Year's Eve, the sheep were brought in to carry the wine, and the sheep were offered toast to the Dagong Temple. After burning incense and kowtow, sprinkle hot wine on the sheep. If the sheep shakes, it means that the king of gods has taken it away. If not, kowtow to toast again, and sprinkle the hot wine on the sheep until the sheep shakes. After that, the sheep are slaughtered, and on the fifth day of the new year, they will pay tribute to the temple.



Figure 66 The "Taisheng Temple" located in Maotai Town, formerly known as "King Yu Palace", was built in the 41st year of Jiajing in the Ming Dynasty (1562). According to historical records, in 1561, due to the drought, the local people raised funds to build it. Because people believe that Dayu is a god who is in charge of droughts and floods in the world, a temple is built for him to ensure good weather.

Source: Guizhou Ancient Commercial Town - Maotai, 2006, p58

In addition to the four blasphemies gods, The ancients believed that wherever there is water, regardless of rivers, lakes or seas, there are dragon kings stationed there. The Dragon King can generate wind and rain, make thunder and lightning, and be responsible for floods and droughts. Therefore, the belief in the Dragon King was quite common in ancient times. There are many temples of the Dragon King in the north and south of the river. Like the Temple of the Earth, it can be seen everywhere. In ancient Chinese legends, dragons often have the divinity of rain. If there is no rain for a long time, the villagers must first go to the Dragon King Temple to offer sacrifices to pray for rain. If the Dragon King has not yet manifested his spirit, he will take out its idol and expose it to the hot sun until it rains heavily.

Dragons have played a very important role in Chinese historical traditions and culture. The origin of the dragon comes from the Fuxi clan. From myths and legends, Fuxi and Nuwa are both human-headed and snake-shaped, and the snake is the prototype of the dragon. But in fact, the dragon is just a totem, not a fictional creature

created by humans in the real world, and it is a combination of the characteristics of many creatures: snake body, animal legs, eagle claws, horse head, fish tail, antlers, fish scales. According to research, the origin of the dragon totem is related to the constant battles of the primitive tribes. In the long history, tribes confronted, annexed, and united between tribes, and added part of the conquered tribe's totem to their own totem. Over time, after continuous absorption and enrichment, the characteristics of the dragon have become more and more, and the image has become increasingly complex and majestic, and finally a complete dragon totem has been formed, which has become the symbol of worship of this Chinese nation.

Taoism was formed in the late Eastern Han Dynasty. It was developed on the basis of ancient Chinese primitive religions by absorbing the theory of yin-yang and five elements and the idea of ascending immortals in the Spring and Autumn Period and the Warring States Period. The ancient concepts of ghosts and gods and the concept of dragons were absorbed by Taoism. In ancient mythology, dragons are divine beasts that reach the sky and are the mounts of immortals. Taoism inherits this theory in its entirety, with gods and dragons as mounts. One of the Taoist spells is "Cheng Qiao", that is to fly in the air on a mythical beast to communicate with immortals, and the dragon ride is called Long Qiao. According to the Taoist classics, the dragon rider travels to the heaven and the blessed land, and all the demons and spirits dare not invade, and no matter where they go, there will be gods to greet them.

However, the early Taoism, although it recognized the dragon's ability to spread clouds and rain, only used it as a mount. It was not until later when Buddhism was introduced into China that in order to expand its influence in the local area, it was attached to the local culture, and the water snake was translated into a dragon, and the dragon god was taken as his own. Only then did Taoism wake up, and vigorously competed for the dragon god, and regarded it as the dragon master. Therefore, after the Tang and Song Dynasties, the emperor named the Dragon God as the king. Since then, the Dragon King has become a god who revives the clouds and spreads rain, and eliminates heat and troubles for people. According to historical records, in the reign of Emperor Xuanzong of the Tang Dynasty, he enshrined the Dragon Pond and set up altar officials to sacrifice to the Dragon King in the manner of a rain master. Song Taizu

continued to use the system of offering sacrifices to the five dragons in the Tang Dynasty. In the second year of Emperor Huizong's Dagan reign (1108), he ordered that all five dragons in the world be named kings.

From the local history and legend of Maotai, the local people regard the red Chishui River as a red dragon, and the record of the local people building the Dragon King Temple to pray for rain in the "Zunyi House Records", it can be seen that there is a dragon god worship in the Maotai area. From the names of the ancient water sacrificial ceremonies: "Zhaolong" and "Anlong", we can know that the formation of the water sacrificial ceremony in Maotai Town was first of all the belief of the local ancestors in the river god-dragon. Moreover, Moutai's local spiritual beliefs are formed by the blending of multiple cultures.

1.2 Dionysian

There are two gods of wine in Chinese legend, Yi Di and Du Kang. It is recorded in historical records that "Yi Di made wine mash and Du Kang made liquor", and Yi Di was regarded as the founder of yellow wine, while Du Kang was the founder of liquor. In history, there is indeed a man of Du Kang. There are many records of his liquormaking in ancient Chinese literature and historical books. During the Spring and Autumn Period, some ancient books also introduced Du Kang's experience in detail. But there is a lot of controversy. Han "Shuowen Jiezi" contains: "Du Kang began to make "Shu"liquor. Also known as Shaokang, Xia Dynasty monarch, Taoist celebrity." The ""Shu"" mentioned here refers to sticky sorghum, or a general term for sorghum. According to the book, Du Kang was probably a wine-making master in Zhou and Qin years. Based on his knowledge of sorghum, he began to make liquor from its seeds. According to this, it is inferred that Du Kang was the first person to make liquor with sorghum, or the ancient The founder of sorghum liquor . Dukang's wine brewed with sorghum tastes better than the previous ones. Therefore, Dukang's name has risen because of this, and his reputation for good brewing has spread like wildfire, and it has been passed down to future generations. Slowly, Dukang's name also It has become synonymous with liquor . In history, Emperor Wei Wudi Cao Cao's Yuefu poem: "How can you solve your worries, only Du Kang." This well-known famous sentence has been

circulated through the ages. Since then, there are many sayings that liquor is created by Du Kang.

It is also mentioned here that Du Kang was the posthumous son of the fifth king of the Xia Dynasty. The succession of the Yu throne marked the official birth of the first dynasty in Chinese history. After Qi ascended the throne, he was debauched and unethical, and was seized by Hou Yi and lost his country. However, Hou Yi was immediately replaced by his henchman, Han Zhuo. Taikang fled to the tribe of the same surname, Pouyi, and Hou Yi killed the latter and supported Zhongkang. Zhongkang's son Sixiang fled to Shangqiu. At this time, his wife was pregnant. She fled to Youzhang and gave birth to Shaokang. He was named Si Shaokang because he hoped that he could do something like his grandfather Zhongkang. (Jiang,2013,p.9)

Another saying is that in the period of the Yellow Emperor, there was a man named Du Kang, who was in charge of managing grain. At that time, with the development of farming, there was a bumper harvest of grain every year. However, there is too much food to be eaten, so it can only be stored in caves. The caves are dark and damp, and over time, all the food rots. Seeing this, Du Kang began to think hard about the method of storing grain. On this day, Du Kang went for a walk in the woods and found several dead trees, only the thick and empty trunks were left. Du Kang had an idea and poured all the grain into the dry tree trunk. After a period of time, Du Kang came to the woods to check the grain, and he was surprised to find that in front of the dead tree where grain was stored, there were some wild boars, goats and rabbits lying about, motionless as if they were dead. He hurriedly approached to see what was going on: the tree trunk containing the grain had cracked a few cracks, and water was seeping from the inside out. It seems that these animals licked and ate the water before they lay down. But what kind of water is this? Du Kang leaned over and smelled it, only to feel a fresh fragrance blowing towards his face. Later, Du Kang took the strong perfume home and asked everyone to taste it, everyone said that it tastes good. In this way, liquor gradually became popular among the people, and Dukang was also respected as "the God of liquor".

In the folk, the legend of Dukang's liquor making is also widely circulated. Dukang's contribution is not only in the development of folk brewing, but also in his

invention of sorghum brewing, which laid the foundation for the emergence and development of liquor in the future. Therefore, some people commented that he was a winemaker with the status of linking the past and the future in ancient China, and later generations respected him as the "God of liquor ", the ancestor of the winemaking industry.



Figure 67 Du Kang, the founder of Chinese liquor. Du Kang, the founder of Chinese liquor. Another aspect of worshipping the god of liquor is the inheritance and belief in liquormaking skills.

Source: Wine and Wine Culture, 2018, p11

Craftsmen from all walks of life have the custom of respecting their ancestors. There is an old Chinese saying: "Seventy-two lines, no ancestors can't stand". In the past, craftsmen held a meeting every year in different industries to commemorate the birthday of the legendary ancestor of the industry, called "doing meeting". The burning workshops in Maotai Town has been prosperous since ancient times. According to the records of the local industry sacrifice in Maotai in the "Central District Chronicle": 8.14th is the Dukang meeting, the sacrifice of the burning workshops . During the period of the Republic of China, on Du Kang's birthday, the liquor masters of Moutai Town's burning workshops had to prepare incense candles, knife heads (pork), liquor gifts and paper money to sacrifice to Du Kang. Secondly, it is also recorded in the customs of the Double Ninth Festival: the ninth day of the ninth lunar month is the Double Ninth Festival, and the liquormaking industry pays special attention to this

festival. The sommelier of the Moutai liquor brewery will burn incense on this day to sacrifice "Dukang". It can be seen that the local Dionysian belief in Maotai Town is - Dukang. And this belief is not only the worship of the god of liquor, but also the belief in the inheritance of the burning workshops.

1.3 Belief in nature

Looking at the map of Maotai Town, you can clearly find that there is a river passing through Maotai Town, and it is the Chishui River. Generations of Maotai people have benefited from the nourishment of the Chishui River and thrived. At the same time, the industrious and intelligent Moutai people are actively exploring winemaking, and with the help of the local high-quality natural environment, they have brewed the famous Moutai liquor at home and abroad. Moutai is a representative of Moutai Town, a representative of Guizhou, and to a certain extent, a representative of China (Kweichow Moutai is one of the national business cards). The development of Moutai, in addition to the promotion of previous government departments, the protection of a good micro-ecology, and the efforts of brewers and wine sellers who work together, has accumulated over thousands of years, and there is also a galloping Chishui River. , brought a rare source of high-quality water. Moutai people have such a consensus now: only Chishui River can produce Moutai. Chishui River has a strange, every year from the Dragon Boat Festival to Chongyang, the river water is red; and from Chongyang to the Dragon Boat Festival in the following year, the river water is clear and transparent. From the Dragon Boat Festival to Chongyang's turbid water season, Maotai does not use water for steaming and cellaring. After Chongyang, a lot of water is needed for sanding and cooking. Chishui is when the water is clear. Therefore, the ninth day of the ninth lunar month is the most suitable starting day for Maotai to take the sand to make liquor.



Figure 68 Chishui River,

From the Dragon Boat Festival to the Double Ninth Festival every year, the river turns red due to the arrival of the rainy season. From the Double Ninth Festival to the Dragon Boat Festival in the second year, the river water is clear and transparent. The unique hydrological characteristics of Chishui River have become the "timetable" for local winemaking and water sacrifice.

Source: Chen Liyuan,2022.5.30,Photography

During the period of the Republic of China, when Dr. Zhang Xiaomei from overseas visited Moutai, which was still in workshop production, he was amazed at the quality of Moutai. She intends to pursue the scientific reasons, and brought water samples collected from various parts of Maotai, including well water, spring water, and river water from various reaches of the Chishui River. In Zunyi's Zhejiang University, there are also special personnel to inspect and take samples. Even the "Central Industrial Laboratory", the highest scientific research institution at the national level at that time, also sent researchers to personally take samples in Maotai Town. But with the changes of history, many things disappeared in the long river of time. So far, Chishui River, the river of life on which Moutai depends for its survival and development, has also emerged many related works, which have become an important cultural carrier for people to understand Moutai and Chishui River, and also a cultural landscape that presents regional history and value. Among all related expressions, the most impressive and memorable one is the annual "Moutai water sacrifice ceremony".(Guo et al,2017,p.113)

The water sacrifice ceremony is the form and carrier that characterizes the existence of the water sacrifice custom of the people in Maotai Town. The holding of the periodic water sacrifice ceremony is the inheritance of the craftsmanship and culture of winemaking and the belief in water among the people. In addition to the belief in the gods, the existence of this ceremony also educates the local people to respect, love and cherish water, which is a folk custom to realize the water source management of Chishui River. Thus, it has been passed down to the present, and it has also become a strategy to spread the wine culture of Moutai Town.



Figure 69 The Dragon Boat Festival sacrifices wheat. In addition to good water, winemaking also depends on abundant food. Therefore, in addition to offering water, Moutai people also sacrifice wheat every year on the Dragon Boat Festival to thank the god of nature and pray for a good harvest.

Source: Official website of Renhuai Municipal People's Government, press release "Dragon Boat Festival, the beginning of song making" (<http://www.rh.gov.cn>)

Part2.Introduction of water sacrifice ceremony in Maotai Town

2.1 Evolution of Moutai Water Offering Ceremony

"Central District Chronicle" records that during the Republic of China, on the day of the Dukang Association, a sacrificial ceremony was held to brewing workshop. The Winemaker prepared incense candles, knife heads (pork), liquor gifts, and paper money to offer sacrifices to Dukang. Therefore, in the early days of Moutai Town, the local

water sacrifice was that each winery chose an auspicious day according to the actual time to go to the sand, and the winemaker of the winery led the apprentices to hold sacrifice activities. In the traditional custom of sacrificing water under the sand on the Chongyang festival in history, in addition to the sommelier, only the elderly over 80 years old and children under the age of 12 can watch the sacrificial water. In the eyes of the brewers, children under the age of 12 are the most holy. There are three main points in the water sacrifice in that year. First, worshipping the gods, which is actually worshipping the ancestors and masters; second, fetching water, bringing the water, symbolizing Chongyang's feeding of "Xiasha" to start the annual brewing; third, worshipping teachers, the inheritance of wine masters , through this carrier is continued.(Wang,1991,p.83)



Figure 70 Distillery liquor master worships ancestors-Dukang.In Maotai town, in addition to the large-scale ceremonies held by the local government and The Moutai Group, liquormakers from small wineries also hold small ceremonies in their workshops.

Source: "Mysterious Maotai" - Chongyang Festival(<https://mp.weixin.qq.com>)

Nowadays, with the continuous development of the brewing industry in Maotai Town and the industrial agglomeration effect, collective sacrificial activities with families and wineries as units have gradually formed. According to the folk oral history and word-of-mouth records of Maotai Town, during the turmoil in the 1960s and 1970s,

engaging in activities such as offering sacrifices to water was a feudal and superstitious activity, which was not allowed by the government, and might lead to job loss and even imprisonment. , But even in the context of that era, the wine masters of Moutai Distillery still overcame difficulties and took risks to hold secret sacrificial ceremonies in Yangliuwan or Maotai River. In recent years, with the revival of traditional culture and national culture, water sacrifice activities have been widely carried out all over the country. It has rich and colorful connotations and various forms of activities, but they all express our true attitude towards nature and life. Taking 2016 as an example, there are various water sacrifice activities as follows: On April 9, Yibin, Sichuan held a water sacrifice activity of "Worshipping the Yangtze River and Yangxin Yibin" in Nantianmen Square of Zhenwu Mountain; on June 8, Wudalianchi Volcano Holy Water Festival The opening ceremony was held; on June 15, the Jiuzhaigou Scenic Spot in Sichuan held the "Sun Sang" Cultural Festival with the theme of "Shanshui Spirituality, Gratitude, Respect for Mountains and Water"; Water Festival; On August 9, the Qixi Festival Water Festival was held in Changlu Mountain, Natao Township, Bama Yao Autonomous County, Guangxi.

After the reform and opening up, the liquor industry in Maotai Town prospered and the offering of water was revived. In 2004, Renhuai City was awarded the title of "China Liquor Capital" by the Chinese Food Culture Research Association according to the "China Liquor Capital Recognition Standards". The China Food Culture Research Association believes that Renhuai City is not only the hometown of Moutai, but also has 506 wineries on an area of 1,788 square kilometers, with an average of one winery per 3.5 square kilometers. 75.9% of the output value, accounting for more than 60% of the local GDP 41% of the total, and all indicators meet the standards for the identification of "China Liquor Capital". In order to obtain the title of "China's liquor Capital" as a symbol, the lquormaking industry and liquor culture construction of Renhuai City have also entered the fast lane of development. On the Double Ninth Festival that year, the first "Moutai Water Festival" was held in Maotai.

At the Water Festival, Mr. Mu Shengfan, the then vice-chairman of Renhuai City Federation of Literary and Art Circles, wrote in the "Water Festival in China's Liquor Capital": "The autumn is high and the atmosphere is crisp, and it is Chongyang. Pray,

the weather will be good, the crops will be abundant, the people will be safe and the people will be safe." This shows the deep cultural connotation of the Water Festival. For the first time, the water sacrifice festival was held, and it received extensive attention from all walks of life.



Figure 71 In 2004, Maotai Town held the first "Moutai Water Festival".

Double Ninth harvest water to make new liquor

Source: Guizhou Ancient Commercial Town - Maotai, 2006, p133

In 2005, Moutai Town and Moutai Distillery jointly held a water sacrifice ceremony. The legendary water sacrifice has since recovered. Then, the Moutai Distillery has a Moutai Wine Festival, which is held in the square of the office building. In Maotai Town, there is a ceremony of offering sacrifices to water on the Double Ninth Festival. Held at 1915 Square. One town and two two, although the "names" are different, but the connotation and content are similar. Because their roots are connected in the first place. Sacrifices are also the highlight of the Moutai Wine Festival. In the sacrificial ceremony, there are ceremonies such as offering flower baskets, three offerings, reading sacrificial texts, worshiping teachers, and sacrificing with music and dance. In addition, there are wine culture exhibitions, Chongyang respect for the elderly and filial piety and other activities. On the morning of the same day, Moutai China Wine Culture City will be open for free, and representatives of the inheritors of "intangible cultural heritage" will perform classic handed down techniques for the audience on the spot.

In 2011, the 5th Moutai Water Festival in China Liquor Capital was jointly organized by Renhuai Brewing Industry Association, Maotai Town Chamber of Commerce, Renhuai Liquor Culture Research Association and Zunyi Zhongxing Culture Media Co., Ltd. and held in Yintan, Maotai Town. The theme of the event is "inheriting the sacrificial culture of Maotai, displaying the cultural connotation of the wine capital, and promoting economic and social development". It consists of float parade, water sacrifice ceremony, celebration performance, river lantern rafting, old photo exhibition of Maotai Town and other activities. In 2015, the Renhuai Municipal Government and the Maotai Town Chamber of Commerce will focus on the "Moutai Town Water Sacrifice Ceremony" and organize a series of cultural tourism activities such as "hundreds of artists gather, thousands of travel agencies step on the line, and 10,000 tourists visit Maotai", and focus on promoting Maotai ancient town cultural tourism resources.

In 2016, the "Moutai Water Festival" was divided into several stages: prelude to tell the time, fetching water, sacrificing wine, brewing, and sharing at the end. The main process and ceremonies are shown in Table 1. From the perspective of important ritual processes, the "Moutai Water Sacrifice Festival" is basically a stylized expression of traditional sacrificial ceremonies, but it only incorporates the unique wine-making customs of Renhuai. The purpose of the festival is to express how to use the power of traditional culture to help the Renhuai brewing industry to follow traditional culture and traditional brewing methods in the current era of strong modernization. In the stylized expression of the Water Festival, reciting the sacrificial text is an important cultural matter.

At the first water sacrifice festival in 2004, the sacrifice text was about a thousand words. In 2016, it was reduced to about 400 words, and its length was basically the same as that of traditional sacrificial texts. The author is Mr. Zhou Shanrong, Chairman of Renhuai City Federation of Literary and Art Circles and Secretary-General of Renhuai liquor Industry Association.



Figure 72 Read eulogy,

Today's water offering ceremony restores the ancient sacrificial scene as much as possible through retro costumes and props, so it is not only a large-scale sacrificial activity, but also a theater built with sacrificial culture, in order to attract more tourists.

Source : Report of the first Chinese maotai zhen Double Ninth Festival water ceremony(<https://m.sohu.com>)

"Bingshen-year-old Moutai Town Sacrificial Hydrology": "On October 9, 2016, on the ninth day of the ninth lunar month of Bingshen, it was the Chongyang festival. When brewing wine and fetching water and sand, the people of Maotai offered sacrifices on the shore of Chishui River, prostrated and worshiped by the water, burning candles. pay homage,The sacrificial offering respectfully said: 'God's good fortune, human beings are spirits. The earth is virtuous, and the water is like a mother. In the universe, human relations are the most important. Among the herbs, thatch is the most respected. The ground is like Yaotai, and the mountains are beautiful and Shirun. Water is holy water, the source is pure and the flow is clear. Thousands of horses return, and the purple air is steaming. Surrounded by red water, the sauce is unique.Ninety-nine best seasons, people are devout and alcoholic. Compassion God ancestor, in the spirit of heaven. The ancestors of the Maotai people were lucky. Live by the mountains, like water as neighbors. Water bestows wisdom, and happens to be fine liquor. Water is the lifeblood, producing jade and gold.Ancestors are good at brewing, and their skills are ancient and modern. The craftsman's character, the ancient and the present. Kindness

and sincerity, sincerity and sincerity. The water is soft, and the virtue is like spring. The nurture of water, keep it in mind. The love of water is passed down to future generations. The Maotai people respect water. A first-class stream, as a treasure. Water has a soul, and it is a beautiful scenery. Water has a spirit, and produces blessings and shades. During the festival of offering sacrifices to water, Shengshi created it as: to welcome guests from afar, to gather popularity near, to revitalize the hometown, and to rejoice the children and grandchildren. Respect for sacrifice, sacrifice for the heart. Delicate love, strong intentions. Shuimei Homeland, this glory will last forever! 'Fu Wei is still feasting, the big ceremony is over! "From the content analysis, the ritual also reflects the good integration of traditional culture and the liquormaking characteristics of Renhuai. This is a professional sacrificial ceremony with water and wine as the core expression, and it is an important content in liquor culture.

郭旭,周山荣,黄永光,“茅台祭水节”的观察与思考

111

阶段	时间	程式	主要内容
前奏	9:00	报时	倒计时牌前,礼官诵“丙申之年,XX之时,赤水河清……”表明赤水河水由浊变清,吉时已到
	9:05	童谣	舞台上,18个古装装扮的童子,唱着童谣:“九月九,下河挑水煮新酒……”
取水	9:09	开始	司礼宣布茅台镇祭酒仪式开始。鼓乐齐鸣,击鼓九通,鸣金九响
	9:12	取水	一艘小船载着一对古装装扮的童男童女来到河中心,持壶取水
	9:25	挑水	取水仪轨之后,由9组挑夫到河边挑水,9组挑夫抬着9桶水,由童男童女领走,九步一歌,鸣磬一响,九九八十一步之后到达祭台,将水注入祭台前的9口大缸中
祭酒	9:28	登坛	9对女官装扮的女子,持爵、角、觚、爵、壶、觥、罍、缶、斗9组酒器组成的礼器,盛放高粱、小麦、窖泥等物,分列祭坛两侧,丝竹之音起。主祭登上祭坛,陪祭人员肃立两侧
	9:30	献祭	主祭从童男童女手中接过水壶,将水倒入祭坛中;陪祭人员依次接过女官手中礼器,将祭品传递至主祭手中,由主祭放在祭坛前
	9:33	进香	主祭向祭坛进香,率众人行三稽首礼
	9:36	敬酒	主祭以当年酿制的新酒,敬天地酒神
开酿	9:40	诵祭	赞者诵读祭文
	9:49	开酿	司礼宣布2016年茅台镇酱香酒开酿
	9:50	酒歌	鼓乐声声,丝竹齐鸣。选择代表茅台镇酒文化的“茅台酒歌”,舞者跳起酿酒舞蹈,表达对酒神的礼赞
	9:50	酒旗	广场上,多面写着茅台镇各酒坊牌号的酒旗同时升起
尾声	9:55	分水	茅台镇酒坊的代表拿着特制宝瓶,依次从9口大缸中分水,寓意赤水河庇佑美酒开酿。装水后的宝瓶和装有高粱和曲块、标有各酒坊牌号的锦盒一起,集中陈列祭坛两侧
	10:00	祭礼	到场来宾,均有1个装有3个空瓶的锦盒,可以用来装祭台前放置的高粱、曲块、河水等祭祀之物

Figure 73 2016 water sacrifice ceremony process,

The water worship ceremony recreated by the local government on the basis of tradition reproduces the whole Moutai culture in space and time, making the cultural identity of Moutai town clearer.

Source: Observation and Reflection on Moutai Water Festival, 2017, p.111

In 2017, the Moutai Chongyang Wine Festival and the Chongyang Water Festival in Maotai Town were both included in the fourth batch of intangible cultural heritage

lists in Zunyi as "folk customs". In the Chishui River Valley sauce wine production area, offering sacrifices to water is an important custom followed by the industry. Whether it is Maotai Group, Maotai Town, or Langjiu, sacrifices strive to follow traditional rituals. Among them, water intake is the key point. For example, in the Moutai Group's "water-respecting link, it is necessary to go to the river and pour the water up to respect, and the Chongyang water sacrifice ceremony in Moutai Town" has been strengthened. The sommeliers drew water from the heart of the Chishui River and brought it to the altar under the guidance of the elders of the sauce and wine industry. On October 28, 2017, the "First China Maotai Liquor Festival and Dingyou Moutai Town Chongyang Water Festival" adopted the method of "organization by association, leading role of enterprises, market leading, and the main field of Maotai liquor". The funds were raised by the Maotai liquor industry. Activities such as the opening ceremony of the first China Maotai Liquor Festival, the Chongyang Water Sacrifice Ceremony in Dingyou Moutai Town, and the Maotai Liquor Buyers Conference will be organized.



50.茅台镇重阳祭水习俗(申报地区:仁怀市)

51.茅台重阳祭酒节(申报地区:仁怀市)

Figure 74 The fourth batch of intangible cultural heritage list of Zunyi City, The Chongyang Water Sacrifice Customs in Moutai Town held by the local government and the Moutai Chongyang Wine Sacrifice Festival held by the Moutai

Group were both selected. Although the organizers of the two events are different, the main contents of the events are the reverence for nature and the inheritance of skills.

Source: Notice on the official website of Zunyi Municipal People's Government on the announcement of the fourth batch of municipal intangible cultural heritage lists (<http://www.zunyi.gov.cn>)

In 2018, the fourth batch of intangible cultural heritage list announced by the Zunyi Municipal Government included the "Water Sacrifice Customs in Moutai Town". In the Chongyang Water Sacrifice Ceremony in Moutai Town, the process of adding local ethnic elders to point cinnabar to pray for worshippers and audiences. Moutai Town's brewing enterprises publicly held water sacrifice ceremony. For example, Guizhou Liquor and China Liquor Group held the first Chongyang water sacrifice ceremony of Guizhou Liquor and Liquor Group in the Song Dynasty Guanjiao Wine Garden in Maotai Town during the Double Ninth Festival in 2018.

The 3rd China Soy Sauce liquor Festival and the 2019 Moutai Town Chongyang Water Sacrifice Ceremony were also held in 1915 Square (National liquor Culture Theme Square). The theme of the event is: Mysterious Moutai·Maoxiang Renhuai. Promotion slogan: Enter intangible cultural heritage and experience liquor-making folk customs. Implementing the strategic deployment of "seeing and building three", taking the initiative to stand at the highest point of the world's top ten spirits production areas in Zunyi, and actively seize the industry strategic point of China's Maotai-flavor liquor, with the "China Maotai-flavor Liquor Festival" as an innovative carrier, Taking "Chongyang water sacrifice custom in Maotai Town" as the core of inheritance, market-oriented festivals, traditional sacrifices, and exploration of "promoting festivals with festivals, promoting festivals with festivals, interacting with manufacturers, and integrating liquor and tourism" to effectively demonstrate the value of sauce-flavored wine categories and strengthen Consolidate the brand of Moutai Town production area.

In addition to the water sacrifice ceremony, there is also a sauce wine carnival: adopting the method of "association organization, enterprise participation", various companies will hold various publicity and promotion activities in rotation before the water sacrifice ceremony, so as to enrich the tourism and viewing content of Maotai Town and form Maotai. The town has a profound atmosphere for National Day tourism.

The China Liquor Production Area (Maotai Town) Forum was also held: to promote and deepen the economic exchanges, coordination and cooperation between the Renhuai Maotai Liquor Production Area and other liquor production areas, and to pass on Renhuai to build the "City of Chinese Liquor Culture" It provides a dialogue platform for the government, enterprises, experts and scholars to discuss the economic development of the wine industry. In addition, merchants went to various liquor companies to observe Chongyang Xiasha on site; the Culture and Tourism Bureau cooperated with relevant travel agencies to organize activities such as free Maotai tours for 10,000 sauce-flavored wine fans.

2.2 Elemental analysis of sacrificial rituals

Water: According to the introduction of historical books, brewing generally does not use Yangtze water, but mountains and rivers. Chishui River, which stretches for thousands of miles, can be called a perfect landscape river carved by thousands of mountains and valleys. It has the essence of mountains and is full of thousands of miles. The vitality of the earth in the watershed. Everywhere the Chishui River passes through are sedimentary rocks, purple-red conglomerate, fine sandstone, and red conglomerate soil rock with very high water permeability, so the surface water and groundwater on both sides of the river continuously infiltrate into the Chishui River through the red rock formations, bringing about There are a variety of trace elements that are beneficial to the human body in the rock formation, as well as the infiltration and filtration of the rock formation, the water quality becomes pure and clear, clear and luscious, and it is an excellent source of brewing water.

Duan Chengshi's "Youyang Miscellaneous Zu" in the Tang Dynasty was once called by Lu Xun as "involved in a wide range, so it is very rare". "Youyang Zazu" Volume 7 Wine and Food Department records that in the Northern Wei Dynasty, there was an old slave in a noble family who was good at "Bie Shui".The old slave often took a boat to the heart of the Yellow River to receive the water from the source of the Yellow River, and used the water to make the "Kunlun Spring". The procedure of getting water from the heart of the river when Moutai sacrifices water is related to the intention of the brewer to "Bie Shui".This is because the ancient water sacrifice

ceremony is mainly "sinking", that is, throwing the sacrifice into the water, and does not emphasize where to get the water, or what kind of water quality can be sacrificed. But Moutai sacrifices water to get water, but it is to "brew new liquor". Taking water from the heart of the river is more related to liquormaking. "Where famous liquors are, there must be good springs." Since the beginning of liquormaking, Chinese people have known the relationship between the quality of liquor and water quality, and compared water to "the blood of liquor". To date, all wineries have been built in locations that are said to have ideal water sources.(Duan,2012,p.56)



Figure 75 Moutai sacrifices water to fetch water for brewing new wine", also known as "Bie Shui",The local ancestors believed that the water taken from the river must be filtered by the thatch with aura before it is holy, and the holy water that can be used for sacrifice shows the status and significance of the thatch in the local area.

Source: Report on the 4th China Maotai Liquor Festival in Maotai Town by the official website of Renhua Municipal People's Government(<http://www.rh.gov.cn>)

Sacrificial altar: Moutai sacrificing water is based on local folk customs and customs, and inherits the local ancient sacrificial culture. The main altar arranged on the bank of the Chishui River is 16.9 meters wide and three stories high, each with a height of 1.69 meters. On the third floor, there is a large incense burner with a height of half a person in the middle, an enlarged wine jar on each side, and a large screen on the top. Throughout the altar, the background is dominated by yellow and dark sauce.

Nine apricot-yellow flags are placed on each side to flutter in the wind. A 9-meter-wide red carpet is laid in front of the altar. 29 red air balloons fluttered over the altar, making the whole altar scene solemn and warm. This is a sacrificial ceremony full of wine fragrance.



Figure 76 Water sacrifice platform,
the main sacrifice platform is also a theater for sacrifice performances.

Source: Renhuai Tourist Attractions, 2016, p115

Props: In the preparation of the water offerings, the essentials are incense, paper money, offering fruits, pig heads, liquor, and brewing raw materials: 9 bundles of wheat ears, 9 bundles of sorghum ears, and 9 bundles of thatch. Incense, paper money, fruit offerings, and pig heads are the sacrificial offerings prepared in the sacrificial ceremonies in Maotai Town. The brewing materials in the sacrificial offerings are used as sacrificial offerings to sacrifice to the gods. The brewing enterprises in Maotai Town mainly use wheat and sorghum to brew wine. These crops are sacrificed after the autumn harvest. Grateful for the blessings and blessings of God. The last object of sacrifice in the water sacrifice ceremony in Maotai Town is sacrifice to ancestors. People in Maotai Town believe that thatch is a sacred object, which can be used as a sacrifice and to ward off evil spirits. The special offering is holy water. The water taken from the water-receiving stage of the sacrificial water is transformed into holy water through the sacrificial offering in the water-facing stage, and is used as a sacrificial offering to the gods in the water sacrificing stage.

In the process of sacrifice, the sacrifices in the three sacrifice stages of water sacrifice are unified. Incense, paper money and fruit offerings are placed on a wooden plate, pig heads are placed on a wooden plate, brewing raw materials and liquor are placed on a wooden plate, and a chief priest and two accomplices hold hands after each sacrificial session. to the next worship site. In 2018, the wine used in the entire sacrificial toast of Moutai Chongyang Water Festival was Kweichow Moutai. This change in detail shows that the local liquor industry respects the state-owned enterprise Moutai and respects the state-owned enterprise Moutai. The first is the water-fetching stage, where the offerings are incense, paper money, fruit offerings, pig heads, white liquor, wheat, sorghum, thatch, and other natural gods. The incense table is sacrificed, and the last is the sacrifice stage. Holy water is added to the sacrifice to worship the ancestors and masters. In the placement of sacrifices, each incense case is fixedly placed with an incense burner for incense, the pig head is placed in the middle, incense, paper money, and offering fruits are placed on the left, and brewing materials and liquor are placed on the right.



Figure 77 The incense table to welcome the holy water, on which sacrifices such as pig head meat, incense candles, thatch, etc. are placed according to tradition.

Source: Sohu News website's report on the 2nd China Soy Sauce Wine Festival Moutai Town Chongyang Water Sacrifice Ceremony(<https://www.sohu.com/>)

Process: Basically, the entire brewing of Maotai wine in Maotai Town starts from the Double Ninth Festival (the koji medicine is mixed with the ingredients after steaming). Xiasha in Chongyang is the beginning of a yearly production cycle of Maotai Maotai brewing. As a result, on the Double Ninth Double Ninth Festival, Maotai sacrificed water, and it has become a mysterious sacrifice with a long history. Burning incense, toasting, offering water, and inviting water -- such customs have continued in Moutai.

In the 1960s and 1970s, there were three main points of water sacrifice. First, worshipping gods, which was actually worshipping the ancestors and masters; secondly, fetching water, which symbolized the beginning of the annual brewing of "Xiasha" in Chongyang; thirdly, worshipping teachers. , The inheritance of the sommelier is continued through this carrier. The water sacrifice ceremonies in recent years are different. Take the water sacrifice ceremony in 2019 as an example: at 10:09 in the morning, a dragon boat and 8 wooden boats decorated with ancient sauce colors traveled from Zhuwang Tuohong to the middle of the Chishui River. Depart from the ferry terminal. Two boys and girls dressed in Tang suits stood on the front deck of the open-road dragon boat, each carrying a water-fetching clay pot, and sailed to the center of Chishui River to fetch water. After getting the "holy water", more precisely "new water" and "purified water", the dragon boat sailed to the bank of the altar, and two "flying fairies" and eight suonaists blew their suona to welcome the child. Boys and girls. Boys and girls came to the altar and poured holy water into the great liquor jar.

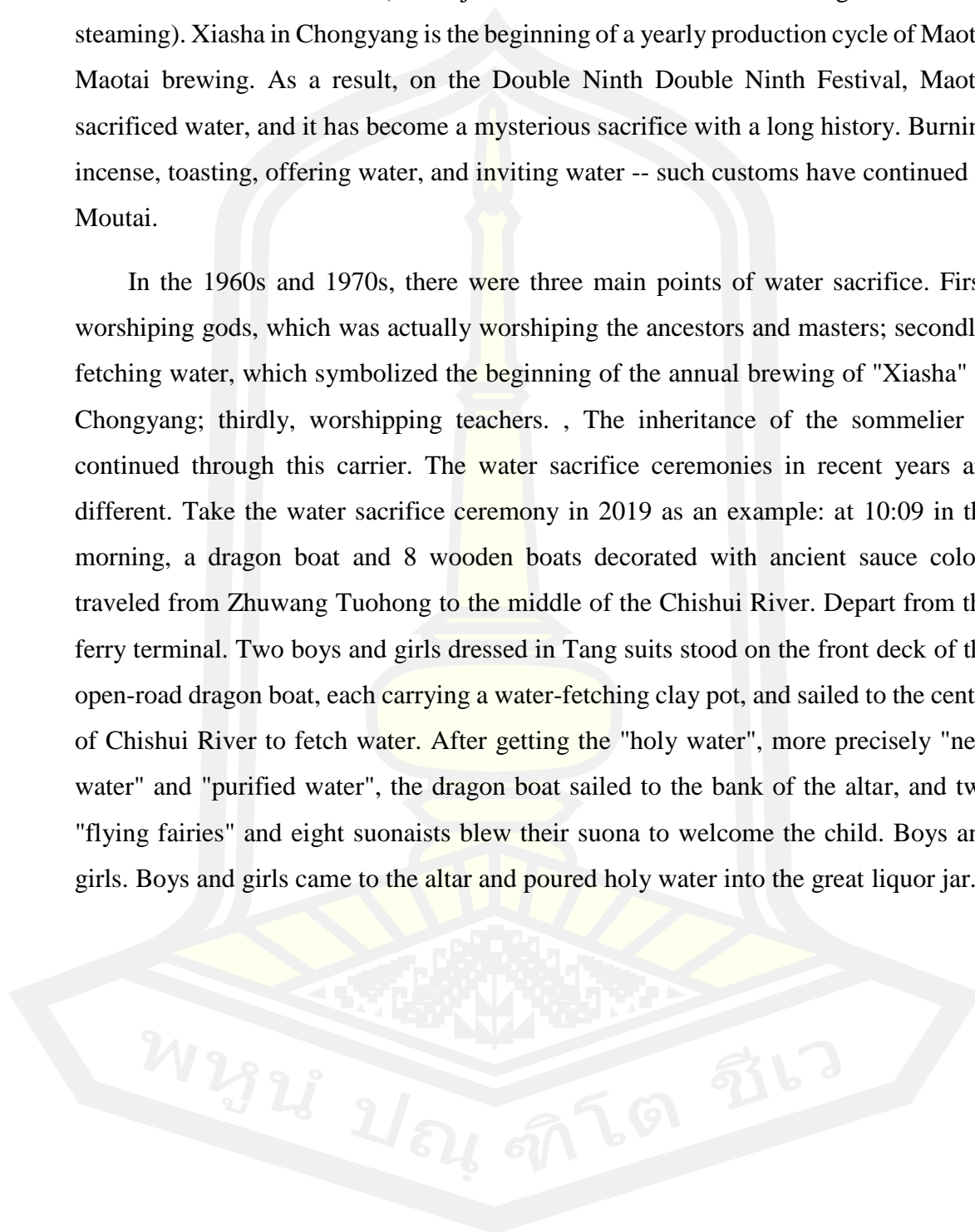




Figure 78 Boys and girls came to the altar and poured holy water into the great liquor jar.

The ancients believed that children are the purest and uncontaminated in the world, so in the past, only men and children could come forward to watch traditional sacrifices, and children must be children when offering gifts to the gods.

Source: The official website of Renhuai Wine Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony(<http://www.zysjyxh.com>)

Under the altar, the drums were beaten for nine times, and the gong was rung for nine times, and the solemn and solemn water sacrifice ceremony began. The chief priest and eight folk priests boarded the main altar, facing the gods of heaven, bowing devoutly three times, offering incense and toasting liquor three times. The guests participating in the festival toast together for three times. Immediately afterwards, the priest chanted the sacrificial text. Sacrifice is the moment of communication between heaven and earth, gods and people. The audience looked solemn, facing the vastness, listening to the prayers. After reading the sacrificial text, bowed three times to the gods, burned the silk book, and the representatives of the liquor company in Renhuai, the liquor capital, climbed the altar to receive holy water, and the sacrificial ceremony was completed. Sacrificial ceremonies are completed according to traditional procedures that have been passed down for thousands of years.(<http://zysjyxh.com/news/xhxw/2019-09-21/287.html>)

Part3.Details of the fourth China Maotai-fragrant Wine Festival and 2020

Double Ninth Water Ceremony in Maotai Town

3.1 Opening Ceremony

In the morning of October 25, 2020 (the ninth day of the ninth lunar month), the fourth Chinese Maotai-fragrant Wine Festival and Gengzi Maotai Town Double Ninth Festival water ceremony was held in 1915 Square, Maotai Town, Renhuai City, Guizhou Province. The event was themed with "Jiutai-fragrant wine in September". This event is sponsored by China Wine Distribution Association and Zunyi Wine Industry Association, and supported by Guizhou Academy of Social Sciences and Guizhou Wine Industry Association. Undertook by Renhuai Wine Industry Association, co-organized by Maotai Town Chamber of Commerce, Renhuai Youth Chamber of Commerce and Packaging logistics Branch of Wine Industry Association. The officiating unit is Guizhou Guotai liquor Co., LTD.

The setting of the entire venue is dominated by yellow and red tones. A yellow-paved passage divides the auditorium into left and right sides. The rostrum is directly in front of the auditorium, with three steps, all of which are covered with red carpets. On the left and right sides are a tall screen with a high and a low red tone (the lower one is a playable screen). In the middle of the rostrum is a huge yellow-toned main screen (with a small area of blue and a large area of red water ripple pattern below the background, which is in line with the water sacrifice activity), which reads "The 9th China Soy Sauce Festival opens. Mode". The audience below the stage also wore yellow and red ribbons hanging on their chests. Around the entire venue, there are mainly yellow pennants with red around them. The whole picture is very coordinated, and the venue is full of ceremony, solemn, solemn and warm.

At 9:00 a.m., the host appeared and the event officially started. The host made the opening remarks: Distinguished leaders, distinguished guests, dear audience friends, good morning. Chongyang every year, Chongyang again today. In addition to being a traditional festival in China, the Double Ninth Festival has an unusual significance for Maotai Town. It is said that new wine is brewed on September 9th, and the sauce-flavored wine on September 9th. Today is also the day of Shatou treatment with traditional sauce wine in Maotai Town. Today, we gather on the banks of the Chishui

River, the liquor river in the world, and in Maotai Town, the main producing area of Chinese Maotai Liquor, to celebrate the 4th China Maotai Liquor Festival.

This is a major event for the people of Moutai, and it is also a grand event for merchants and lovers of sauce-flavored liquor from all walks of life to seek common development. We believe that this will also have a significant impact on promoting the better and faster development of the sauce-flavored liquor industry. profound influence. The 4th China Soy Sauce liquor Festival aims to highlight the infinite charm of the Renhuai producing area of China Soy Sauce liquor and vigorously promote the long-standing sauce The charm of fragrant liquor, enhance the popularity and reputation of Maoxiang liquor, build a cultural festival brand of China Maoxiang liquor Festival, and promote Maoxiang liquor to go to China and integrate into the world better and faster.

Next is the introduction of the leaders and guests who attended the event: The guests who attended this ceremony include: Mr. Wang Xinguo, President of China Alcohol Circulation Association, Mr. Pan Jiahua, Member of the Chinese Academy of Social Sciences and President of China Urban Economics Association, Guizhou Academy of Social Sciences Wu Dahua, Secretary of the Party Committee, Mr. Wang Xinguo, President of China Alcoholic Drinks Circulation Association, Mr. Liu Yuan, full-time Vice President of China Alcoholic Drinks Circulation Association, Mr. Qin Shuyao, Secretary General of China Alcoholic Drinks Circulation Association, Mr. Gan Quan, Deputy Secretary-General of China Alcoholic Drinks Association, China Foods Mr. Dong Jianhui, General Manager of Fermentation Industry Research Institute, Mr. Wang Ping, Secretary General of Guizhou Brewing Industry Association, Mr. Wang Nengke, Deputy Secretary of Renhuai Municipal Party Committee and Mayor of Renhuai Municipal Government, four teams of Renhuai City, and leaders of Economic Development Zone Park. Chairman of the Board of Directors of Guotai Liquor Group, Mr. Tang Guoqiang, a famous performing artist and director.

In addition, experts and scholars from the Renhuai Production Area Summit Forum, representatives of Maotai Town Maotai liquor enterprise distributors, and media friends such as CCTV, Douyin Official, Liquor Industry Home, and Yunjiu Toutiao were also present at the opening ceremony. At the same time, netizens from all over the country are also paying attention to every move on the scene. Douyin officials,

Dingjing, Guizhou Renhuai Rong Media, and wine vertical Douyin experts broadcast the whole event live online, and broadcast the whole event through Baidu, Huajiao, Beep, etc. It was distributed on Libili, Huya, Douyu and other platforms. At the same time, the event site was also broadcast live simultaneously. You only need to scan the relevant QR code to download the pictures.

Immediately afterwards, Wang Xinguo, President of the China Alcohol Circulation Association, took the stage to give a speech: Chongyang every year, and Chongyang again today. On the occasion of the Double Ninth Festival in the Year of Gengzi. We meet again in Maotai Town. The 4th China Soy Sauce Wine Festival was grandly held. Zunyi Renhuai Liquor Association worked hard and worked tirelessly to travel all over the country to publicize and introduce Zunyi's Maotai-flavor liquor in various ways, making an important contribution to the development and prosperity of the Maotai-flavor liquor industry. The Chinese Maotai-flavored Liquor Festival and Water Sacrifice Ceremony jointly held by our two associations will inherit and carry forward Chinese traditional culture, so that more people can deeply understand the production process of Maotai-flavor liquor and feel the ingenuity of the millennium traditional craftsmen. awe and respect. During the event, the in-depth negotiation between merchants and many enterprises has promoted many business and cooperation. It is an event with practical effects and makes a little contribution to the development of Maotai liquor. At the same time, I also hope to pass the solemn and sacred ceremony of the water sacrifice ceremony. Let our production enterprises in Maotai Town always remember to respect nature, abide by the traditional skills of our ancestors, inherit and innovate, focus on making wine well, stick to quality, and resolutely put an end to fake and inferior wines that affect the reputation of Maotai, and jointly promote the business of Maotai sauce-flavored wine. Healthy and sustainable development.

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This year is the 90th anniversary of the establishment of our Maotai Town, 90 years. The people of Moutai Town have created a magnificent development and prosperity with their diligence and dedication, and they have written an inspiring hymn of struggle with sauce-flavored wine. Renhuai wine capital, Renhuai sauce is fragrant, and the sauce is authentic. We must care for Maotai Town as we care for our own eyes, and we must develop our Maotai Town as we care for Maotai wine. Maotai Town on the Double Ninth Festival is different, and the sauce-flavored wine on September 9 is unique. We believe that under the correct leadership of the Guizhou Provincial Party Committee, the Provincial Government, the Zunyi Municipal Party Committee and the Municipal Government, and the Renhuai Municipal Party Committee and Government, with the joint efforts of thousands of enterprises, 10,000 brands, 100,000 sauce liquor workers, and millions of distributors, With the care and love of friends from all walks of life, we will definitely make the China Maotai Wine Festival a high-level and high-standard event, and we will definitely make the world fall in love with Chinese Maotai.

Afterwards, the award ceremony of the Chinese wine capital Maoxiang Liquor and the top ten brewing stars was held. In order to carry forward the excellence in the brewing process of Renhuai sauce-flavored wine, pursue a more perfect craftsmanship

spirit, encourage and mobilize the enthusiasm and creativity of the majority of employees, and expand the influence of sauce-flavored wine in the industry by establishing leading figures and top ten figures, highlighting the sauce The talent strength of the fragrant wine industry, the Renhuai Municipal People's Government held the second China Liquor Capital Maotai Liquor and the first ten best brewing stars selection and identification work.He also asked Chen Jinchao, the deputy mayor of Renhuai Municipal Government, to read out the decision on conferring the honorary titles of "China Liquor Capital Maotai Liquor General" and "Top Ten Brewing Stars" to 20 comrades including Wang Heyu.

He said that in recent years, the Maotai sauce liquor industry led by the Maotai Group has made important contributions to the economic and social development of Renhuai City. The silent dedication and hard work of the front-line workers. The brewing artisans have been working hard for decades, always sticking to high quality, high standards, conscientiousness, and ingenuity to build dreams.On the road of Maotai-flavor liquor craft inheritance and technological innovation, we continue to surpass ourselves and achieve great achievements. In order to commend Wang Heyu and other comrades for their contribution to the development of the liquor industry in Renhuai City, and vigorously promote the spirit of excellence and pursuit of excellence in the brewing process of Renhuai sauce. Nine comrades including Wang Heyu were specially awarded the honorary title of Chinese liquor capital Maoxiang Liquor General, and ten comrades including Deng Changwei were awarded the honorary title of "Top Ten Brewing Stars".It is hoped that the award-winning personnel will cherish the honor, carry forward their achievements, inherit the spirit of craftsmen, show the demeanor of craftsmen, and make persistent efforts to make new contributions. Organizations at all levels and practitioners in the liquor industry, take them as an example, vigorously promote the spirit of craftsmanship, further stimulate creative potential and enthusiasm for innovation, continuously improve technical skills, and accelerate the creation of a team with ideals, faith, technology, innovation, and daring to take responsibility. , The high-quality liquor industry talent team that talks about the atmosphere will make new contributions to promoting the high-quality development of liquor in our city and

promoting the construction of the core production area of the world's Maotai-flavor liquor in our city.

Then, Ms. Yang Ying, Chairman of Renhuai CPPCC, presented the award to the "Top Ten Brewing Stars", and Mr. Wang Nengke, Deputy Secretary of Renhuai Municipal Party Committee and Mayor of Renhuai Municipal Government, presented the award to the "China Liquor Capital Maotai Liquor General". Next, Wang Nengke, Deputy Secretary of Renhuai Municipal Party Committee and Mayor, delivered a speech. He mentioned that Renhuai Maotai liquor led by Moutai is highly sought after due to its mysterious legend, repeated exquisite craftsmanship, elegant and delicate style, and continuous increase in production capacity. Because of its mystery, it has been Yayoi for a long time. In the mysterious northern dimension of 27 degrees, with an average altitude of more than 400 meters, there is a constant and suitable pH, rich peculiar minerals, and mysterious microorganisms. The legend of benevolence and good sauce. Generations of brewers respect the law and abide by the Tao, and strive hard to inherit the 12987 brewing craftsmanship and art of blending. After 6 major links, 30 processes, 165 crafts, and five years, the finished Maotai was produced, and Moutai became the leader of the liquor.

100% of the original organic red sorghum, the holy water of Chishui River, is made of old wine, no additives, high temperature cooking and fermentation, yin and yang reconciliation, fusion into healthy drinks. With its unique properties, Renhuai Sauce Wine has become a timeless pursuit. On the ninth day of September every year, we hold the grand Maotai Wine Festival and Water Sacrifice Ceremony as scheduled. We are grateful for the mountains and rivers in the world, obey the Taoism and nature, pray for splendid mountains and rivers and the well-being of our homes, and harvest delicious wines. Looking forward to the future, full of passion, we will lay a solid foundation, improve services, and make every effort to build Renhuai into the capital of national liquor culture, and build the Renhuai Maotai liquor production area into the core area of the world Maotai liquor industry base.

Next is an important part of the agenda. Mr. Wang Xinguo, President of the China Alcohol Circulation Association, announced the official opening of the 4th China Maotai Liquor Festival. Then, bursts of salutes sounded, pushing the scene to a climax.

Afterwards, the theatrical performance of the China Maotai liquor Festival kicked off with the large-scale song and dance "Sauce Fragrant Soul", followed by the famous actor Tang Guoqiang reciting "GuoTai Fu" on the spot. The main contents are as follows:

All countries in the world have wine drunk guests, but China is the only one who can not be separated from the essence of the thousand-year-old culture with the aroma of wine. The Chinese civilization is so solemn, if you delete a word of wine, you will instantly lose the high rhyme of thousands of volumes and the charm of a hundred generations. What's the reason? The rest of the quality of the Quartet and incomprehensible. Recently, Mr. Yan Xijun, the owner of Guotai wine, was revealed by his words. Yan Jun said: "The Mifu of wine is called Tong. It connects heaven and earth, connects body and mind, connects barriers, and connects people. Once connected, Yuanshen will come. Yuanshen will come, and it will be elegant and self-contained. I hear it but it is pleasant, so I remember it. Thought that the national station was ordered.

The next program will include singing and dancing "National Rhyme and Heavenly Fragrance" to sing the fragrance of wine. The Water Elf Orchestra from the 2008 Beijing Olympic Games came to the scene to play "Music and Dance of the East" with crystal instruments. "Fight for a Harvest" (The song "Fight for a Harvest" was identified as the song of the Chinese Soy Sauce Wine Festival and was released at the competition site. When the "Sound of Chishui River" music festival was held in Renhuai, the organizer made a tailor-made work for Renhuai. The song was written by Li Hualin, composed by composer Luo Nianyi, sung by young tenor Xue Pengxin, and the Asian Philharmonic Symphony The Organizing Committee identified "Fighting for a Harvest" as the anthem of the China Soy Sauce Wine Festival, which is to use the song as a medium to spread the good voice of soy sauce and wine to the world).

3.2. Water sacrifice ceremony

After the opening ceremony, Maotai Town will hold the Chongyang Water Sacrifice Ceremony which strictly follows the tradition. Ritual Officer: Mr. Yu Fangqiang, Vice President of Zunyi Renhuai liquor Industry Association and Chairman of Yelanggu liquor Industry in Maotai Town. Master of Ceremonies: Mr. Tang Hui, Chairman of Renhuai Youth Chamber of Commerce and Chairman of Benweifang

liquor Industry in Maotai Town, presided over the ceremony. At the same time, the picture of water intake from Chishui River was photographed by aerial photography, and the picture was put on the big screen in the middle of the ceremony site. This year's Maotai Liquor Festival and Water Offering Ceremony, the main process is divided into five links: "fetching water", "receiving water", "sacrifice water", "sacrifice", and "brewing". In the water-fetching session, the water-fetching officer will lead the ritual officer, boys and girls, wine masters and guards of honor to the ferry by the Chishui River to prepare the most traditional liquor -fetching ceremony from the heart of the river in Maotai Town. There are 9 agendas: laying silk, bowing to incense, toasting to gods, reciting blessings, incense and burning silk, leaving water for spirits, taking water from the heart of the river, and taking water for sacrifice.

The scene is simple and traditional, solemn and solemn. The current water intake officer is the vice president of Renhuai Wine Industry Association, Mr. Zhang Chunxin, general manager of Guotai Wine Industry, and the two officials are the vice president of Renhuai Wine Industry Association and the general manager of Huaizhuang Wine Industry, Mr. Cheng Qilong. , Mr. Wang Hongbin, Vice President of Renhuai Wine Industry Association and General Manager of Goldsmith Wine Industry. The sommeliers are Mr. Wang Zhenxie from Hantai Winery, Mr. Xiong Hongfei from Gutan Winery, Mr. Lou Yong from Huacheng Winery, Mr. Chen Meixin from Xiangkang Winery, Mr. Yunxinchao from United Winery, and Mr. Wanduo from Dujiang Winery. The winemaker came to the platform of the ferry, where there is an incense table, and the water-fetching officer, the ritual officer and the water-fetching winemaker all wore yellow traditional dresses.

The first agenda: playing music to welcome the gods, drums and music blaring in unison, after the gongs and gongs are strictly connected, the water officials will clean their hands and offer gifts. The second agenda: offering sacrifices and laying silk, the water-fetching officer holds three bundles of thatch, waving toward the sky, forward, and toward the river. In the eyes of ancient Chinese ancestors, thatch is a very mysterious plant. In ancient times, thatch was a must for sacrifice. spare parts. The third agenda: kowtow to the incense, the water officials respect the incense, and kowtow three times with the winemakers who take the water. This is the awe and respect of the

Moutai people for the heaven, the earth and the people. The fourth agenda: toast to the gods, and water officials to make three offerings. (Three offerings are a traditional ritual for the Han people to sacrifice to their ancestors. In ancient suburban sacrifices, after displaying the offerings, three wine offerings were made, namely the first offering and the second offering. , End Xianjue, this is the origin of the three offerings. The three offerings used are the academic research results of the Confucian teacher Shen Ziqiang and the Yijia system maker Song Yuren.



Figure 79 The water fetcher washes his hands and presents a gift,It is also the preservation of traditional ceremonies.

Source: The official website of Zunyi City (Renhuai City) liquor Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony,Zunyi City (Renhuai City) Liquor Industry Association is also one of the sponsors of the Moutai Town Water Offering Ceremony.(<http://www.zysjyxh.com>)

In history, Maotai Town was the residence of Puliao. Because Puliao people worshiped their ancestors on the grass-covered soil platform, it was named Maotai, which is a local cultural totem. The fifth agenda: reciting the congratulatory text, the water intake officer recited the "Water Intake Song" aloud in the sky, expressing the devout sacrifice of the Moutai brewers, praying for good luck, and the development of the enterprise. The liquor is fragrant. The sixth agenda: incense incense and burning silk, and after reading the "Fetching Water", the sommeliers burned the sacrificial text. After the burning, the water-fetching liquor master boarded the water-fetching boat,

the water-fetching officer held a wooden scoop in his hand, and the two ceremonial officers each held thatch and took the boat to the heart of the river with the boys and girls. Seventh Agenda: Lingmao separates water from water, Chishui for a long time, and runs for thousands of years. At this time, the Chishui River is changing from the turbidity of the rainy season to soft and transparent. The winemakers boarded the boat to the heart of the river, using thatch to separate the water, the liquor brewed by the ancients It is relatively turbid, and the brewed liquor still needs marsh residue. When offering sacrifices to the gods, the sacrifices must be clean, otherwise it will be regarded as disrespectful to the gods. How the Chinese ancestors first filtered the liquor, we can't know clearly today, but there is one point It is certain that thatch plays a particularly important role and role in the liquor filtering process, especially the liquor used in sacrificial occasions.

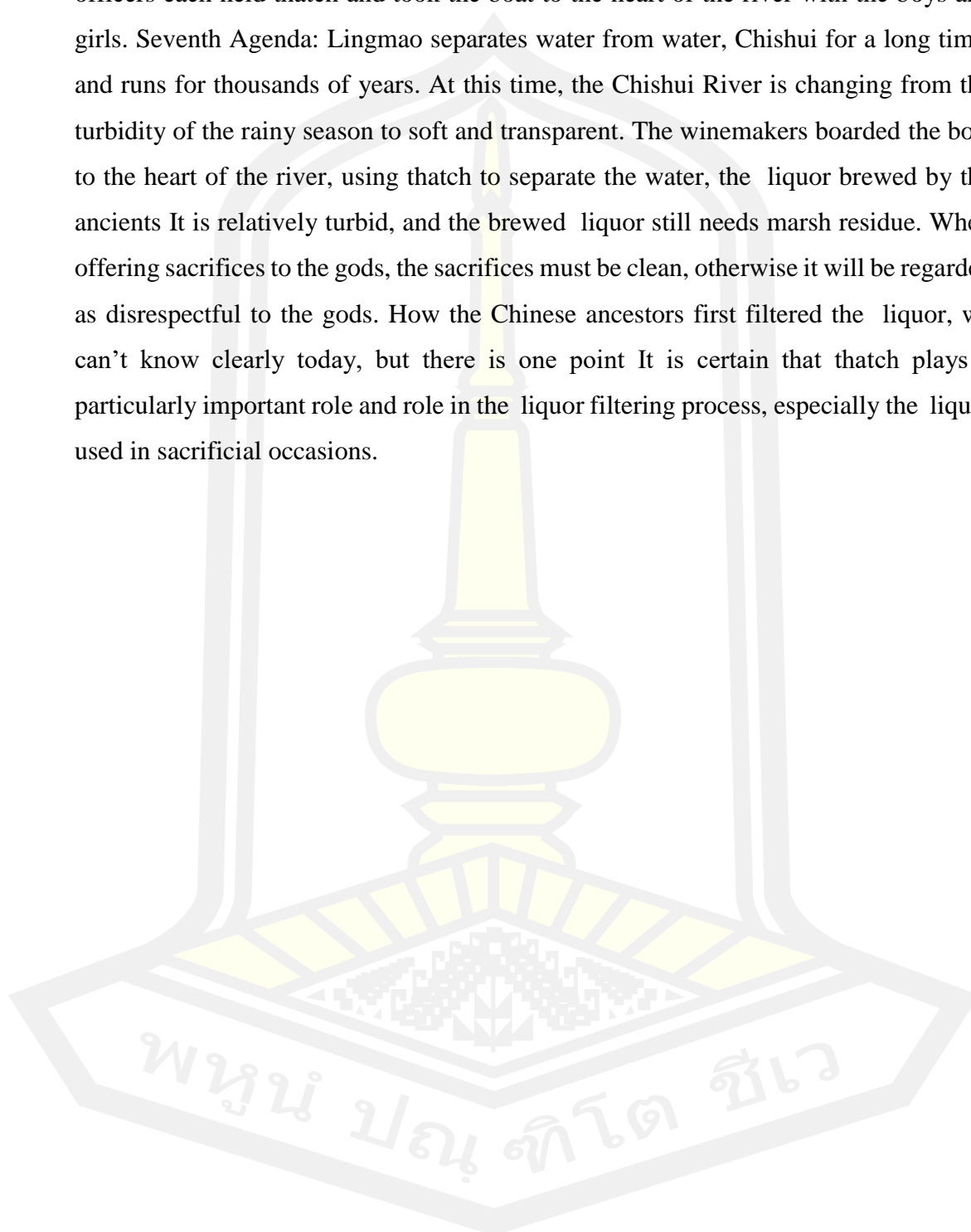




Figure 80 After reciting "Fetching Water"

, the liquor masters burned the sacrificial text, It is also the preservation of traditional ceremonies.

Source: The official website of Zunyi City (Renhuai City) Liquor Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony, Zunyi City (Renhuai City) Liquor Industry Association is also one of the sponsors of the Moutai Town Water Offering Ceremony. (<http://www.zysjyxh.com>)

The eighth agenda: to draw water from the heart of the river, use thatch to separate the water, and then take the water. The official takes three scoops of purified water from the center of the river and put it into a bamboo bucket. This is the first bucket of water for Chongyang Xiasha Brewing in 2020. The ninth agenda: take water for sacrifice. After the water-fetching ceremony, the boys and girls returned to the main altar with holy water in their hands. The water-fetching team carried fruit, thatch, sorghum, pig heads and other offerings through the Maotai Ferry Monument and the Red Army Bridge where the Red Army crossed Chishui. Before the incense table, the holy water

handover ceremony was performed. In the guard of honor, there are 9 fairies in Yingshui, which means "Chongyang under the sand"; there are 12 music officials in the team, which means "annual reincarnation"; and 24 people on the guard of honor with colorful flags, which means "long and long."



Figure 81 Water team,

The costumes and props of the water delivery team are a re-creation of the traditional water sacrifice ceremony, more like a theater performance.

Source: The official website of Zunyi City (Renhuai City) liquor Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony, Zunyi City (Renhuai City) Liquor Industry Association is also one of the sponsors of the Moutai Town Water Offering Ceremony. (<http://www.zysjyxh.com>)

The water intake team first went to the Yingshui Platform at the back of the sacrificial venue. The Yingshui Platform was also equipped with an incense table. The Yingshui Wine Master wore a red traditional dress. The Yingshui officials are the vice president of Renhuai liquor Industry Association and Mr. She Xiaobing from Junfeng liquor Industry. The two ceremony officials are the vice president of Renhuai liquor Industry Association and Wu Jiakang, general manager of Wuyou liquor Industry. Mr. Fang Tingben, Chairman of Maohe Liquor, and Yingshui winemakers are Mr. Ou Jie of Hanwang Liquor, Mr. Hu Bo of Bobo Sauce Liquor, Mr. Xu Peng of Pengye Liquor, and Mr. Chen Xiaobo of the old shopkeeper Liquor. liquor Industry Mr. Cui Xiang, Wenzhong liquor Industry, Mr. Wang Cunyi. After offering the incense, offer the

sauce-flavored liquor to thank the sorghum, wheat, and thatch, then turn the wheat, sorghum, and thatch three times above the incense platform, and then kowtow.

Bong holy water: After the handover ceremony of the water was held at the Yingshui Terrace, the holy water was escorted to the main altar under the guidance of three elders from the sauce-flavor liquor industry. The three elders are the former director of Guanying distillery in Renhuai County, Mr. Du Chunyang, the founder of Moodian liquor, the chairman of Guizhou Huaizhuang liquor Industry Group, and Mr. Chen Guo, the founder of Huaizhuang liquor Industry. Mr. Cao Dalin, a soy sauce winemaker. It is the glory of the liquor industry owners and liquor masters in Maotai Town to welcome the holy water. Boys and girls are the messengers of the annual Moutai Town offering sacrifices to the sand. The elders in the sauce and liquor industry first order cinnabar for boys and girls. Afterwards, there will be singing and dancing performances for children, and the liquormaking process of Moutai will be sung through ballads.

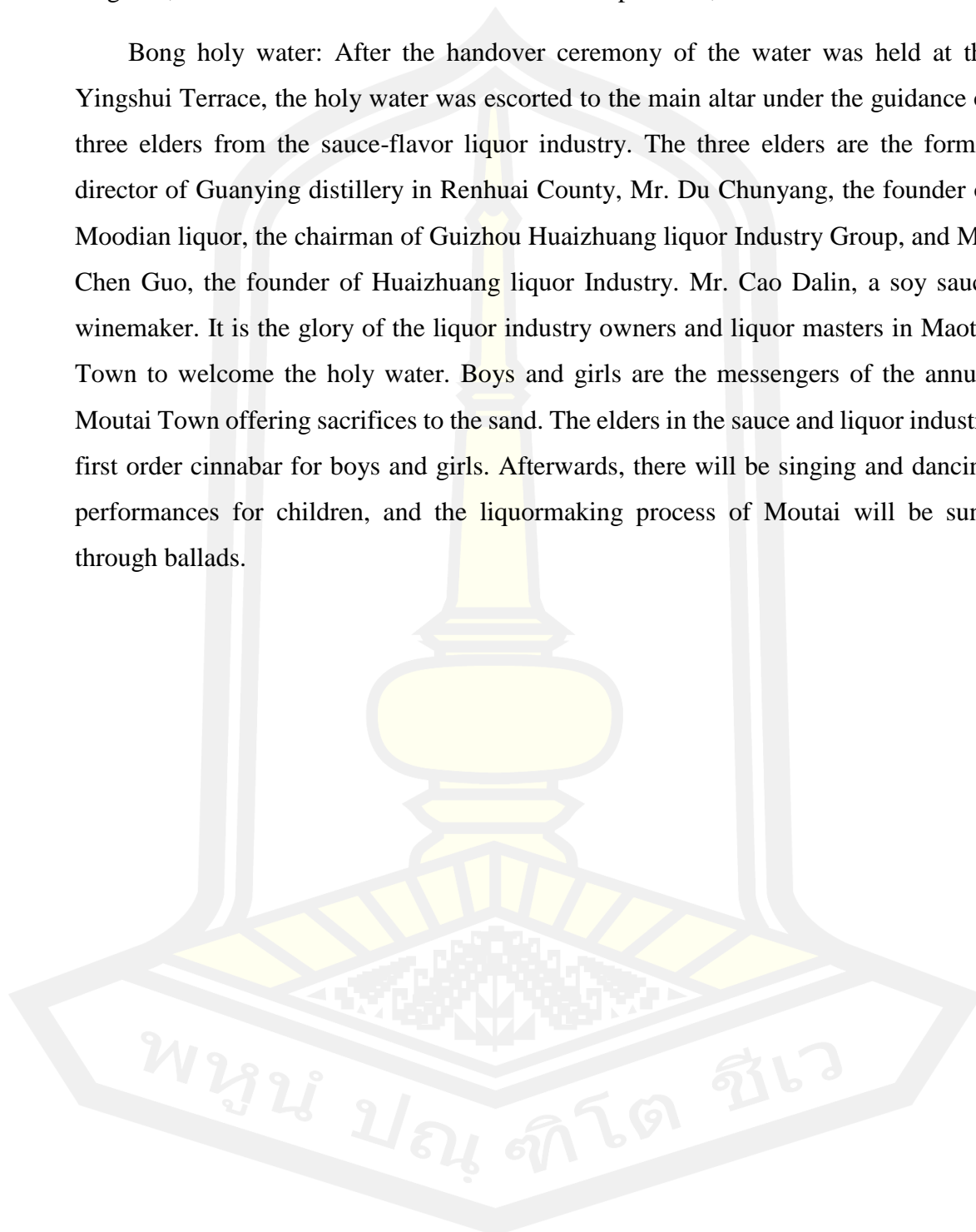




Figure 82 Elders in the sauce and liquor industry order cinnabar for little boys and girls,

The act of dotting red cinnabar between the eyebrows is due to the "indulgence of cinnabar" in the ancient pen ceremony. Pinned people's expectations for children to "study diligently and be smart"

Source: The official website of Zunyi City (Renhuai City) liquor Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony, Zunyi City (Renhuai City) Liquor Industry Association is also one of the sponsors of the Moutai Town Water Offering Ceremony. (<http://www.zysjyxh.com>)

In the important water sacrifice link, Mr. Yan Xujin, Chairman of the Board of Directors of Tasly Holding Group and Chairman of Guotai Wine Industry, presented flower baskets to the ancestors and masters of winemaking in Maotai Town on behalf of colleagues in the industry. The audience will stand silently and solemnly, the ceremonial officials will take the stage, and the ritual will be performed. The priest will pour water into the holy water altar, worship incense, water, toast, kowtow, and the priest will recite the sacrificial text "Shuiwen" and burn silk books. Chongyang sacrificial offerings, the violet light shines brightly, the sauce of a big country is fragrant, the world is connected, the strange art is simplified, the commemoration is prosperous, and the holy water is shared. Mr. Liang Shaohui, chairman of Jiangjiu Meng Liquor Industry, led 99 sauce-flavored wine inheritors selected by the Renhuai Youth Chamber of Commerce, including 29 dance girls as trampling inheritors and 70 wine-making

inheritors. Craftsmanship Inheritance Oath", and finally the ceremony official announced "brewing".



Figure 83 The main priest recites the sacrificial text "Sacrificing Water", Express prayers and gratitude to the gods. Afterwards, the main priest distributed holy water to various wine companies in Moutai Town, implying that with holy water, good liquor can be brewed this year, and it represents the beginning of brewing in the new year.

Source: The official website of Zunyi City (Renhuai City) liquor Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony, Zunyi City (Renhuai City) Liquor Industry Association is also one of the sponsors of the Moutai Town Water Offering Ceremony. (<http://www.zysjyxh.com>)



Figure 84 inheritors read together the "Oath of Inheritance of Maotai Liquor Craft", This performative link is actually a figurative expression of the spirit of craftsmanship inheritance in the Chongyang sacrificial culture of Maotai Town, and plays a role in stabilizing the construction of Maotai's cultural identity.

Source: The official website of Zunyi City (Renhuai City) liquor Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony, Zunyi City (Renhuai City) Liquor Industry Association is also one of the sponsors of the Moutai Town Water Offering Ceremony. (<http://www.zysjyxh.com>)

3.3 "Summit Forum on High Quality Development of Chinese Soy Sauce Liquor (Renhuai Production Area)" in the series of activities

At 2 pm on October 25, 2020, the "High-quality Development of Chinese Maotai Liquor (Renhuai Production Area) Summit Forum" was held in Renhuai, the wine capital of China. The theme of this Maotai Liquor Summit Forum is "High-quality development of Chinese Maotai Liquor, depicting and implementing the industrial blueprint for the development of Maotai Liquor in the next ten years." Co-sponsored by Industry Association and Renhuai Wine Industry Association, jointly organized by Guizhou Institute of Qianxue, Guizhou Geographical Indication Research Center, and Renhuai Youth Chamber of Commerce, more than 100 experts, scholars and

representatives of entrepreneurs from many places across the country attended this forum.



Figure 85 "High Quality Development of Chinese Maotai-fragrant liquor (Renhuai Producing Area) Summit Forum",

The Chinese Maotai Wine Festival is based on the water sacrifice ceremony in Moutai Town, and it is an extension of the event. The academic forum has raised the self-construction of Moutai Town to a higher level, which is conducive to the development of Moutai Town's liquor industry.

Source: The sponsor, Guizhou Academy of Social Sciences, reported on its website the high-quality development of China's soy sauce liquor industry (Renhuai production area) Summit Forum(<http://sky.guizhou.gov.cn/>)

This forum focuses on the high-quality development of China's sauce-flavored wine, brand building of the core production area of sauce-flavored Liquor, the integrated development of the sauce-flavored wine industry, and the history and culture

of the sauce-flavored wine. Industry development experience, boost the construction of world-class Maotai-flavor liquor core production area.

Researcher Wu Dahua, Secretary of the Party Committee of Guizhou Academy of Social Sciences, attended and delivered a speech. Secretary Wu Dahua first reviewed the development history of the sauce-flavored Liquor industry in Renhuai production area in the past ten years, and put forward the development of the sauce-flavored Liquor industry and the strategic measures of the provincial party committee and the provincial government, the high attention of local authorities, the positive actions within the industry and the Liquor industry. The planning and planning of the industry associations are inseparable. Secretary Wu Dahua pointed out that it is of great significance to choose to hold this forum in Renhuai City, Guizhou Province, the core production area of Chinese sauce-flavored Liquor, and will further promote the progress of related research. And the construction of the core production area of Renhuai sauce-flavored Liquor has a positive impact.

Researcher Pan Jiahua, a member of the Chinese Academy of Social Sciences, the vice chairman of the ecological civilization research think tank of the Chinese Academy of Social Sciences, and the chairman of the China Urban Economics Association, delivered a keynote speech entitled "Some Reflections on the High-quality Development of Renhuai Maotai-flavor Liquor". From the perspective of economics, insights into the development of the sauce-flavored Liquor industry in Renhuai production area are put forward. Researcher Huang Yong, Vice President of Guizhou Academy of Social Sciences, delivered a keynote speech "Building a Modern Industrial System Supporting the High-Quality Development of World-Class Maotai-flavored Liquor". From the perspective of the development of the Maotai-flavor liquor industry in Renhuai production area, he analyzed the current construction of world-class sauce The bottleneck restricting the aroma liquor industry, starting from the construction of a modern industrial system, put forward various opinions and suggestions. After the keynote speech, researcher Wu Dahua, Secretary of the Party Committee of Guizhou Academy of Social Sciences, announced the launch of the "China Maotai Liquor Industry Development Report 2020-2021" (Blue Book) project. The purpose of this project is to accurately analyze and judge the characteristics of the development status

of the sauce-flavored wine industry, publicize the Chinese sauce-flavored Liquor culture, promote the healthy and rapid development of the sauce-flavored Liquor industry, and highlight the status and role of the sauce-flavored Liquor industry in Renhuai in the Chinese liquor industry. The Guizhou Academy of Social Sciences and Guizhou Business School are responsible for the compilation of this project.

The second stage of the meeting was chaired by Comrade Ma Yongbin, director of the Institute of History, Guizhou Academy of Social Sciences. Experts, scholars and representatives of local enterprises from Guizhou Business School, Sichuan Light Industry University, Guizhou University, Shenzhen Vocational and Technical College, and Maotai College came to power. He made a speech, and made suggestions for the development of the sauce-flavored wine industry in Renhuai production area from multiple fields, aspects, angles and dimensions. The purpose of this meeting is to implement the new development concept, and conduct extensive and in-depth exchanges around the new pattern, new method and new future of the high-quality development of the sauce-flavored liquor industry, and form the "Renhuai Consensus on the High-quality Development of China's Maotai-flavored Wine Industry". The "Consensus" proposes the following four points: 1. Grasp the new opportunity period for the high-quality development of the sauce-flavored liquor industry. 2. Optimize the ecosystem for the high-quality development of the sauce-flavored liquor industry. 3. Create a new pattern of inclusive growth and clustered development. Fourth, lock in the top advantages of the core production areas of the world's soy sauce liquor. After the "Consensus" was read out, the forum ended successfully with warm applause from the audience.

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3.4 Series of Activities Music Fireworks Gala



Figure 86 fireworks show,It is another way of expressing Maotai culture and self-construction of Maotai Town.

Source: The official website of Zunyi City (Renhuai City) liquor Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony,Zunyi City (Renhuai City) Liquor Industry Association is also one of the sponsors of the Moutai Town Water Offering Ceremony.(<http://www.zysjyxh.com>)

At 20:00 that night, a large-scale musical fireworks show was staged on the 1915 Square in Maotai Town. The fireworks show will be held in the area of Zhusha Fort (Sidu Chishui Memorial Tower), and the best viewing places are 1915 Square and Hebin Street. With ten thousand fireworks blooming in the night, the musical fireworks show officially started. The fireworks show combined with sound effects. The splendid sparks changed and danced with the rhythm of the music. Red, purple and blue, dozens of types and nearly a hundred were set off. All kinds of fireworks, all fireworks will be set off in the form of shooting, stepping, rising and rising, forming a colorful three-dimensional picture over Maotai Town. The fireworks show lasted about 30 minutes. The sky above Maotai Town was like a dreamy fairy tale world.

3.5 Maotai liquor Town in the Time of Series Activities - Retrospective Exhibition of Old Photos of Maotai's 90th Anniversary

On October 25, Maotai Town held a Maotai-themed photo exhibition in the 90th anniversary of its founding in 1915 Square, showing the past 90 years of Maotai Town.

Each of the pictures on display is full of charm, allowing tourists from all over the world to have a better understanding of the wine town of Moutai. Some of them stopped their travels and used their mobile phones to take pictures of Maotai Town over the years. It is reported that this photo exhibition displays a total of 120 picture works, involving the cultural landscape, natural ecology, brewing raw materials, people's life and architectural style of Maotai Town. The works on display have distinct themes, rich contents and various forms, fully demonstrating the great changes in the economic and social development of Maotai Town and the lives of the general public in the past 90 years.



Figure 87 A retrospective exhibition of old photos of the 90th anniversary of Maotai's establishment,Memory

is a means to arouse people's cultural consensus and inheritance, and it is also a way to construct the self-identity of Maotai Town.

Source: Chen Liyuan,2020.10.25,Photography

3.6. The 1st Buyer of China Maotai Liquor Festival and the 3rd Folk liquorTasting Competition

On October 26, the first buyer of China Maotai Liquor Festival and the third private liquor tasting competition were held in Renhuai. Liu Yuan, the full-time vice president of the China Liquor Circulation Association, Chen Jinchao, the deputy mayor of the municipal government, and Lu Yuhua, the executive vice president and secretary

general of the Renhuai Liquor Association of Zunyi Liquor Association, attended the event. It is understood that the purpose of the folk liquor tasting competition is to let the participants understand the mystery of sauce-flavored liquor, taste the beauty of sauce-flavored liquor, and spread the sauce-flavored culture by watching the mixing performance of sauce-flavored liquor and evaluating the sauce-flavored liquor. The first buyer of the China Maotai liquor Festival and the third private liquor tasting competition is a production and sales docking platform based on the production side. In the competition, liquor lovers passed the evaluation of flavor, alcohol content, quality and other aspects, and finally selected 92 outstanding players to win the title of "folk sommelier". The event also carried out cultural performances such as song and dance performances, landscapes and guests, liquor performances, and silver costumes.



Figure 88 The first buyer conference and the third private sommelier competition. It is a figurative expression of the inheritance of Maotai Town's skills, which drives the sales and development of Moutai Town's liquor industry.

Source: The official website of Zunyi City (Renhuai City) liquor Industry Association reported on the 4th Moutai Town Water Sacrifice Ceremony, Zunyi City (Renhuai City) Liquor Industry Association is also one of the sponsors of the Moutai Town Water Offering Ceremony. (<http://www.zysjyhx.com>)

Part4.Characteristics of Moutai Water Offering Ceremony

Compared with before the reform and opening up, the "Moutai Water Sacrifice Festival" has undergone great changes. From a single traditional water sacrifice ceremony, it has developed into a grand festival with a water sacrifice ceremony as the core and other related series of activities at the same time. The combination of cultures has made the organizational form of the event more perfect, and the theme of offering water has been better demonstrated. Taking the 2016 Water Festival as an example, it was held in two major sections. One is the "Mysterious Moutai Town · Chongyang Water God", that is, the Chongyang Water Sacrificial Ceremony in Moutai Wine Town. From October 8th to 9th, a traditional water sacrifice ceremony will be held in 1915 Square (the ritual procedures are as described above), and the theme of the event is Moutai people express their gratitude to nature, the gods, the water of the Chishui River, the ancestors, and the traditional customs of worship, and hope that the sacrificial activities will bring about the well-being of the country, the happiness of the people and the prosperity of the wine industry, reflecting "the unity of nature and man, the law of nature" The mysterious realm of sacrificial activities in Moutai Wine Town. The traditional water sacrifice ceremony was held in the 1915 Square, the Chongyang Carnival (international band performance) was held in the 1915 Square, Yangliuwan Street, and the bridgehead of the suspension bridge, and a bonfire party was held in the circular square of China Silk Garden.

Followed by "Music Carnival Week, Drunk Moutai Town", which is the first International Music Week in Moutai Wine Town in 2016, from October 1st to 7th, venues will be set up in the core tourist districts such as Yangliuwan, Hebin, and Changzheng Road. Invite 18 international and domestic rock bands including Deniza&BB, V98 band, LifeSwaits band, 3 rap groups including local lantern show, wandering singer, musical tambourine, Dionysus Interactive, Cathay Pacific Blessing, Yanyun Old Teahouse, Wedding Throwing Hydrangea, Salt Number Escort 6 types of cultural performances such as Qingfeng Qingguan, food long street banquet, fancy drinking, poetry and wine quiz, bar style, sauce wine tasting, sauce wine knowledge quiz and other 6 types of competitions, corporate product promotion, sauce Four interactive themed activities for tourists, including fragrant wine gifts, company visits

and inspections, and scenic spot tours, are distributed in 18 sites in the core tourist districts of Maotai Town, such as Yangliuwan, Hebin, and Changzheng Road. On the 7th, the 2016 Moutai Town's First International Music Week Carnival. The activities are rich in content and splendid, bringing a new experience to local residents and foreign tourists, and bringing a fresh breath to the development of Moutai liquor culture.

From the perspective of the organization of activities, the Moutai Water Festival is dominated by the government, with the participation of enterprises, groups and individuals. It can be said that it is a major event in government governance. Taking the 2016 Water Festival as an example, it was sponsored by the Management Committee of the Cultural Industry Park of Maotai Ancient Town in Renhuai City. , Renhuai City Liquor Industry Association, Renhuai City Maotai Town Chamber of Commerce. The organizing committee of the event is composed of a number of Renhuai city-level leaders, including the main leaders of the party committee, government, public security, tourism, water affairs, power supply, Wenguang, and Maotai Town and Maotai Ancient Town Cultural Industry Park. There are offices, outreach working groups, There are 11 working departments including music performance group, cultural performance group, sacrificial performance group, news and publicity group, environmental improvement group, safety and security group, enterprise display group, logistics support group, water supply and power supply group, which are responsible for the preparation and development of the event. There are rotating enterprises every day, and the more well-known enterprises in Maotai Town take the rotating tasks and organize corresponding activities. Hundreds of companies participated in activities related to the Water Festival.

The activities carried out in the Moutai Water Festival are rich and colorful, but they are all closely related to the Maotai culture. The "Moutai Water Festival" also has a profound cultural background. On the one hand, the "Moutai Water Sacrifice Festival" is the true portrayal and highest expression of the production and life of the people of Renhuai. The production and life of most people in Renhuai are related to wine. Most people in Renhuai have invested a lot of energy in raw material planting, labor supply, management and sales, and other upstream and downstream service industries. Especially since the new century, the brewing industry has become the biggest business

card of Renhuai, and it is also a solid foundation for the long-term prosperity and development of Renhuai. The emergence of the "Moutai Water Festival" is in line with such a change in production and lifestyle; on the other hand, it is a concrete manifestation of the people of Renhuai taking the initiative to participate in the creation of wine culture and enriching cultural life. For now, although the participation of the whole people in the water festival still needs to be improved, its significance cannot be underestimated in the development of Jiudu wine culture and the cultural life of Jiudu people. Only in a broader cultural background can we have a deeper understanding and a wider spread of the value of the "Moutai Water Festival".

From the perspective of water sacrifice objects in Maotai Town, it is understood that an important change in the custom objects of water sacrifice in Maotai Town is the promotion of the status of Dionysus. The gods worshiped in the early days were dragons, and the objects of water sacrifices gradually developed gods such as well gods, river gods, wine gods, and Yu. The objects of water sacrifice in Maotai Town first sacrifice to the gods of heaven, earth and water, and finally sacrifice to the ancestors and masters. Due to the expansion of the brewing industry in Moutai Town, there is a custom of offering sacrifices to water in Moutai Town, and it is also a common sacrifice to worship the God of Bacchus in the brewing industry. Now Maotai Town combines the traditional ritual of worshipping the God of Bacchus with the traditional ritual of offering water. Worship, hold an annual water sacrifice ceremony, which has developed into a modern form of water sacrifice custom in Maotai Town.

The Maotai Water Festival has various publicity channels, and its influence is growing. For example, in the early stage of the Moutai Water Festival in 2020, extensive publicity was carried out through online and offline radio stations, newspapers, and self-media. On the day of the event, ZAKER Guiyang, Douyin, CCTV, Kuaishou and other platforms carried out the whole process of the event online. live streaming. In addition, many personal platforms are also broadcasting live, sending out the latest news of the Water Festival to the outside world. In the live broadcast of the event that day, the cumulative number of viewers exceeded one million, and the sales exceeded 30 million yuan, realizing the promotion of traditional wine companies from

offline to online, from traditional media to new media, and from one-way communication to two-way interaction. upgrade.

The Water Festival takes into account not only its cultural promotion, but also its commercial benefits. In the Moutai Water Festival in 2020, in addition to the main program --- the water sacrifice ceremony, there are other activities, such as the high-quality development of Chinese Maotai liquor (Renhuai production area) sponsored by the Guizhou Academy of Social Sciences, etc. At the forum, experts and scholars from inside and outside the province reviewed and summarized the achievements of the 10th anniversary of the implementation of "One Look and Three Builds", and looked forward to planning the accelerated development path of "Big Moutai", which injected a strong impetus into the development of Moutai liquor industry. In addition, on the morning of October 26th, the first buyer's meeting of China Maotai Liquor was held at the "Tian Tianjiu Bohui" in the national wine city of Renhuai City. It is a production and sales docking platform based on the production side. "Fragrance Journey" is based on the integrated development of wine and tourism.

The water sacrifice ceremony in Moutai Town in 2020 was held after the outbreak of the epidemic. Compared with the previous arrangement of water sacrifice ceremonies, an important part of epidemic prevention and control has been added. The organizing committee of the event has taken various measures to prevent and control the epidemic strictly, strictly, meticulously, and practically, so as to create a safe and secure travel environment for tourists. An epidemic prevention and control service point is set up at the entrance of the site. Tourists must wear masks, scan the code (you need to pass the "double code" inspection and there is no abnormality to enter), and have a normal body temperature before entering the venue. Eye-catching prompts are set up in the venue, epidemic prevention and control supervisors are equipped, and full-time staff are regularly arranged to carry out environmental disinfection every day. It is required that staff must be vaccinated and carry out nucleic acid testing on a regular basis. The 4th China Soy Sauce Wine Festival in 2020 and the Chongyang Water Sacrifice Ceremony in Maotai Town can be said to be a solemn, safe and successful event with the concerted efforts of all parties.

Part5.The significance of Moutai water sacrifice ceremony

The custom of sacrificing water in Moutai Town reflects the local folk beliefs inherited in Moutai Town. It is an important part of the folk culture of Moutai Town and has unique social and cultural functions. The custom of sacrificing water in Maotai Town is an important part of the traditional folk culture of Maotai Town. It is a traditional culture formed by the people living in Maotai Town for a long time. The Moutai Town Water Festival is held year after year, and it is getting more and more attention and more and more grand, which is to inherit and carry forward the traditional culture of Moutai Town.

The water sacrifice ceremony held in Maotai Town shows the recognition of the history and water sacrifice culture of Maotai Town. The water sacrifice ceremony inherits the tradition of Maotai Town. With the holding of the water sacrifice ceremony again and again, it gradually builds The basic values of Maotai people: respect for nature, focus on inheritance, focus on work, hard work and innovation, and keep improving. The water sacrifice ceremony in Maotai Town not only meets the spiritual demands of the worshippers, but also reflects the well-preserved customs of Maotai Town.

Holding the water sacrifice ceremony has well promoted the mutual communication among the winemaking enterprises in Moutai Town, seeking cooperation with external businessmen, and strengthening the mutual cooperation among the winemaking enterprises. Compared with the sacrificial ceremonies held by brewing groups in other regions, the water sacrificial ceremony held in Maotai Town has different types, but the water sacrificial ceremony has become an important folk custom for liquor companies to stick to traditional brewing skills. Now, the water sacrifice ceremony is a ceremony covering the Moutai Town area and winemaking groups. News media participate in live broadcast or report the water sacrifice ceremony of wine companies and wine industry associations. Holding the water sacrifice ceremony has become a way for the brewing group of Moutai Town to inherit the history and spread the liquor culture of Maotai Town, which promotes the leading value of Maotai Town liquor to be deeply rooted in the hearts of the people, and enhances the identity consistency of the brewing group and the stability of the brewing group.

As the main body of the inheritance of the water sacrifice custom, the brewing group in Moutai Town cultivates the inheritors of the sauce-flavored wine brewing process. The inheritance of master and apprentice is the main inheritance method, as well as the family inheritance of family businesses and the social inheritance of professors in training schools. The custom of sacrificing water is a sacrificial ritual in the brewing industry in Moutai Town. The brewery sponsors and organizes the inheritors of the brewing process to participate in the water sacrificial ceremony.

The custom of offering sacrifices to water in Moutai Town is rich in connotation and has important ecological and economic functions. The Renhuai Municipal Government has actively built Moutai Town into a tourist attraction. The custom of offering water sacrifices in Moutai Town plays a very good role in promoting the wine culture of Moutai Town and promoting the cultural development of Moutai Town.

The custom of sacrificing water in Moutai Town has gradually developed into a grand local festival and a leisure and entertainment activity for local people. With the development of society, the folk beliefs and ceremonies in Moutai Town have grown from their origin, development, and prosperity to the present, reflecting the connection with people's lives. The ritual of offering water is the foundation of Moutai Town's wine culture and the traditional wine culture that has been inherited. The traditional craftsmanship of wine brewing is to expand the popularity of Maotai Town Maotai liquor and increase the new fans of Maotai liquor. It will play a role in promoting the development of tourism in Maotai Town, publicize the sauce-flavored white culture, and shape the cultural brand.

Increased personal and government income in Maotai Town. The most direct beneficiaries of the water sacrifice ceremony in Moutai Town are the local accommodation, catering, retail and other industries. During the event, a large number of people came to Moutai Town, providing them with considerable income. According to the owner of a local hotel where I stayed, all the rooms are full these days, and many tourists come back because they are full. At the same time, Boss Lu has his own winery and sells his own fine wine in the lobby of the hotel. During the Water Festival, many merchants who stayed at the hotel reached a lot of business cooperation by tasting brewed wine, and the transaction amount was very satisfactory. The scale of the Moutai

Chongyang Water Sacrifice Ceremony was expanded, and the number of participants increased. They went to observe the brewing process on the spot, so that the participants could better understand the culture of Maotai-flavor liquor and became loyal followers of Maotai-flavor liquor. Foreign merchants and tourists have shortened the distance with the winery and Maotai liquor by participating in the series of activities of the water sacrifice ceremony, and increased the in-depth understanding of Maotai liquor lovers on the brewing process of Maotai liquor. At the same time, the development of tourism in Maotai Town has increased the government's financial revenue, and also strengthened the attention of the people of Maotai Town to the custom of offering water.

The water sacrifice ceremony in Moutai Town has become a symbolic stage for local brewing companies to display to the outside world. The water sacrifice ceremony is an organic combination of the liquor culture of Maotai Town and the water culture of Chishui River. It has good brand value and development potential, and can actively promote Moutai. The development of the town liquor culture industry will improve the competitiveness of Moutai Town liquor. All liquor companies do their best to market their own liquors. For example, they put liquor products on sale in the main tourist gathering places in Maotai Town, and there are professionals who explain the relevant knowledge of Maotai liquor and enthusiastically lead tourists to visit their own distillery. distillery, tell the history of the distillery and taste its own liquor. The water sacrifice ceremony held in Moutai Town can play a good role in propaganda, allowing more people to know and understand the situation of the distillery, and play a propaganda role. This is also a new exploration for the development of local liquor companies.

During the water sacrifice period, the Maotai Town Government and the Moutai Town Brewery funded entertainment activities. The songs and dances displayed in the artistic performance were created around the theme of "water" and "liquor", such as "Guotai Fu", the article It not only expresses praise for Guotai liquor, but more importantly, it praises millennium liquor rhyme, Chinese liquor capital, and Guotai liquor soul. To sum up, there are five aspects: the way of liquor, the power of liquor, the good of Guotai liquor, the benefit of Guotai liquor from heaven and earth (environment), and the achievement of Guotai liquor in Tiangong (craftsmanship). The

Chinese Maotai Liquor Festival's song "Strive for a Harvest" sang the praises of the smart, hard-working people of Moutai Town to make fine liquors, and also invited celebrities to perform literary and artistic performances. The large-scale liquor and song competition has the largest number of participants and the most lively scene. Whether it is the people who participated in the sacrifice, or the foreign tourists, they released their bad emotions and enriched their spiritual life through the water sacrifice ceremony.

Conclusion

In the history of early human civilization, offering sacrifices to gods was an important activity. In order to thank God and appease the gods, there is a tradition of revering and sacrificing water in all ethnic cultures. The exuberant incense in the palace of King Yu, and the myths and stories about water in folk oral legends all illustrate that the people of Maotai Town have awe for nature, and the worship of gods derived from them has long been deeply imprinted in the cultural genes. It has become a way of life for the people of Maotai Town.

Today, local governments and industry associations hold water sacrifice ceremonies. Connect the sacrificial culture of the past with the present. Among them, the sales behavior is now produced, and the cultural content expressed is produced in the past. When tourists enter Maotai Town to participate in the water sacrifice ceremony, because of the water sacrifice activities to buy liquor in Maotai Town, this is not only the consumption of wine itself, but also consume the culture produced by Maotai. It can be seen that Maotai Town reproduced the past culture through the ceremony of offering water sacrifices, and then combined with the current culture to commercialize the culture, thereby building the identity of the first liquor town of Maotai to promote the liquor industry in Maotai Town. development of.

Chapter 7

Summary Discussion and suggestion

Part1. Research summary

Research topics: Moutai of Guizhou Province, China : The Social Life of Local Rice Whiskey and Commoditization in the Context of Drinking Culture

Research methods: This research uses “Qualitative research methodology”.

Methods of information collection: This research adopts two methods of information collection: field work and Literature Research.

Research Objectives: The research objectives of this study are as follows:

1. To study the historical and development of Moutai town in the dimensions of local, nation state and globalization.

Maotai Town belongs to Renhuai City, Guizhou Province, China. Located on the banks of the Chishui River in northern Guizhou Province, it is a relatively remote small town in the mountains and valleys. It is located at 106°22' east longitude and 27°51' north latitude, 13 kilometers away from Renhuai city center in the east and adjacent to Chishui River in the west. It is bounded by the river and faces Gulin County, Sichuan across the river.

The reason why Maotai Town can become "China's first liquor town" and even "the world's main producing area of Maotai-flavor liquor" is that its production and development are closely related to its special geographical conditions. And it has to do with the local wisdom generated by the local people adapting to and taking advantage of these special geographical conditions. In studying the development of Maotai's social and cultural system, in addition to paying attention to its unique ecological conditions, the independent influence of external factors on the Maotai cultural system cannot be ignored. Maotai Town under the drinking culture is not a divided and isolated geographical unit. It has exchanges with other geographical units, and it is these exchanges that have made Maotai Town a liquor country in China in the past. With the development of the country's political economy, Moutai Town has become "China's No.

1 liquor Town" and "the world's main producing area of Maotai-flavor liquor". In this process, Moutai has become a symbol of Chinese liquor cultural identity. This also makes Moutai's liquor culture enter the process of commercialization and Moutai's cultural identity.

2. To study Moutai, local rice whiskey in the dimension of Cultural Identity of Moutai people.

Cultural identity is itself a cultural process. The attitudes and impressions that Moutai locals hold about their environment form an internal view of the Moutai cultural system. The local people in Moutai Town have learned the liquormaking skills that are suitable for the local natural conditions, and then produce distinctive Moutai liquor. However, the characteristics alone can not make Moutai a famous liquor that can represent Guizhou Province and even the country, but because of the sales of Moutai, the reputation of Moutai has spread from a township to an entire province and become a representative commodity of a region. In order to protect the natural environment such as water and soil required for the production of Moutai, which can bring benefits to local people. As a result, a variety of rituals and customs have arisen, allowing local people to spontaneously protect these natural conditions. And these cultural and local wisdom finally made Moutai a national and even world-class commodity. At present, this ritual and culture has also been commercialized and become one of the values of Maotai.

3. To study Moutai, local rice whiskey of Moutai town in the process of commoditization , levels of province, nation state and global.

Commodification lies at the complex intersection of temporal, cultural and social factors. Since Maotai was given as a gift, Maotai has generated exchange value, making the connection between the giver and the recipient. With the changes of the times, driven by economy and politics, Moutai has become a real commodity, and its exchange value and spiritual value have already surpassed its use value. Moutai can reflect the attributes of the owner's personality and a symbol of status, and has the attributes of luxury goods. And luxury goods are generally developed from privileged special

products. If Moutai does not have the opportunity to be used as special products in New China, it will lose its luxury and collectible attributes.

Moutai has become a famous commodity with luxury attributes, and at the same time, it has also brought more development opportunities to Moutai Town. Therefore, Maotai Town has begun to build the identity of China's first liquor town with the help of the commercialized Maotai culture.

4. To study Moutai, in the dimension of self construction of identity of Moutai town to be land of the best local rice whiskey of Guizho and China.

Moutai is a legendary town in Southwest China in Chinese history. Today, "Maotai Town" has been established for 92 years (the time of establishment of the town: 1930). Much of Moutai's connection with the outside world comes from the liquor produced here. The production technology of Moutai has reached the peak of traditional Chinese brewing technology after being polished by the wisdom of local people in the past dynasties. After thousands of years of development and nearly a hundred years of precipitation, Maotai Town has recorded changes in China and major historical events, almost without interruption. This is undoubtedly the richest cultural treasure in Maotai Town. Because the high-quality Moutai is welcomed by people, from a village to a province, to a country, and finally to the world. The rise of Moutai has also made Moutai Town people cherish this liquor sign even more, and spare no effort to create the culture of Moutai Town.

As a branch of Chinese liquor, Moutai's cultural shaping and promotion are closely related to Chinese liquor. The dissemination of craftsmanship, the shaping of Moutai's collection attributes, the dissemination of red culture and diplomatic culture, etc., are all manifestations of Moutai Town's continuous exploration of brand stories. At present, Moutai Town is based on the strategic positioning of "the first in Guizhou, the first-class in the country, and the world-renowned" and the urban positioning of "the heart of national wine and the mysterious Moutai", focusing on the four major areas of "industrial expansion, environmental improvement, transportation hub, and tourism development". Engineering development and construction. The heart of a national wine that is livable, suitable for business and suitable for travel, a famous historical and

cultural town in China and a famous tourist town in the world are constantly being displayed.

5.To study research unit of analysis case of “Water Festival Ceremony”.

In the history of early human civilization, offering sacrifices to gods was an important activity. In order to thank God and appease the gods, there is a tradition of revering and sacrificing water in all ethnic cultures. The exuberant incense in the palace of King Yu, and the myths and stories about water in folk oral legends all illustrate that the people of Maotai Town have awe for nature, and the worship of gods derived from them has long been deeply imprinted in the cultural genes. It has become a way of life for the people of Maotai Town.

Today, the local government and industry associations connect the past sacrificial culture with the present by holding water sacrificial ceremonies. Among them, the sales behavior is now produced, and the cultural content expressed is produced in the past. When tourists enter Maotai Town to participate in the water sacrifice ceremony, because of the water sacrifice activities to buy liquor in Maotai Town, this is not only the consumption of liquor itself , but also consume the culture produced by Maotai. It can be seen that Maotai Town reproduced the past culture through the water sacrifice ceremony, and then combined with the current culture to commercialize the culture. In order to build the identity of Maotai's first liquor town to promote the development of the liquor industry in Maotai Town.

Part2. Research Discussion

“Moutai of Guizhou Province, China : The Social Life of Local Rice Whiskey and Commoditization in the Context of Drinking Culture”。 In my dissertation, I studied the local liquor in Moutai Town. And through the concepts of "social life of things" and "commercialization", as well as the academic discussion of the reproduction of Moutai liquor culture in the local water sacrifice ceremony. Discuss the relationship between Maotai liquor and the cultural ecology of Maotai Town and the Maotai cultural system.

2.1 Moutai, Kweichow, China

The origin of Maotai is Maotai Town, Renhuai City, Guizhou Province, where the ecological environment is unique, and the Chishui River flows through the town. Before 4000 BC, there were human beings living and multiplying in Maotai Town, relying on farming for a living. When the agricultural development was stable and there was a surplus of food, the local people created local liquor according to the special ecological environment, and the brewing technology was also enriched and improved in the process of inheritance, and finally formed the Moutai liquor and Moutai cultural system. It can be seen that, as a kind of wine, the production and development of Moutai is closely related to the ecological culture of Maotai Town. The ecological culture of Maotai Town is the basis for the inheritance and development of Moutai's brewing skills. Secondly, it is inseparable from the wisdom of the local people. The development of Maotai reflects the historical changes of culture and ecology of Maotai Town in the past dynasties. In different periods, Maotai's social identity and role hide the main line of cultural and ecological changes, all of which are described in detail in the previous chapters.

Throughout the research at home and abroad, many scholars and teams are studying Kweichow Moutai. For example, Huang Ping's "Research on Kweichow Moutai liquor Industry" takes the change of Maotai Town's organizational system as the key time node of Kweichow Moutai liquor industry research, comprehensively and systematically showing the historical context and development track of Kweichow Moutai liquor industry. Provided historical data support for my research.

In "Research on the Application of "Twenty-Four Filial Piety" Illustrations in the Packaging of Moutai Filial Piety Liquor", the author carried out the design of twenty-four filial piety illustrations to gain an in-depth understanding of the "Twenty-Four Filial Piety" image form of tomb inscriptions in the Qing Dynasty in Sichuan. The form is organically combined, and its aesthetic ideas, auspicious meaning and modeling methods are integrated into the illustration design, and these traditional elements are understood and refined to present unique and novel illustration works, which are applied to the packaging of Moutai filial piety liquor to form a new vision Language

packaging illustrations conform to the current design market trends and development needs. (Retrieved from <https://kns.cnki.net/>)

“The shallow of Moutai liquor packaging design during the period of the republic of China” the author from the changes of Moutai liquor packaging container, packaging containers, the influence of Moutai liquor packaging design, poster design evolution, research suggests that during the period of the republic of China Moutai producers to improve the packing container and label design, although Moutai liquor packaging design has saved the liquor, but there are also unfavorable to beautify and propaganda, etc. With the popularity of Moutai, the packaging design of Moutai has been imitated and copied by some bad manufacturers. (Retrieved from <https://kns.cnki.net/>)

"On the Artistic Aesthetic of the Packaging of Kweichow Moutai in the Collected Edition of Chinese Paintings" and "Analysis of the Packaging Characteristics of Kweichow Moutai in the Collected Edition of Chinese Paintings", the author analyzed Kweichow Moutai in the Collected Edition of Chinese Paintings from three aspects: the beauty of form, the beauty of connotation and the beauty of conception. As a cultural collection liquor, this liquor has national characteristics in packaging design, reflecting the distinctive characteristics of traditional Chinese culture; Focus on brand positioning, reflect the integration of brand culture and national wine brand; Pay attention to consumer psychology, the characteristics of the organic combination of eyeball effect and rational stimulation.

The author believes that the use of fine Chinese painting works of famous Chinese painters as decorative patterns, so that the packaging of Moutai liquor reflects the unique artistic beauty of Chinese painting, so that the Moutai liquor has become a favorite object of appreciation and collection. At the same time, the packaging of Kweichow Moutai, the collectable edition of Chinese painting masters, provides a useful reference for the packaging design of high-end brands. (Retrieved from <https://kns.cnki.net/>)

Management expert Wang Zhongqiu, author of "How Moutai Is Made", introduced the century-old history of Moutai, its unique self-entertainment and craftsmanship, the quality of Moutai, and the marketing of Moutai. He believes these

are the reasons why Moutai is made An important factor that can become a representative of the country, and starting from the law of corporate development, explore the future development prospects of Moutai. (Wang,2017)

In addition, Zhang Xiaojun, Ma Yue, and Xiong Yuejia focused on the historical stage of Moutai's common growth with New China in "This is Moutai", interpreting how to promote the progress of commercial civilization in the development of Moutai Group from a third perspective, and discussing the future path of Moutai . The author believes that from local shochu to becoming a "national name card", looking at the history of Moutai Group's corporate history, the development of Moutai originated from China's super-large market. New China's institutional construction and market capacity provided strong support for Moutai. The book also defines what Moutai is from the population structure of the Moutai Group, combs the growth history of the Moutai Group from the perspective of corporate history, and uses a slicing method to study how Moutai succeeded while discussing the value of the commercial civilization built by Moutai. (Zhang et al.,2021)

Hu Teng, the author of "Why is Moutai So Good", this book starts from the origin of Chinese liquor and Moutai, the fate of Moutai and the party state, the development of Moutai after liberation, the management system of Moutai distillery, the attribute and value analysis of Moutai, these five The main dimensions are to comprehensively analyze Moutai, as well as more detailed economics and accounting analysis, as well as thinking about this consumption and luxury culture. (Hu,2011)

Zhao Chen, a collector of Chinese liquor, combined the history of changes in Moutai packaging and trademarks in "Moutai Collection", analyzing Moutai from the perspective of collection and investment. The author believes that the cultural value and economic value of liquor will return value to collectors and investors along with the wine body. Wine gives people different attributes in different periods and in different environments, so the process of collecting liquor is a process of cultural enjoyment. The collection of Chinese liquor develops closely with the development of culture. "Zhao Chen said Tibetan Liquor-Moutai" explains the history, evolution, and changes of Moutai from the collection of every bottle of old liquor.The author believes that old liquor is a history book. Let us Can cross time and space and see the history of Moutai.

And mentioned the anti-counterfeiting awareness and the concept of fidelity. (Zhao,2018)

"Kweichow Moutai Group liquor Culture Tourism Development Research" This research reviews the development history, wine culture, red culture of Moutai, summarizes the development status of Moutai cultural tourism and the current research progress on Moutai cultural tourism. While affirming the current achievements of Moutai cultural tourism, it also analyzes the current situation of Moutai cultural tourism and puts forward the existing problems.

Targeted from three major aspects of strengthening the regional image, cultivating core consumer groups, enriching tourism products, and highlighting the cultural theme of Moutai, as well as creating the concept of production areas, cultivating core consumer groups, strengthening publicity, changing people's consumption concepts, and in-depth exploration of Moutai salt transportation Culture, can be led by the government to jointly develop poetry and wine culture with Suiyang County, develop more tourism products and routes in combination with other tourist attractions in the "Golden Triangle of Chinese Liquor" area, develop tourism road resources in the Chishui River Valley, visit the raw material planting base, and open Ten specific aspects such as more visitable areas, development of Moutai experience series activities, development of Moutai wineries and theme hotels have put forward relevant suggestions.

Among them, the innovative winery visit experience model provides relevant suggestions for Moutai winery tour tourism, provides a reference for the Moutai Group to better develop wine culture tourism resources, and also provides other wine industry enterprises for the development of related wine culture tourism projects. reference. (Retrieved from <https://kns.cnki.net/>)

"Research on Moutai Town Liquor Culture and Tourism Development" mentioned that wine culture tourism is a new trend in today's world tourism. Compared with wine tourism at home and abroad, which is like fire and tea, liquor culture tourism, as an important component of Chinese traditional culture, is still in its infancy. The author mainly develops tourism development ideas for Moutai Town, a famous liquor town.

The purpose is to use the brand effect of Moutai to try to transplant the liquor culture to Moutai Town, create a new tourist destination, increase the added value of the liquor industry in Moutai Town, and realize the brand. Creative development.

This article mainly starts from the basic situation of Moutai Town, trying to find the positioning of the liquor culture of Moutai Town, find the tourist materials of the liquor culture in it, analyze the value and taste of these tourist resources, and consider it in combination with regional and historical factors. Finally, the strategy for the development of liquor culture tourism in Moutai Town is proposed.

According to research, this article believes that Moutai Town's liquor culture tourism materials mainly include the following aspects: First, Moutai has a long history of winemaking and can be regarded as a classic demonstration of liquor culture; Second, Moutai has great influence, witnesses the legend, and is extremely "story": The third is the beauty and mystery of Moutai Town, which can fully display the regional scenery; the fourth is the national character of the liquor culture of Moutai Town, which interprets the scene of "entertaining the gods and people"; the fifth is that the reconstructed liquor culture landscape of Moutai is a mature tourism resource .

In view of these tourist materials, this article thinks that the following tourist product designs can be made: one is the Moutai Town Liquor Culture Museum; the second is the factory tour; the third is the "wine·poem" Moutai art experience; the fourth is the "Meijiuhe" Resort; the fifth is a day trip to the ecological wine city; the sixth is the Moutai Town Liquor Culture Festival.

At the same time, this paper conducted SWOT analysis on liquor culture tourism in Moutai town, and concluded that there are unprecedented conditions and opportunities for the development of tourism in Moutai town. There are many supporting factors for the development of tourism, but at the same time, there are also large unfavorable factors and risks. , of course, from the strengths, weaknesses, opportunities and challenges, positive effect is greater than negative effect, in Moutai wine culture tourism more likely to succeed, but have to deal with the disadvantages and challenges of related questions, and even in the long run, pay attention to deal with the problem of "excessive consumption", the development and protection, as well as

the benefit of the people's livelihood problem, from a fundamental shift Concept, build a tourism brand. (Retrieved from <https://kns.cnki.net/>)

But from the perspective of the research content, most of them are about the biological science, production technology, corporate culture, company financial research, marketing and other aspects of Moutai. Moreover, the academic circles have not paid enough attention to the Kweichow Moutai wine industry from a historical perspective, and there is a lack of relatively complete and comprehensive historical research works on the Kweichow Moutai wine industry. And the descriptive results are more important, and there is no conceptual support, so the research results are lacking. Many of these works may also be made from the perspective of corporate publicity, which are not comprehensive and contain many errors. Therefore, there are very few sociological and anthropological studies on Moutai. This is also a breakthrough in Moutai's research direction and the innovation of this research.

Therefore, this study uses a new research idea to study Kweichow Moutai. This paper studies the relationship between Moutai and the local ecology and the artistic value of the evolution of Moutai's image in the process of Moutai's commercialization. In the research, we not only pay attention to Maotai itself as a work of art, but also pay attention to the social value hidden behind it, thus producing different research results.

2.2 This paper draws on two research concepts, "the social life of things" and "commercialization", which will be helpful to the study of Kweichow Moutai and its humanistic connotation.

The social life of things is the view of Arjun Appadurial in the book *The Social Life of Things*, which proposes to look at commodities from a cultural point of view. Published in 1986, this book is a collection of papers from several seminars. This is a conversation between anthropologists and historians about things. The core content is to regard "things" as life. An experienced "thing" must go through the process of commodification and de-commodification, which is also the symbol of its life. We should trace the life course of things, paying attention to the paths and ways of

commodification and de-commodification of things, as well as society and the cultural motivations behind them.

In foreign academic research results, the concept of the social life of thing" is mostly used in anthropological research, For example, brain Spooner's the weaver and the seller: the nature of an oriental carpet and Daniel Miller's Romanticism and the social life of things: fossils, totems and images. They all discuss the specific historical and cultural connotations and symbols embodied in "thing".

There are also some studies on the application of the concept of "the social life of thing" in China, For example, In Wang Linchuan's "Liquor Reputation", the full text takes "the social life of things" as the breakthrough point, and displays and interprets the meaning of Moutai as a "thing" from the origin, craftsmanship, category, drinking, trademark, and enterprise of Moutai. , and relationships and interactions with society, culture, and power. It focuses on the analysis of the symbolization process of Moutai, and explains the symbolic consumption brought by the symbolization of Moutai, as well as the problems related to it. And through the process study of Moutai and its meaning structure, it explores the social logic of Moutai consumption, and believes that the continuous growth of Moutai consumption is closely related to the gradual formation of China's consumer society.

The article "Liquor Reputation" is similar to the perspective of this research, and his research results are a good reference and help for me. However, the focus of his research is to interpret Maotai as a "thing" and social issues such as symbolic consumption after being symbolized. This study investigates Maotai from the perspective of "the social life of things", analyzes the social process and development reasons of Maotai, discusses the Maotai cultural information contained in the Maotai cultural system, and provides a basis for the further development of Maotai Town.

From a research point of view, Maotai is not just a "thing". Looking at it from another perspective of social life and culture, and in the research on Maotai packaging and its development in different periods, it is found that Maotai has developed from a local salt merchant's self-drinking wine to China's famous wine and liquor culture generation. As an objective existence of "things", Maotai's meaning is constantly being

shaped. From this, it can be seen that it is never an individual that exists alone, but is given a specific meaning by human behavior in a specific social environment. Become a tangible manifestation of people's communicative behavior and ideology.

Due to the adoption of the concept of "the social life of things", new discoveries have been made in Kweichow Moutai. The Moutai under study is a dynamic development process that is always changing in its interaction with the outside world. In the development process of Moutai, the image of its outer packaging has changed under the influence of people's social and aesthetic needs, and it is generated in the interaction with the outside world. This research helps to sort out the social development context and evolution law of Maotai Town and Maotai. Through the description of Maotai's social life and the study of Maotai in different periods, we can have a deeper understanding of the local people and re-examine the relationship between people, society and art carriers. It will be found that Moutai is not only a simple thing like liquor, but also a reflection of the local wisdom produced by Moutai people in a special environment. This is also the innovation of this study different from other studies.

Commoditization is the process of turning something into a commodity. More broadly, commoditization is the transformation of something that was previously unavailable in the market. For example, the commoditization of the food chain brings more food to the market but leaves small producers behind in favor of large low-cost producers. In addition, Commoditization often removes a product's personal, unique characteristics and brand identity, making it interchangeable with other similar products. Making commodities interchangeable enables competition to be based only on price, not on different characteristics. (Ned Davis Research, 2022)

As Arjun Appadurai . (1988-1-29) described in "The Social Life of Things", From a cultural perspective, the production of commodities is also a cultural and cognitive process: commodities must be not only produced materially as things, but also culturally marked as being a certain kind of thing .Out of the total range of things available in a society, only some of them are considered appropriate for marking as commodities. Moreover, the same thing may be treated as a commodity at one time and not at another. And finally, the same thing may, at the same time, be seen as a commodity by one person

and as something else by another. Such shifts and differences in whether and when a thing is a commodity reveal a moral economy that stands behind the objective economy of visible transactions. (Arjun, 1988)

There are also scholars in China who use the concept of "Commoditization " to explain culture and art. For example, in "Research on the Commoditization of Mosuo Family Visiting Culture in Lugu Lake from the Perspective of Stage Performance", Zhang Han conducted a detailed study on the stage performance of ethnic culture from the perspective of cultural Commoditization , focusing on the cultural Commoditization presented in the stage performance. This paper mainly draws on Goffman's stage performance theory and McCannell's stage reality theory, takes Mosuo's home visit in Lugu Lake as a research case, and adopts field investigation method, literature research method and content analysis method. Focusing on the text mining of home visit explanation texts, it is concluded that there are differences in the degree of Commoditization of home visit cultural symbols. From the perspective of subject-guest interaction, this paper focuses on analyzing the process of Mosuo's home visit's gradual transition from Mosuo's native ethnography explanation to cultural Commoditization .

Dong Wucheng described and analyzed the impact of the Commoditization of local opera in "Research on the Commoditization of Tunpu Dixi in the Background of Tourism Development", taking the Commoditization of local opera culture of Tunpu people in Anshun City, Guizhou Province as a case. Since the 1980s, with the continuous development of Chinese cultural tourism and the influence of market economy, regional folk culture, as one of the important resources of tourism, has appeared on the stage of tourism one after another. The full text introduces the concept, history, composition and main manifestations of Tunpu culture, and introduces the Commoditization of Tunpu cultural tourism and local opera. Finally, it expounds the status and performance of local operas in Tunpu cultural tourism, and analyzes how local operas are packaged as commodities and put into the market.

However, the results of research and analysis on Maotai using the concept of "Commoditization" at home and abroad have not yet appeared. Therefore, the use of the concept of "Commoditization" to study Maotai fills the gap in the field of Maotai

research with the concept of "Commoditization", and gives a new interpretation concept for the specific content.

Therefore, this study utilizes the above two research concepts to upgrade the research. This is of great value for exploring the cultural connotation behind Moutai and showing the cultural characteristics of Moutai. This paper gives a new interpretation of the relationship between Maotai and Maotai Town's ecological culture. In its long history, Maotai is a mirror, reflecting all aspects of Maotai Town and even China's cultural and ecological changes, including politics, culture, art, technology and national attributes. Moutai is a concentrated display of the local people's way of life. Its appearance, development and evolution are closely related to the natural environment, economy,

Politics and culture are inseparable. With the continuous expansion of Maotai's reputation, Maotai Town has also begun to construct its own cultural identity, so Maotai and Maotai Town are mutually influenced and closely linked.

This article places Kweichow Moutai in the academic field of social anthropology. This article systematically analyzes and sorts out Maotai Culture Department from the perspectives of "Commoditization" and "social life of things". To clarify the relationship between Maotai and Maotai Town in different periods of economic, political and cultural phenomena. At the same time, he has a deeper understanding of Maotai and created new knowledge of Maotai. This research helps to deepen the understanding of the people's social life in Maotai Town, and recognize the value of Maotai from the perspective of social science and humanities.

2.3 This paper studies Kweichow Moutai and its humanistic connotation in the context of "drinking culture".

“The liquor sees culture - the trial of four dimensions to compare the difference of Chinese and western drinking culture” the author using hofstede's culture from four dimensions: individualism and collectivism, power distance, uncertainty avoidance and rigid and flexible tendency, compare the difference of Chinese and western drinking culture, in order to help Chinese and western better communication and exchanges .
(Retrieved from <https://kns.cnki.net/>)

In "Analysis of Differences in Chinese and Western Drinking Cultures", the author points out that the differences between Chinese and Western drinking cultures are actually the differences between Chinese and Western ways of thinking through a comparative analysis of the differences between Chinese and Western drinking cultures, as well as the relationship between drinking culture, literature, art, and fashion, and the comparison of Chinese and Western drinking orders .

China's drinking culture focuses on displaying humanistic connotations. The relationship between wine and poetry, literature and the long-established textual wine order all reflect this connotation. Western drinking culture, including the relationship between wine and fashion, mainly reflects respect for wine. And appreciation. Although China and the West have different understandings of drinking culture, their purpose is to better develop wine culture. Comparing the differences between Chinese and Western drinking cultures can better demonstrate the unique charm of Chinese wine culture, so that more people in the world can understand Chinese wine. Culture, appreciate Chinese wine culture. (Retrieved from <https://kns.cnki.net/>)

Derek Sandhaus is the author of "Drunk in China". He believes that China is one of the world's largest producers and consumers of liquor. From religion, literature to commerce and war, alcohol permeates all aspects of Chinese culture. However, to the outside world, China's most famous liquor is still a mystery. This situation is about to change, because baijiu is now served in cocktail bars outside of China. The author traveled across the country and around the world, meeting winemakers, winemakers, snakeskin oil salesmen, archaeologists, and ordinary drinkers.

He studied how alcohol has shaped Chinese society and its customs in many ways. He visited production workshops, karaoke halls, hot pot restaurants and underground bars. In the process, he revealed a tradition spanning nine thousand years and explored how recent economic and political developments have pushed Chinese wine abroad for the first time. (Derek,2019)

The author of "Chinese Wine Culture" believes that wine is not only an objective substance, but also a subjective cultural symbol. The connotation of Chinese liquor culture is not only that the Chinese people have created the material achievements of

liquor culture, but also the spiritual achievements, the code of conduct and the system achievements to ensure its development. The author makes a systematic exposition of the liquor culture from the aspects of material, spirit, behavior and system, and thinks that the composition of Chinese liquor culture includes eight aspects: material culture, technology culture, marketing culture, consumption culture, folk culture, spirit culture, psychological culture and system culture.

1) Material culture includes a variety of wine body, brewing raw materials and utensils, drinking utensils, brewing sites, etc. It is the main embodiment of the material wealth of liquor culture, representing the development level of social productivity in different periods and different times of culture and regional culture.

2) Craft culture refers to the ancient and modern brewing techniques. The development of brewing technology reflects the progress of social productivity level, science and technology level and liquor level.

3) The marketing culture focuses on the research of marketing means with cultural taste, the marketing principle of taking the consumer as the center and the marketing motive force with the unity of competition consciousness and service consciousness as the core.

4) Consumption culture refers to the economic and cultural factors such as people's consumption psychology, consumption principles, consumption concepts, value orientation and consumption habits. Folk culture includes various customs of drinking and drinking liquor, such as festivals, weddings and funerals, greeting guests and celebrating birthdays, giving birth to adults and worshipping gods and ancestors.

5) Folk culture includes various customs of drinking and drinking wine, such as festivals, weddings and funerals, greeting guests and celebrating birthdays, giving birth to adults and worshipping gods and ancestors.

6) Spiritual culture refers to literature . (poetry, novels, couplets, essays, drinking styles, idioms, myths, legends, etc.) and arts . (calligraphy, painting, music, dance, martial arts, drama, acrobatics, etc.) related to liquor, as well as Confucian, Taoist and Buddhist viewpoints on alcohol and people's belief in liquor.

7) Psychological culture refers to people's psychological changes in the process of drinking and using alcohol. Alcohol can display a variety of psychological activities in different forms, either to reflect personality and personality, or to satisfy a certain motive and need, or to realize a certain idea and ideal, or to stimulate thinking and inspiration, or to express a certain emotion and interest.

8) Institutional culture includes the policies and regulations of the liquor industry promulgated by successive governments and their social effects as well as the composition and operation of the wine industry management agencies. (Jiang,2013,p.6)

“Wine and Wine Culture” a book from the world of wine culture; China's wine culture change; Overview of the classification of wine; Wine and health; Wine with food; Wine and life; Wine etiquette; Wine and Language and Literature; Wine and art; Management culture of liquor enterprises; Wine collection 11 parts of wine and wine culture are expounded.

On the question of how to drink alcohol, the author argues that alcohol is consumed by people all over the world and plays an important social role in daily life, with great attention paid to etiquette. Drink different wine, etiquette is also different, such as drinking wine etiquette, liquor etiquette, different occasions of etiquette and have different, numerous and rich levels.

In ancient China, there were many rules about drinking. For example, choose a good time, taking advantage of good days and good times, there are wine parties, can enhance the taste of drinking. Also, drink wine must go to the resort. The scenic spots are excellent places for people to get together and drink. The open hall, the waterside pavilion hall, the flowers and the moon, the mountain forest, you can get the wild interest of nature and tranquility.

The Chinese literati believed that drinking must be in harmony with the wine environment to be regarded as an elegant thing. Affair must be in proportion to one's status, or else a celebrity will have nothing to gain. Brilliant decoration, elegant music, thoughtful service, artistic atmosphere, constitute a pleasant drinking scene. (Xu et al.,2018,p.5)

“Drinking Culture”The author believes Drinking culture is the set of traditions and social behaviors that surround the consumption of beverages containing ethanol as a recreational drug and social lubricant. Although alcoholic beverages and social attitudes toward drinking vary around the world, nearly every civilization has independently discovered the processes of brewing beer, fermenting wine and distilling spirits. Alcohol and its effects have been present in societies throughout history. Drinking is documented in the Hebrew and Christian Bibles, in the Qur'an, in art history, in Greek and Roman literature as old as Homer and in Confucius's Analects.

The author analyzes "Social drinking", also commonly referred to as "responsible drinking", refers to casual drinking of alcoholic beverages in a social setting without an intent to become intoxicated. In Western cultures, good news is often celebrated by a group of people having a few alcoholic drinks. For example, alcoholic drinks may be served to "wet the baby's head" in the celebration of a birth. Buying someone an alcoholic drink is often considered a gesture of goodwill. It may be an expression of gratitude, or it may mark the resolution of a dispute. Also analyzed for Free drinks, various cultures and traditions feature the social practice of providing free alcoholic drinks for others.

For example, during a wedding reception or a bar mitzvah, free alcoholic drinks are often served to guests, a practice that is known as "an open bar". Free alcoholic drinks may also be offered to increase attendance at a social or business function. They are commonly offered to casino patrons to entice them to continue gambling. A further example is the "ladies drink free" policy of some bars, which is intended to attract more paying customers .

For the purposes of buying rounds of alcoholic drinks in English public houses, William Greaves, a retired London journalist, devised a set of etiquette guidelines as a Saturday morning essay in the defunct Today newspaper. Known as Greaves' Rules, the guidelines were based upon his long experience of pubs and rounds. The rules were later recommissioned by the Daily Telegraph and published in that newspaper on November 20, 1993. Copies of the rules soon appeared in many bars throughout the United Kingdom.

Kate Fox, a social anthropologist, came up with a similar idea in her book *Watching the English*, but concluded their rationale was the need to minimise the possibility of violence between drinking companions. When taking alcohol to a BYOB (bring your own bottle/booze/beer) party, it is proper for a guest to leave any unconsumed alcohol behind when leaving the party. It shows appreciation to the host and shows responsibility on the guest's part. It is considered rude to take any alcohol back when departing.

Drinking at early times of the day is frowned upon in some cultures.[citation needed] Noon is often seen as earliest appropriate time of day to consume alcohol, especially on its own, although there are some exceptions such as drinking Buck's Fizzes on Christmas Day morning. Likewise, a mimosa or bloody mary with breakfast or brunch is common in many cultures. (Hamill, 1994)

The conclusions of these studies provide the theoretical basis for this study. Since Maotai Town is a place where many ethnic groups gather, the drinking culture here will be blended and influenced, so this study is a discussion and research on Maotai under such a complex drinking culture background.

Part3. Research suggestions

3.1 Academic Advice

First of all, researchers should get rid of the latitude of biological and economic value in the past, and simply focus on the economic value of Maotai, but instead study and excavate the artistic value of Maotai.

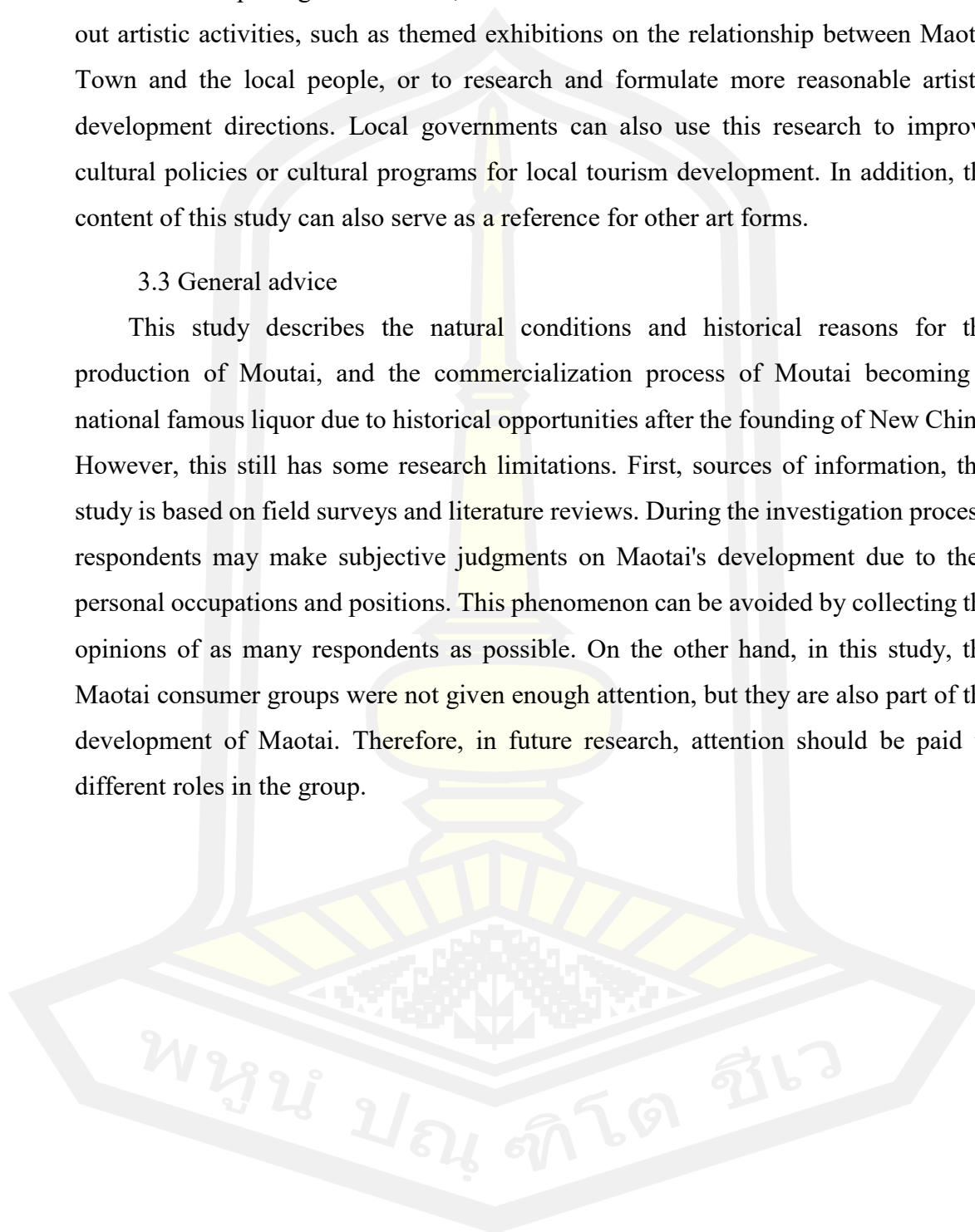
Secondly, the research in this paper provides a new research perspective for further understanding and research on artworks. Art researchers should broaden their research ideas and perspectives. From the perspective of human sociology, we can understand artworks and the humanities and social information behind them. The viewpoints of this article are not only the social life and cultural ecology of Maotai, but also can be used to study other artistic carriers and phenomena in the world. Such as Jingdezhen ceramics, Yixing purple clay pots, etc.

3.2 Social Suggestions

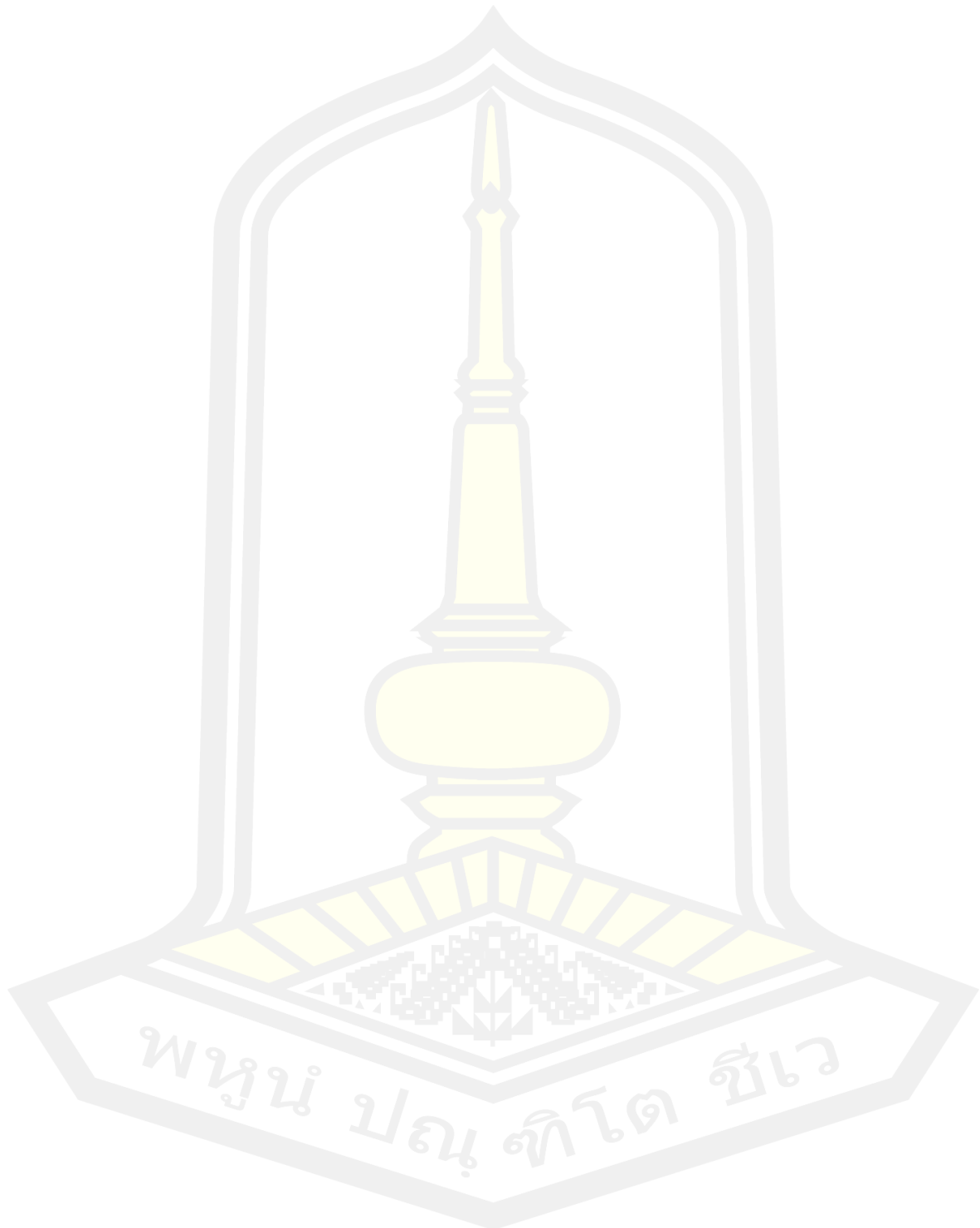
After completing this research, artists or art circles can use this research to carry out artistic activities, such as themed exhibitions on the relationship between Maotai Town and the local people, or to research and formulate more reasonable artistic development directions. Local governments can also use this research to improve cultural policies or cultural programs for local tourism development. In addition, the content of this study can also serve as a reference for other art forms.

3.3 General advice

This study describes the natural conditions and historical reasons for the production of Moutai, and the commercialization process of Moutai becoming a national famous liquor due to historical opportunities after the founding of New China. However, this still has some research limitations. First, sources of information, this study is based on field surveys and literature reviews. During the investigation process, respondents may make subjective judgments on Maotai's development due to their personal occupations and positions. This phenomenon can be avoided by collecting the opinions of as many respondents as possible. On the other hand, in this study, the Maotai consumer groups were not given enough attention, but they are also part of the development of Maotai. Therefore, in future research, attention should be paid to different roles in the group.



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BIOGRAPHY

NAME	Mrs.Chen Liyuan
PLACE OF BIRTH	China
POSITION	Teacher
EDUCATION	2013 Graduated from Guangxi Arts University with Bachelor Degree, Major Chinese Traditional Painting
	2017 Graduated from Guangxi Arts University with Master Degree, Major Chinese Traditional Painting
	2022 Doctor of Philosophy (Fine and Applied Arts Research), Faculty of Fine and Applied Arts, Mahasarakham University

