



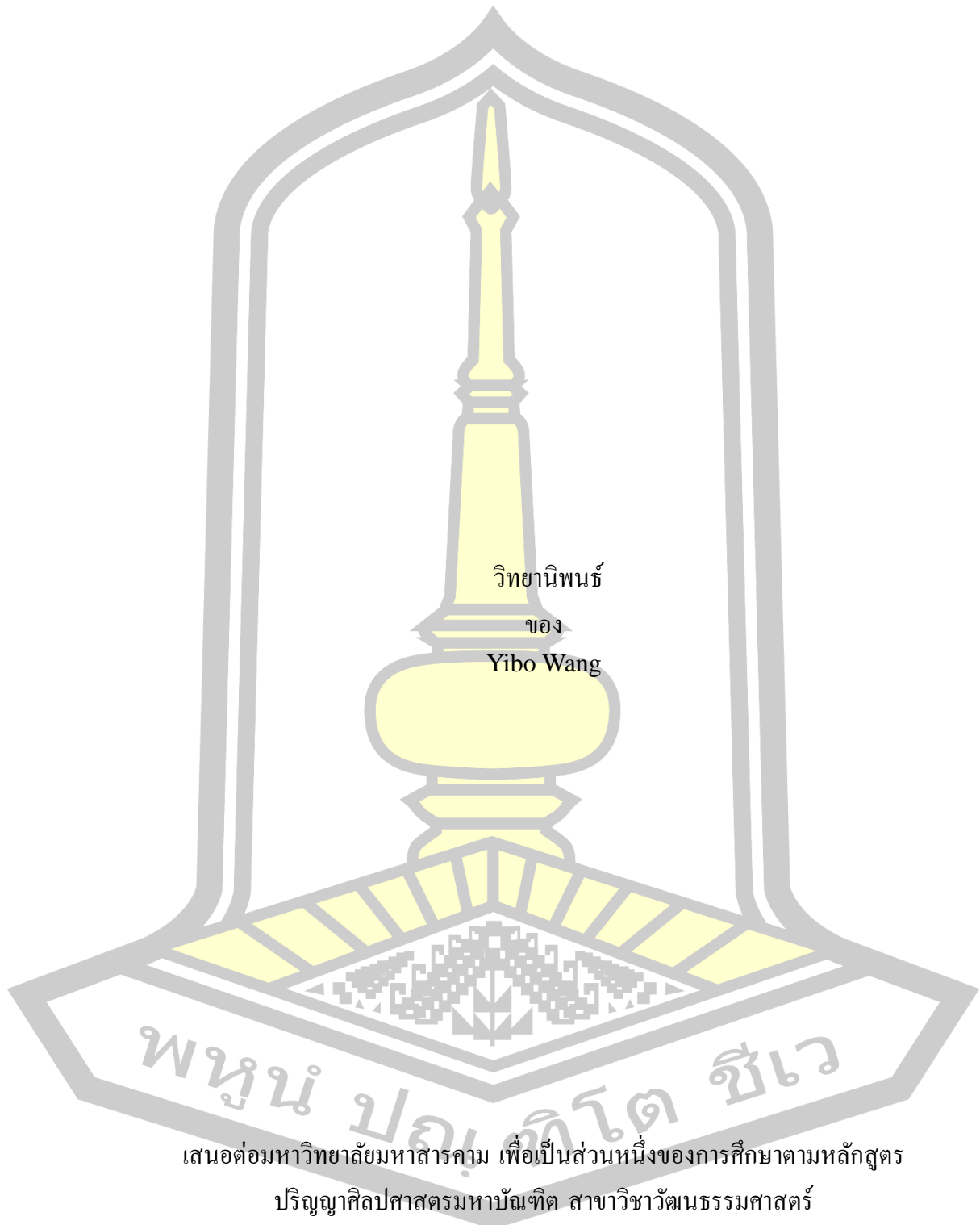
Water Feast Culture in luoyang city: Guidelines for protecting, inheriting and disseminating

Yibo Wang

A Thesis Submitted in Partial Fulfillment of Requirements for
degree of Master of Arts in Cultural Science
March 2025

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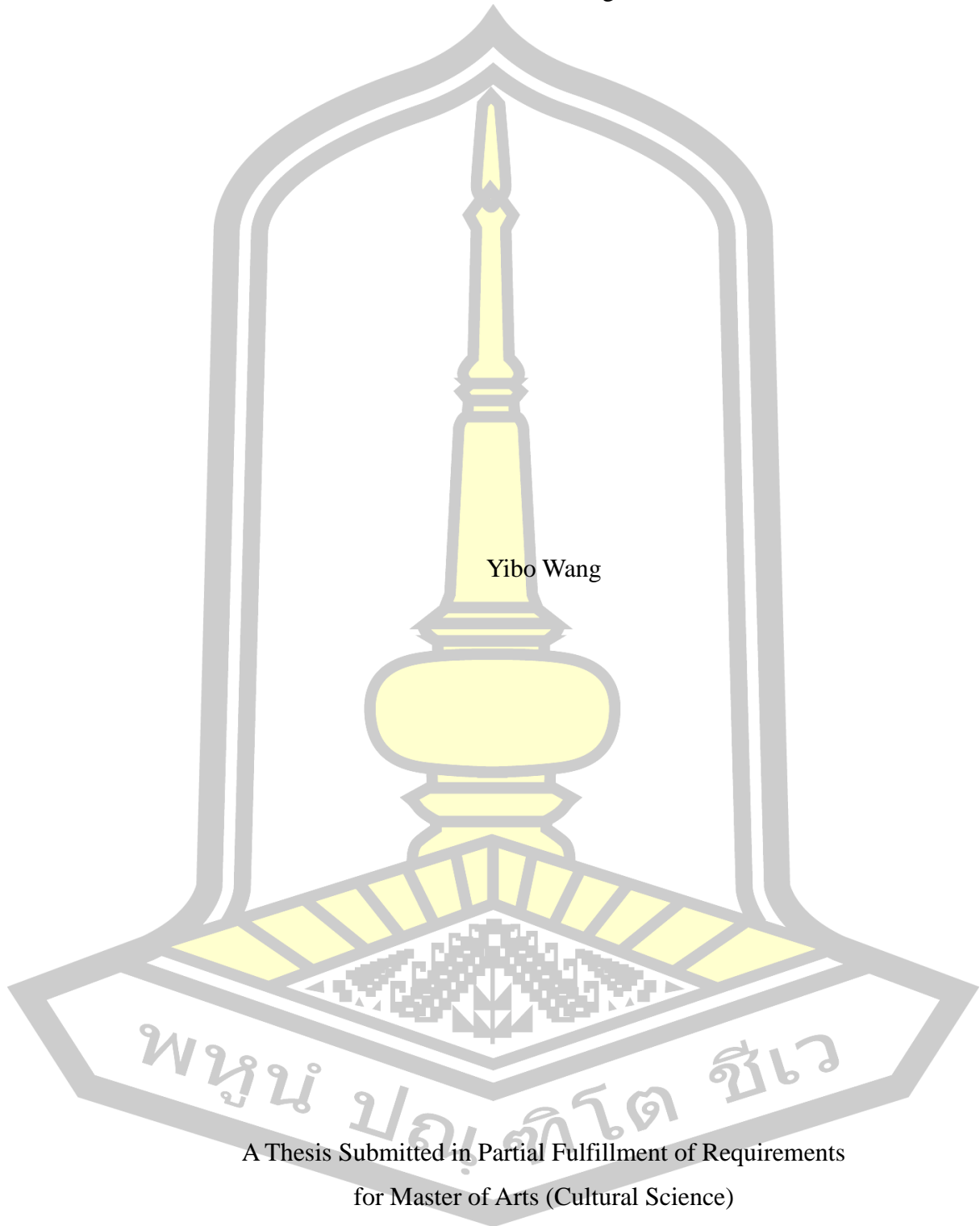


เสนอต่อมหาวิทยาลัยมหาสารคาม เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตร
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Water Feast Culture in luoyang city: Guidelines for protecting, inheriting and disseminating



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A Thesis Submitted in Partial Fulfillment of Requirements
for Master of Arts (Cultural Science)

March 2025

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The examining committee has unanimously approved this Thesis, submitted by Ms. Yibo Wang , as a partial fulfillment of the requirements for the Master of Arts Cultural Science at Maharakham University

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ABSTRACT

The Luoyang Water feast is an intangible cultural heritage that has been held in Luoyang City for a long time, reflecting China's important cultural identity, and is a historical, cultural and social memory heritage of the Chinese people in Luoyang City that should be studied. The objectives of this study are: (1) to study the historical background of the Luoyang Water Festival; (2) to study the form of the Luoyang Water Festival; and (3) to propose guidelines for the protection, promotion and dissemination of the cultural heritage of the Luoyang Water Festival. This study is a qualitative study. The main research area is Luoyang City. The research data are from documents and interviews with 4 key informants, 10 general informants and 15 relevant persons. The research instruments used are interview records, observation forms and focus group discussions. The results are presented in a descriptive and analytical.

The research results found that: (1) The Water Feast's history dates back to the founding of New China, peaking during Wu Zetian's reign, evolving into palace banquets characterized by formality and sociality. (2) The Water Feast comprises 24 dishes: 8 cold, 4 large, 8 medium, and 4 side dishes, served in a specific order: cold then hot, salty before sweet, meat before vegetarian, and vegetables before soup. Performances often highlight Wu Zetian's history. (3) Strategies to maintain the Luoyang Water Feast's competitiveness include skill inheritance, cultural value, production techniques, performance forms, protection measures, and cultural promotion. This study aims to contribute to the cultural inheritance and dissemination of the Luoyang Water Feast and provide insights for its sustainable development

Keyword : Water Feast, Inheritance, Food culture, Cultural Heritage Protection, Communication

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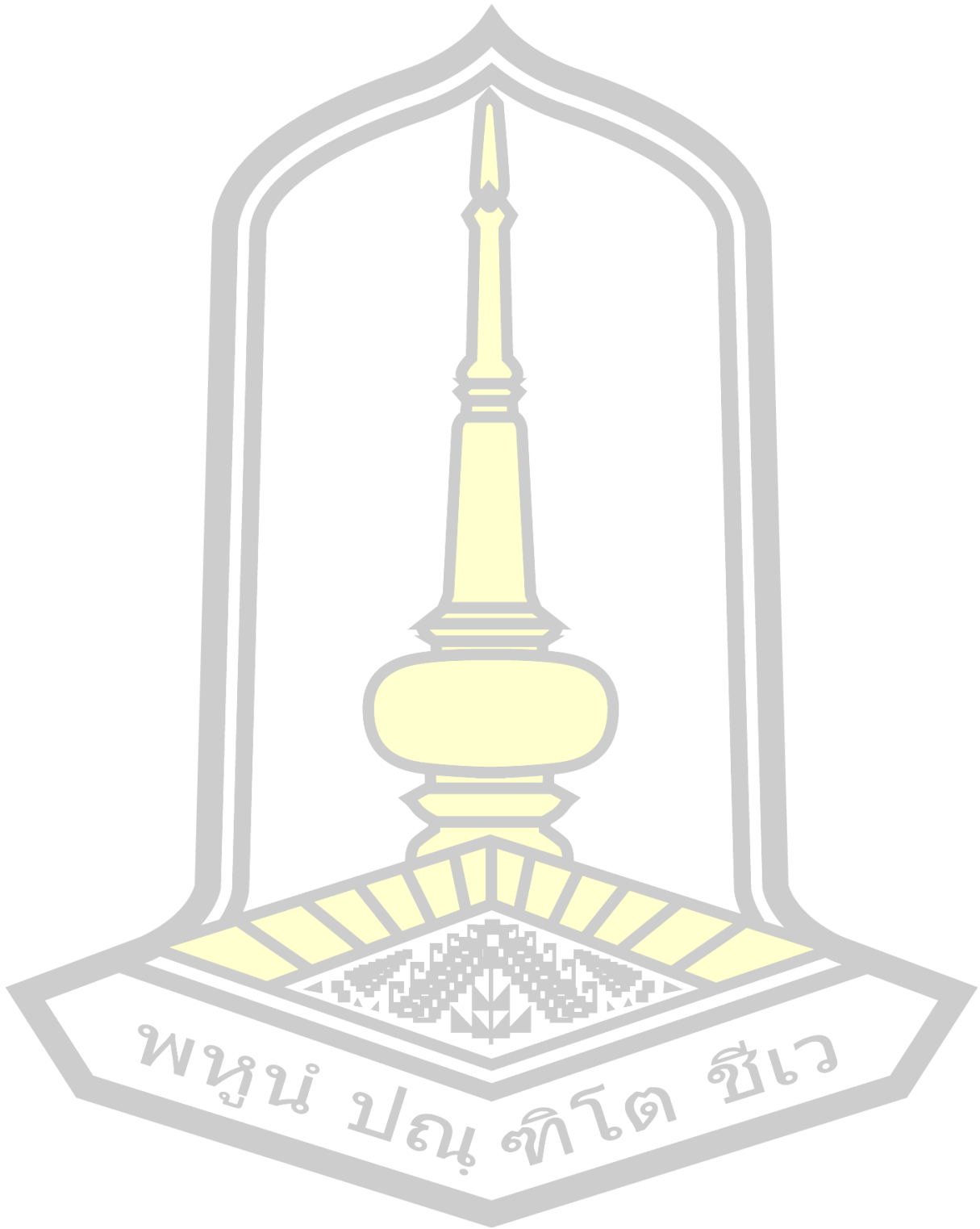
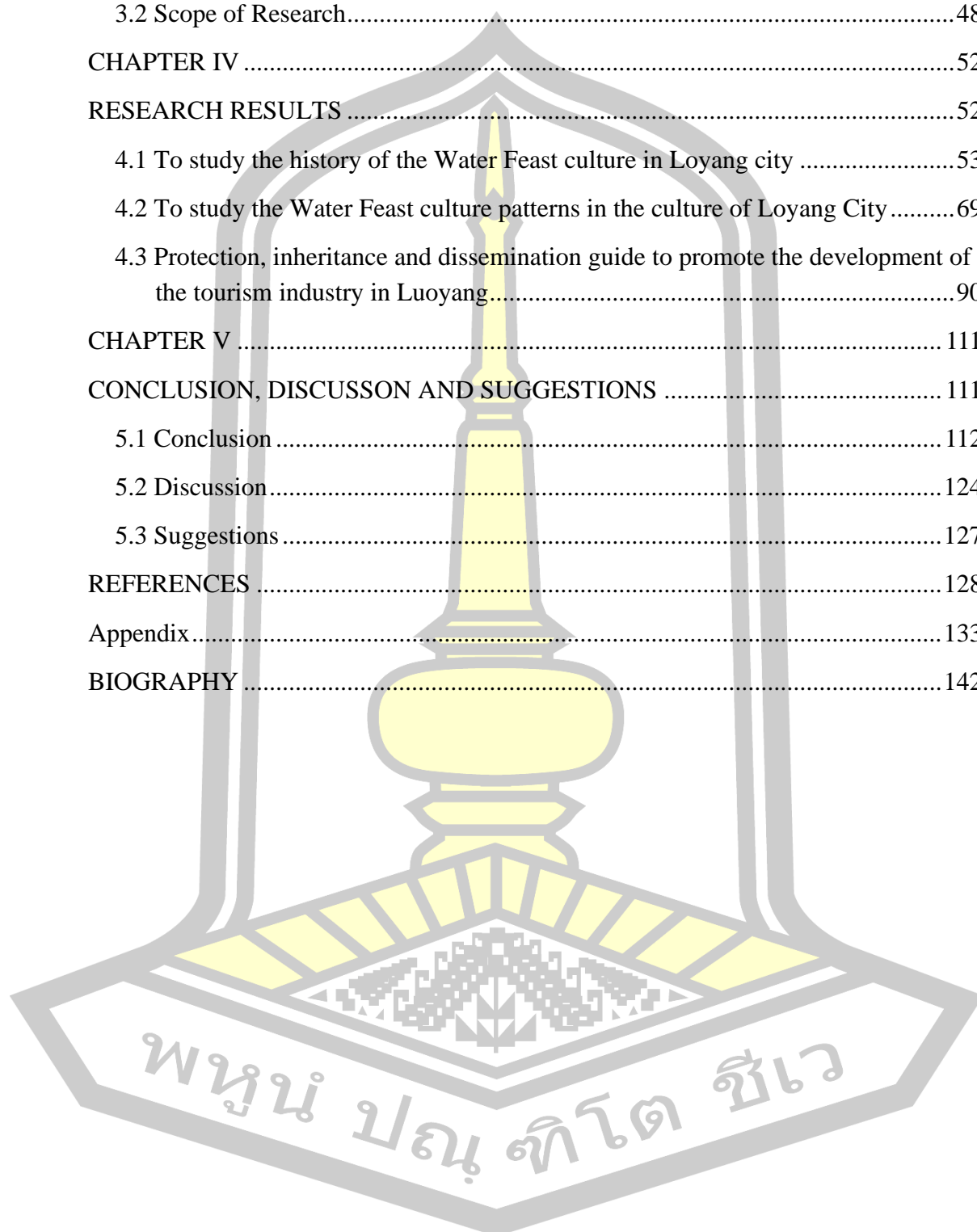


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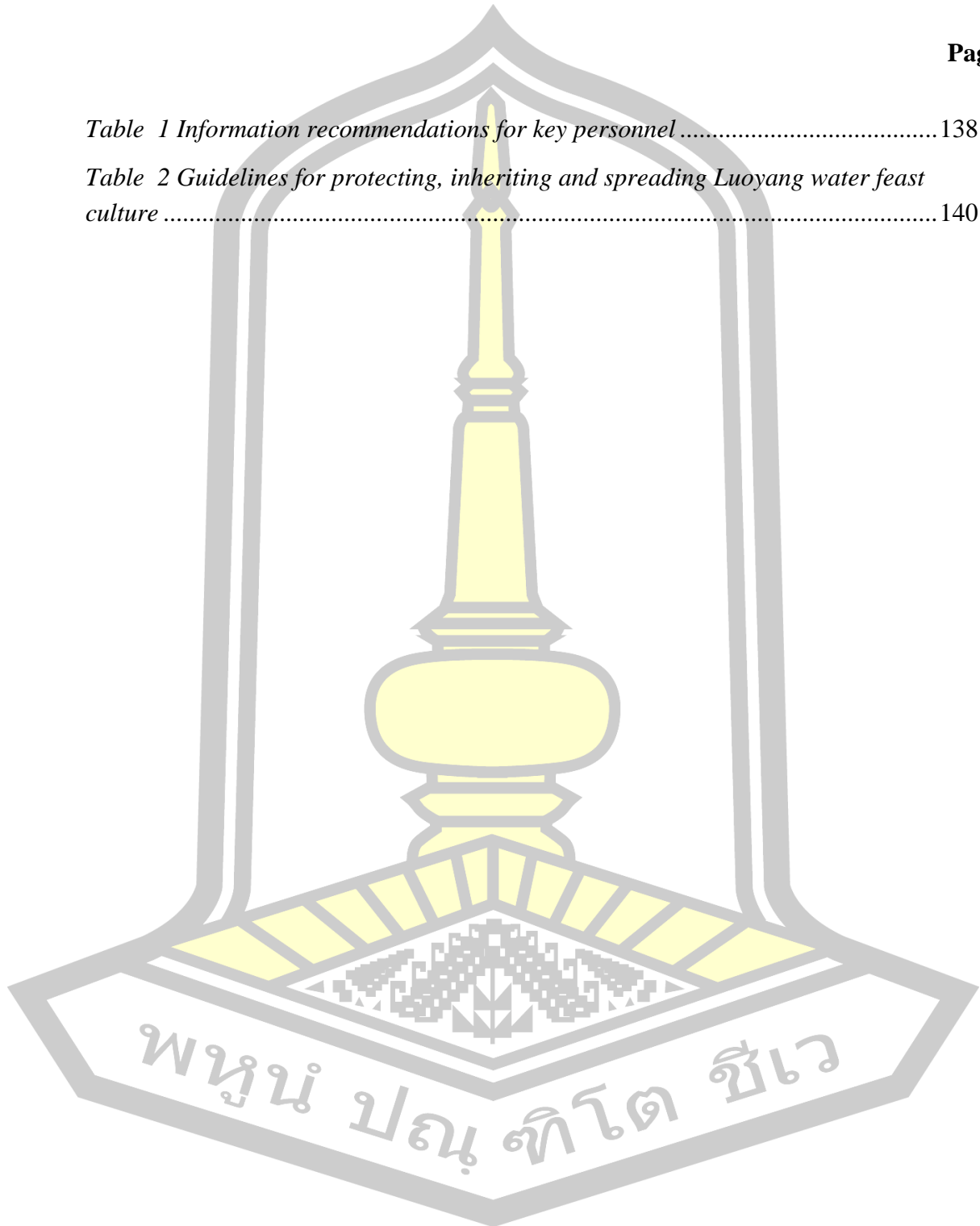
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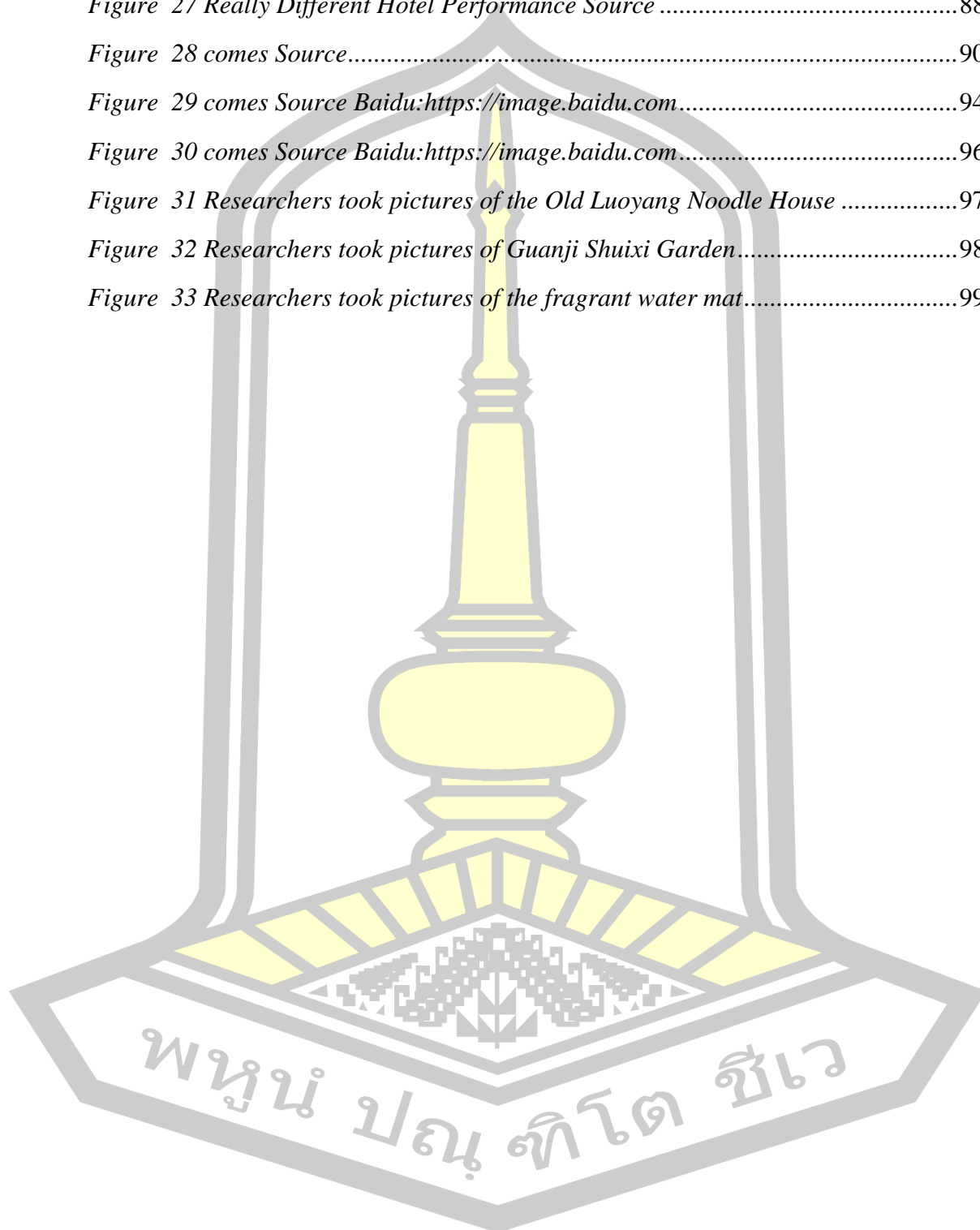
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CHAPTER I

INTRODUCTION

1.1 Research Background

Luoyang City, also known as "Luo" and also known as "Luoyi" and "Luojing", is a prefecture-level city in Henan Province. It stretches along the north and south banks of the middle and lower reaches of the Yellow River. The city has a civilization history of more than 5,000 years, with a history of more than 4,000 years of urbanization and a history of political governance of more than 1,500 years. In history, more than 10 dynasties have ruled the imperial court in Luoyang. Luoyang is the only city in Chinese history that Empress Wu Zetian established. Importantly, it is the capital. Luoyang is one of the cradles of Chinese civilization. It is the eastern starting point of the Silk Road during the Sui and Tang dynasties. Luoyang is also the center of the five great rivers, which makes the city rich. It is currently honorably known as the "Tourism City of China" (Shi Jing,2020). Luoyang's food is another culture with a long history and is well-known throughout China.

China's food culture accumulated over the years is rich, profound, and has a long history. Since ancient times, it has been known as the "unique taste of the world" in terms of taste system, along with Turkish cuisine and French cuisine, and occupies an important position in the world's food culture. The fundamental factor for the inheritance of food culture lies in the basic needs of human beings. Human needs promote the development, preservation and long-term inheritance of food culture. Luoyang's food culture can be traced back to before the Xia Dynasty, which originated from the Yangshao and Erlitou cultures around Luoyang. It can be found in cultural ruins and so on. From the Xia Dynasty to the Eastern Zhou Dynasty, cooking equipment has been improved, and the country has begun to pay attention to cooking institutions. With the change of consumer groups and the diversification of food choices, traditional food has gradually disappeared from the modern stage. The widespread use of modern technologies, such as high-tech intelligent technology, modern goods, food seasonings and intelligent food processing technology, has gradually occupied the food culture. In the development market, local food is facing

the danger of dilution. Food culture is a valuable historical heritage and a way of life for mankind. Protecting and inheriting the intangible cultural heritage of food is an important factor in continuing the country's thousands-year-old traditional food culture, strengthening cultural exchanges between people in different regions, and promoting the integration of cultures, which is of great significance.

Luoyang Water Feast is a unique food culture in Luoyang. It is the oldest and most complete set of banquets preserved so far. It is known as "the first of a hundred banquets in food and drink, and a living fossil in cooking". It is also an outstanding example of Henan cuisine banquet. According to legend, it began in the Tang Dynasty and has a history of more than a thousand years. It is also one of the famous banquets with a long history that has been preserved in China. As a traditional food style, together with the traditional Peony Flower Festival and the ancient Longmen Grottoes, it is known as the three wonders of Luoyang. It is not only an important part of people's daily life in Luoyang area, but also an important force in promoting local economic development and cultural exchanges.

From the Northern Wei Dynasty to the Tang Dynasty, there were many temples in Luoyang. In order to gain support from the upper class, monks and nuns devoted themselves to studying vegetarian food to please the dignitaries. They choose common folk vegetables as the main ingredients, and mostly use soups. The nobles who were tired of eating delicacies from the mountains and seas praised these dishes after tasting them. These dishes were brought into the palace by the princes and nobles, and they were continuously improved in the palace. Later, it was brought to farm tables by some wealthy people, and this was the prototype of Luoyang water mat. (Shangyue2015). The Luoyang Water Feast originated from the social factors of the Tang Dynasty. Luoyang was the ancient capital of thirteen dynasties. During the Tang Dynasty, Wu Zetian made Luoyang the capital. The gathering of dignitaries and nobles had higher and higher requirements for food. In order to satisfy the picky diners, the food was constantly improved. Improvement promoted the development of Luoyang diet. Starting from the Tang Dynasty, there has been a major change in catering, which is the shift from the shared meal system of sitting on the floor to the joint system of sitting around a high table. The change in eating habits also provided conditions for the emergence and development of water Feast, and the economic

development of society Have an important impact on the continuous improvement and dissemination of diet. Water Feast originated in Luoyang, which is directly related to its geographical climate. (Jie Miaoding 2021), Luoyang is surrounded by mountains, with little rain and dryness. In ancient times, the weather was cold and fruits were not produced, so folk meals mostly used soups, and they liked hot and sour food to resist the dryness and cold. People here are accustomed to using locally produced starch, lotus root, yam, radish, cabbage, etc. to prepare economical and rich banquets. Even the princes and nobles are accustomed to cooking the main and non-staple food together. Over time, they gradually created The Luoyang water Feast, which is rich in local characteristics, has gradually developed a flavor of "special sour and spicy taste, refreshing and sharp taste".

In the early days, Luoyang Water Feast was a palace banquet, and only relatives of the emperor, civil and military officials, and foreign envoys were eligible to enjoy it; later it was extended to wealthy businessmen and celebrities, but the majority of the common people still did not have the opportunity to enjoy it. In ancient times, Luoyang water feast were called "official seats" and "official seats", which meant they were only passed down by the court. After the Song Dynasty, Luoyang water mats gradually lost their popularity, but they have been passed down to this day. Nowadays, Luoyang water feast is the most complete, oldest, most distinctive and most flavorful famous banquet preserved in my country from the palace to this day. It can be called unique.

Nowadays, away from the glitz and glamor of the palace, Luoyang Water Feast are more popular among the local people. People in Heluo have a special liking for Luoyang Water Feast. They eat Luoyang Water Feast when babies are full moon, the elderly celebrate their birthdays, and their children's weddings are celebrated. Friends, colleagues or classmates from out of town also eat Luoyang Water Feast for a gathering. People who have been away from home for many years also eat Luoyang water feast. Or when returning home for major festivals, they still can't forget to prepare some Water Feast dishes. People still follow the old saying and call eating Luoyang Water Feast "eating officialdom". Today's Luoyang Water Feast is not only a signature banquet for people to entertain friends, but also a city label of Luoyang.

According to incomplete statistics, there are thousands of restaurants in Luoyang city that specialize in Water Feast (Jie Miaoding 2021).

In the past, there was research on Luoyang Water Feast, which introduced the origin of Water Feast, the characteristics of Water Feast, and the preparation of Water Feast (Land Bridge Vision 2009). Later, there were analyzes and improvement suggestions on the development difficulties of Luoyang Water Feast (Xu Quanzhan 2010). As an intangible cultural heritage, Luoyang Water Feast, Water Feast, how to innovate can adapt to the rapid development of today's society, so that the water mat culture can be better inherited and developed. (Wang Qiongshan&Liu Lixia 2013). Now, it is about learning from the publicity models of some big brands to build a brand for Luoyang Water Feast, going beyond Henan and increasing its popularity (Sun Jiaqi 2022).

In 2017, the "Luoyang City Intangible Cultural Heritage Protection Regulations" was promulgated, taking a key step in protecting intangible cultural heritage. The "Luoyang Water Mat Quality and Service Standards" drafted and formulated by Luoyang City will be implemented on November 5, 2013. This lays the foundation for Luoyang water mat protection. As one of the representatives of Chinese food culture, Luoyang Water Feast has a unique historical background and cultural connotation. In-depth research on the ways of protection, inheritance and transmission is of great significance to the long-term development of Luoyang Water Feast culture.

1.2 Research objectives

1.2.1 To study the history of the Water Feast culture in Loyang city

1.2.2 To study the Water Feast culture patterns in the culture of Loyang City

1.2.3 To study the Propose guidelines for the preservation, inheritance and dissemination of Luoyang Water Feast to promote the development of Luoyang tourism

1.3 Research questions:

1.3.1 How did the Water Feast culture History?

1.3.2 What are the forms of Water Feast?

1.3.3 How to increase the popularity and influence of Luoyang Water Feast cultural heritage by spreading it and attract more tourists to Luoyang

1.4 Importance of the Research

1.4.1 Studying the historical development of the Water Feast Culture understands the roots and dynamics of the Water Feast Culture, understanding its status and role in Luoyang history. and is an important basic knowledge in development Protecting and inheriting the Water Feast culture.

1.4.2 Research on the Luoyang Water Feast can be integrated into the development of local tourism management. and further develop the local catering business and promote the development of the creative economy in China.

1.4.3 It is a guideline for studying for conservation. Inheritance and development of other local food cultures

1.5 Definition of terms

1.5.1 Water Feast: Water Feast refers to a unique form of food made with water, Refers to a Feast consisting of a series of carefully prepared dishes and drinks on a specific occasion (such as a celebration, Feast). 2.Inheritance: Inheritance is a process of protection, dissemination, education and innovation, aiming to ensure the continued existence and development of cultural heritage.

1.5.2 Inheritance: Inheritance refers to the process of consciously passing on a certain culture or knowledge system from an era, a group or a region to the next generation. There are several inheritance methods.

1.5.3 Food culture: Food culture refers to the general term for the food traditions, customs, values and behavior patterns of a region, a nation or a community. It includes eating styles, eating habits, ingredient selection, cooking methods, eating etiquette, etc. The definition of food culture can be understood as the sum of all material culture and intangible culture created by humans in food activities. It

includes but is not limited to the development and utilization of food raw materials, technology, science, and art in the process of food preparation and food consumption, as well as food-based traditions, ideas, and philosophies. Specifically, food culture covers the following aspects:

1. The production, processing and consumption methods of food raw materials and dietary products;
2. Material and spiritual relationships such as food-related systems, customs, concepts, and consciousness;
3. Various forms of eating activities, such as eating habits, cooking skills, etc.;
4. The regional nature and inheritance of food culture reflect differences in eating habits and cooking techniques;
5. The social function and historical origin of food culture, which plays an important role in maintaining the prosperity of the nation, promoting the development of productivity, and promoting social progress and civilization.

Food culture is not only reflected in the physical form of food, but also includes a series of social practices and cultural phenomena related to it, such as dietary customs, dietary thoughts, dietary behaviors, etc. It is a manifestation of human lifestyle, with distinctive regional characteristics and profound cultural heritage. Globally, food cultures in different regions have their own characteristics, such as Chinese food culture in China, French food culture in the West, etc. These unique food cultures constitute the diversity and richness of the world.

1.5.4 Protection typically refers to taking action to maintain, preserve, or safeguard the status or characteristics of something, in order to prevent damage, destruction, or loss. This can encompass various domains such as physical, ecological, cultural, and legal. In different contexts:

1.Environmental Protection: In environmental science, protection usually entails safeguarding natural ecosystems, wildlife species, and resources to maintain ecological balance, biodiversity, and prevent environmental pollution.

2.Cultural Heritage Protection: In the cultural domain, protection may involve safeguarding historical buildings, artworks, traditional crafts, and other cultural heritage elements to ensure their continuity and preservation.

3.Intellectual Property Protection: In the legal field, protection may refer to

safeguarding the intellectual property rights of innovations, inventions, or literary and artistic works, such as patents, copyrights, trademarks, etc.

4. Personal Safety Protection: At the societal level, protection can refer to ensuring the safety and rights of individuals, including legal protections and social welfare measures.

1.5.5 Communication refers to the process of transmitting or exchanging information, ideas, concepts, or values between individuals or groups. This transmission can take place through language, text, images, symbols, sounds, and other forms. In different contexts:

1. Mass Communication: Mass communication refers to the process of disseminating information to the public through mass media channels such as radio, television, newspapers, magazines, and the internet. This form of communication can influence public opinion, values, and culture.

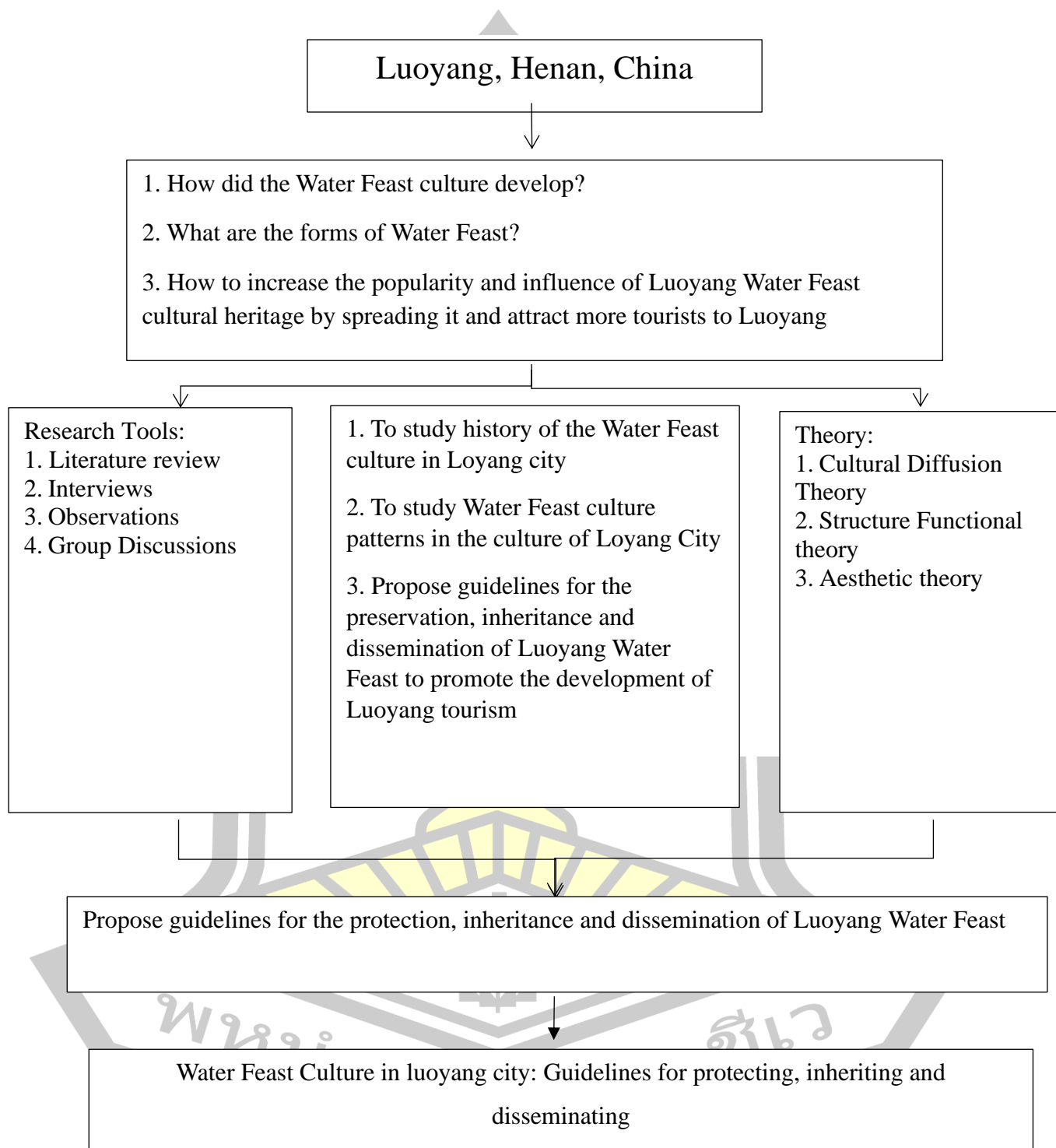
2. Interpersonal Communication: Interpersonal communication refers to the direct exchange of information and ideas between individuals, such as face-to-face conversations, phone calls, and written correspondence. This form of communication can establish relationships between individuals and promote understanding and cooperation.

3. Digital Communication: Digital communication refers to the process of transmitting information through digital technologies and online platforms, such as social media, email, and text messages. This form of communication is characterized by real-time, global, and interactive features, and has a profound impact on societal culture and individual lives.

4. Cultural Communication: Cultural communication refers to the process of disseminating and inheriting the values, beliefs, and customs of a specific culture within society. This form of communication can promote cultural exchange, identity, and social cohesion.

Overall, "communication" is a broad concept that encompasses the transmission and exchange of information and ideologies in different societal and cultural contexts.

1.6 Conceptual Framework



CHAPTER II

LITERATURE REVIEW

This chapter will introduce the relevant knowledge of dietary cultural heritage and the basic situation of Luoyang Water Feast, including culture, economy, etc. Describe the literature review on this topic and existing research on water mats and cultural tourism in Luoyang. The theories to be discussed in this chapter include cultural communication theory, functional structure theory and aesthetic theory. Provides a research basis for the next chapter to report on the research methods used in this study.

2.1 Meaning and importance of cultural heritage

2.1.1 Meaning of Cultural Heritage

2.1.2 The importance of cultural heritage

2.2 Knowledge about Preservation

2.2.1 Documents on Preservation

2.2.2 Model of Preservation

2.3 Knowledge about Food culture

2.3.1 The history of banquets

2.3.2 The history of water mats

2.4 Knowledge about cultural tourism

2.4.1 Tourism-related Literature

2.4.2 Definition of cultural tourism

2.4.3 Forms of cultural tourism

2.5 Knowledge about inheritance and dissemination

2.5.1 inherited knowledge

2.5.2 disseminated knowledge

2.6 Context of the research area

2.6.1 General conditions

2.6.2 Ethnic groups

2.6.3 Religion, beliefs, rituals

2.7 Related theoretical concepts

2.7.1 Related theories

2.7.1.1 Cultural Diffusion Theory

2.7.1.2 Structure Functional theory

2.7.2 related concepts

2.7.2.1 Concepts related to conservation

2.7.2.2 Protection of the intangible cultural heritage

2.8 Related research

2.8.1 Domestic research

2.8.2 Foreign research

2.1 Meaning and importance of cultural heritage

2.1.1 Meaning on Cultural Heritage

"Cultural heritage" is divided into tangible heritage in terms of existence form, that is, "material cultural heritage" includes historical cultural relics, historical buildings, and human cultural sites. (Convention for the Protection of the World Cultural and Natural Heritage) and intangible heritage, that is, "intangible cultural heritage", refers to "the various practices, performances, expressions, knowledge and Skills and their related tools, objects, handicrafts and cultural places. (Convention for the Protection of Intangible Cultural Heritage). Intangible cultural heritage is the "living fossil" of history and culture, "the back of national memory", and its greatest feature is that it is not divorced from the special characteristics of the nation. The way of life and production is a "living" manifestation of national personality and national aesthetic habits. It exists based on the people themselves, uses voice, image and skills as means of expression, and is continued through word of mouth as a cultural chain. It is The most fragile part of "living" culture and its traditions. Therefore, people are particularly important in the process of inheriting intangible cultural heritage. Cultural heritage contains the unique spiritual values, ways of thinking, and imagination of the Chinese nation. It embodies the vitality and creativity of the Chinese nation. It is the

crystallization of national wisdom and a treasure of all human civilization.

2.1.1.1 The significance of food culture

Diet is the basic need to maintain human life, but under the influence of regional environment, customs and ideas, whether it is wine, tea, or the dietary characteristics of different classes, they have become symbols and manifestations of a certain way of life. Diet is a common living habit, a direct manifestation of local customs and folk customs, and an important window to glimpse local culture (Xu Ningling 2023). Diet culture is an important part of social life. It develops with social changes and changes with regional changes. Different due to differences. In the long history of social life, each region has formed its own unique food culture. The decisive role of natural factors, the promoting role of human factors, and the advantages and characteristics of diet are intertwined, all affecting the formation and development of regional food culture. (Shang Yue 2)

1. Chinese food culture

The evolution and origin of Chinese traditional food culture. As an important part of traditional Chinese culture, food culture carries rich historical, folk customs and cultural connotations.

(Jin Hongxia 2017) "Five Flavors: Traditional Chinese Food Culture" introduces in detail the historical evolution of traditional Chinese food culture. Thousands of years ago, people began to enter the age of cooked food and stone cooking, which marked the initial formation of Chinese food culture. During the Shang and Zhou dynasties, Chinese food culture gradually enriched and developed, during which a relatively complete food system was established, and strict etiquette and regulations were stipulated. Banquet procedures, "The Book of Songs" and other classic documents also contain a large number of records about diet; the period from Qin and Han Dynasties to Tang and Song Dynasties was an important period of political, economic, and cultural development in Chinese history, and the diet showed rich and colorful characteristics. Zhang Qian of the Han Dynasty published The Western Regions introduced many foreign ingredients and cooking techniques, which promoted the development of Chinese food culture. During the Wei, Jin, Southern and Northern Dynasties, the noble class' exquisite pursuit of food and unique customs

appeared. By the Tang and Song dynasties, food culture reached its peak, and cooking skills The Yuan, Ming and Qing dynasties are also an important stage of development of traditional Chinese food culture. In the Yuan Dynasty, the Mongolian food customs had a profound impact on the Central Plains and promoted the dietary fusion between ethnic groups. The Ming and Qing Dynasties During this period, attention was paid to the exquisiteness and luxury of palace cuisine, and local special dishes gradually formed and developed. Since modern times, while being influenced by Western culture, Chinese traditional food culture has also experienced its own transformation and development. After 1949, people paid attention to Protection and excavation of traditional food culture. With the advancement of modernization and changes in lifestyles, China's food concepts and habits are also changing. Traditional cooking methods and diversity of ingredients have been challenged, and modern lifestyles such as fast food and takeout have The rise of food has had a great impact on traditional food culture.

2 Food culture in Heluo area

Research on Heluo food culture began in 1999 with Liu Fuxing's article "Luoyang Water Feast and Heluo Food Culture". Liu Fuxing pointed out that Luoyang Water Feast is a result of the development of Heluo food culture and a typical representative of Heluo food culture, and sorted out the development paths of Luoyang Water Feast and Heluo food culture. (Zhu Xiaoxiang 2010) took Luoyang's tourism catering as the research object, and put forward corresponding development suggestions based on analyzing the advantageous conditions and development status of Luoyang's tourism catering development. (Ma Huanhuan 2015) analyzed Luoyang food culture from the aspects of historical origin, regional conditions, cultural content and characteristics, etc., providing a reference for the systematic study of Luoyang food culture. (Shang Yue 2015) took Luoyang soup culture as the research object and explored the formation of regional food culture from three aspects: natural factors, human factors, and food itself. It pointed out that in the process of the formation and development of regional food culture, natural factors, human factors Factors and the advantages of food culture themselves are intertwined, among which natural factors play a decisive role and humanistic factors play a promoting role. (Du Wenxia 2018)

Based on the analysis of the current situation of Luoyang's catering culture, the tourism development of Luoyang's catering culture was discussed and suggestions were made.

Luoyang's food culture can be traced back to before the Xia Dynasty, which can be found in the Yangshao Culture, Erlitou Culture and other sites around Luoyang. From the Xia Dynasty to the Eastern Zhou Dynasty, cooking utensils were improved and the country began to pay attention to cooking institutions.

During the Eastern Han Dynasty, the Silk Road was opened, and cooking methods were improved on the basis of introduction and integration. During the Wei and Jin Dynasties, the great integration of ethnic groups brought about the integration of Luoyang's food culture, and new famous foods and dishes appeared.

After Emperor Wei Xiaowen moved the capital to Luoyang, he vigorously promoted the sinicization reform. Luoyang's food culture was gradually affected by "Hu food"[1][2]. While local residents ate more pork, they began to generally eat beef and mutton. During this period, Buddhist temples prospered, and the prosperity of vegetarian food in Buddhist temples added new content to Luoyang's food culture. Vegetarian and meat dishes were the prototype of Luoyang's water banquets.

The Sui and Tang Dynasties were the prosperous period of Luoyang's food culture. During this period, agriculture and handicrafts developed, the Grand Canal was open, and commercial exchanges were close, laying a material foundation for the prosperity of the catering industry. The increase in the number of Hu merchants has made the consumption of beef and mutton more common. The prosperous economy and culture of the Sui and Tang Dynasties greatly promoted the development of Luoyang's food culture. Especially after Wu Zetian made Luoyang the capital, Luoyang's food industry developed unprecedentedly. Kyoto is prosperous and gathers many elite chefs. The high-ranking officials and nobles have higher requirements for food, prompting them to constantly improve their dishes and new dishes continue to appear. Luoyang Water Banquet was formed during this period, and its formation is also closely related to the eating habits of the Tang Dynasty, which shifted from a separate food system to a combined food system.

After the Tang and Song Dynasties, Luoyang was no longer the political, economic and cultural center of the country, the development of the catering industry

began to slow down, and Luoyang's food culture was no longer in the leading position of food culture.

After the founding of the People's Republic of China, the country attached great importance to the inheritance of traditional cooking culture. Luoyang's food culture further developed, pasta and snacks were renovated, and traditional water banquets were restored in the "Really Different" restaurant, which also innovated dishes and started modern operations.

3. The significance of Water Feast cultural heritage

Water Feast culture carries the history of local food culture, eating habits, geographical climate and local people's identity.

People in Luoyang love to drink soup. There are large and small soup restaurants every where in the streets and alleys. Some are uniquely decorated or simple, and diners never mind. Luoyang water banquet, beef soup, mutton soup, donkey meat soup, tofu soup, meatball soup, non-turning soup, spicy spicy soup are all diverse and fragrant. Holding a bowl of hot soup in hand, soaking in shredded pancakes, squatting, sitting or standing, it does not affect people's mood for drinking soup at all. Drink soup to fill your belly and get nutrients from the soup. A bowl of hot soup expresses the homesickness of wanderers... After a long history, Luoyang has formed a Luoyang soup culture with a long history but becoming more and more fragrant. Soup plays an important role in the social life of Luoyang people. From morning to night, you can always find a bowl of soup that suits your taste. When meeting on the street, most people will ask: "Have you eaten?" But Luoyang people will ask kindly: "Have you had soup?" Luoyang people call eating soup, which shows people's love for soup. The various kinds of Tang Shao have a history of more than a hundred years, and some have a history of thousands of years. They are a beautiful scenery in the history and culture of Luoyang. Its formation is by no means accidental, but the result of people's hard work in cooperating with nature for thousands of years, making full use of natural conditions, exerting their intelligence and wisdom, adapting to the situation of the times, and working hard. (Shang Yue 2015)

Before the Tang Dynasty, Chinese banquets were divided into separate meals, with one person per table. Although it was clean and hygienic, there was no atmosphere. During the prosperous Tang Dynasty, the folk customs were open and the

banquet atmosphere was particularly lively. It was at this time that the joint food system came into being and gradually matured when Wu Zetian was in power. This was an east wind. A gust of east wind brings beautiful soup. Since the Sui and Tang Dynasties, people have paid more and more attention to the special role of beautiful soup in cooking and its effect on nourishing and conditioning the human body. The combination of the two laid the foundation for the emergence of Water Feast.

During the Wu Zhou Dynasty, the Water Feast was a palace state banquet, and dignitaries were proud to enjoy the water banquet. Luoyang is located on the edge of the Loess Plateau, surrounded by mountains, with less rainfall and a dry climate. In ancient times, the weather was cold and Luoyang produced very few fruits, so Luoyang people developed the custom of drinking soup to replenish water.

The earliest cooking book in China, "The Original Flavor of Lu's Spring and Autumn Annals", records the origins of cooking and the famous Prime Minister Yi Yin's talk about cooking. He believed: "The foundation of all flavors is water." The words hit the mark, revealing that water is the beginning. It is the origin of food and drink, the foundation of all tastes. The art of cooking involves raising fire to boil water, slowing fire and blazing flames, and the cauldron can undergo myriad changes. Only when there is water can the cooking be moderate, and the fishy and smelly food can be eliminated; only when there is water can the food be mixed evenly and be flavored with sour, sweet, salty and spicy flavors. The foundation of cooking lies in making soup, and the management of water is the soul of Luoyang Water Banquet. Luoyang water banquet, bowls with water, vegetables with soup, water with different colors, soup with different flavors, endless changes. Just like the proverb in Luoyang: "The tune of the opera is the soup of the chef." Luoyang water banquets are made with enough water to make the best use of soup skills.

During the Tang Dynasty, there were many monasteries in Luoyang, and the monks entertained high-ranking officials in an arty and elegant way. They cooked vegetarian and meat dishes and made them delicious, forming a unique style of Luoyang water banquet.

After the Song Dynasty, the political center moved northward and Luoyang was lost in the wind. The Water Feast was introduced to the people and has been preserved to this day.

After the Ming and Qing Dynasties, due to the promotion of rape and other reasons, stir-frying gradually became the most important cooking technique in Chinese cuisine. But perhaps due to the local climate characteristics, Luoyang Water Banquet does not focus on stir-fry like other places, so it has become a living fossil that preserves China's traditional food style before the Tang Dynasty.

2.1.2 The Importance of cultural heritage

Cultural heritage records and inherits the history of civilization development, provides strong support for carrying forward excellent traditional culture and realizing national rejuvenation, and plays a promoting role in expanding foreign exchanges and developing cultural tourism.

2.1.2.1 The of food cultural heritage

(Jin Hongxia 2017) "Five Flavors: Traditional Chinese Food Culture" believes that traditional Chinese food culture contains rich cultural connotations and philosophical thoughts. These core values and concepts not only affect the eating habits and eating styles of Chinese people, but also reflect The Chinese people's unique understanding of life, nature and society. (1) Traditional Chinese drinking culture emphasizes the harmony and unity between man and nature, pays attention to the harmony of yin and yang, the five elements, and pays attention to the matching and complementation of food to achieve balanced nutrition and maintain good health. Purpose. (2) Traditional Chinese food culture emphasizes table manners and believes that etiquette is a manifestation of respect for food and respect for others. (3) Traditional Chinese food culture advocates frugality and sharing, believes that wasting food is an immoral behavior, and attaches great importance to cultivating people's frugal virtues and social responsibility. In addition, it emphasizes cultural inheritance. In Chinese food culture, it emphasizes the inheritance and promotion of China's excellent traditional culture to cultivate people's national pride and cultural confidence. Exploring Chinese traditional food culture is of great significance. First, it helps to better To fully feel and understand people's lifestyle. Chinese traditional food culture not only reflects people's choice and preparation of food, but also expresses people's attitude towards life, health, family and emotions. Secondly, Chinese traditional food culture has accumulated rich Cultural connotation and wisdom. Through in-depth research, we can excavate, summarize and inherit the essence and

characteristics of traditional Chinese food culture, and promote the improvement of the country's cultural soft power. In addition, through research, we can better understand the characteristics and nutritional value of traditional ingredients, which will help It aims to explore the effects and effects of various foods on the human body and advocate the concept of healthy diet. Finally, by exploring the traditional Chinese food culture, it can provide strong support and help for the development of the modern catering industry and promote its continuous innovation and development.

2.1.2.2 Water Feast Cultural Heritage

Luoyang Water Feast was formed in the Tang Dynasty, also known as Wuhuang Water Banquet, and has a history of more than 1,300 years. Luoyang Water Banquet was selected into the national intangible cultural heritage list in 2008. Like the Manchu-Han Banquet and the Confucian Banquet, they are all famous banquets in my country and occupy an important place in our country's food culture.

The development of water mats has not been smooth sailing, nor has the development and inheritance of any kind of diet been smooth sailing. The Central Plains was a battleground for military strategists of all dynasties, and the business of Luoyang water mats also prospered and declined with the wars. After the founding of the People's Republic of China, the government attached great importance to the inheritance of local traditional cooking culture and organized water banquet chefs such as Cui Li and Fan Chunfang, as well as Luoyang famous chef Zhou You and others, to restore the supply of Luoyang water banquets at the "Really Different" Hotel in Luoyang. Continuously develop dishes, innovate dishes and banquet programs, discover and restore the palace water banquet and the Emperor Wu water banquet. It is precisely because of the strong support of the government that the development of traditional food culture can be guaranteed. The policy guidance and promotion of the rulers became the direct factors promoting the spread of food customs. (Shang Yue 2015)

The historical origin of the rise of Luoyang water mat. Before the Tang Dynasty, Chinese banquets were divided into separate meals, with one person per table, which was hygienic, but lacked atmosphere. As the Tang Dynasty was open and open, the atmosphere of the banquet should also be warm, so the joint meal system came into being. By the time of Emperor Wu, the joint meal system Gradually becoming more

mature; the special role of beautiful soup in Chinese cooking and its nourishing and conditioning effects on the body had been taken seriously by the Sui and Tang Dynasties. During the Wu Zhou Dynasty, the water banquet was a palace state banquet, and dignitaries were proud to enjoy the water banquet. Luoyang is located on the edge of the Loess Plateau, surrounded by mountains, with less rainfall and a dry climate. In ancient times, the weather was cold and Luoyang produced very few fruits, so Luoyang people developed the custom of drinking soup to replenish water. During the Tang Dynasty, there were many monasteries in Luoyang, and the monks entertained high-ranking officials in an arty and elegant way. They cooked vegetarian and meat dishes and made them delicious, forming a unique style of Luoyang water banquet. After the Song Dynasty, the political center moved northward and Luoyang was lost in the wind. The water mat was introduced to the people and has been preserved to this day.

The water banquet contains a vast food culture. The complete set of Luoyang water banquet culture is divided into the first eight items, four small tables, eight large items, and four final items. There are a total of 24 dishes, which symbolizes Wu Zetian's 24 years in power. Each dish has a story, and each dish has its own story. The pieces are particular. Luoyang water banquet combines food culture and governance concepts. The first eight items are eight cold dishes, which symbolize Wu Zetian's eight preferences such as "service", "propriety", "tao", "desire", "art", "literary", "Zen" and "politics", or the eight great virtues (meal). Achievements. The word "wen" in it is made of Qinggu and carp whiskers. The poison is the soul of bamboo, the bamboo is the literary friend, and the article becomes the principle of the world (carp). It means that Wu Ze has outstanding astronomical talents, is good at calligraphy and painting, is good at poetry, and has great literary talent; "Zheng", made of wild goose breast and goose paw, refers to Wu Zetian's diligent work in government and outstanding achievements, which embodies the way of governing the country. In 1973, Premier Zhou accompanied Canadian Prime Minister Trudeau to visit Luoyang. The chef used eggs to carve golden peonies floating on agarwood. Premier Zhou said wittily: "Luoyang has the best peonies in the world, and peonies can also grow in dishes." From then on, the name was changed to "Peony Yancai". Luoyang Water Banquet embodies the extensive food culture. While tasting delicious food, it also

embodies rich spiritual enjoyment. It is a feast of culture. (Wang Qionshan Liu Lixia 2013)

Water mats are a local cultural feature: water mats were first produced in Luoyang, which is closely related to its natural factors. Luoyang is located in a semi-arid and semi-humid area with a temperate monsoon climate. Far away from the ocean, the monsoon climate features are significant: windy spring and dry climate; dry and cold winter with less rain and snow. Luoyang's precipitation is relatively less compared with areas at the same latitude, which has a lot to do with the terrain. The dry and cold climate makes people choose hot and sour flavors and soups, which are easy to resist the cold, to supplement the body's needs. At the same time, droughts also occurred frequently in the Luoyang area in history. The local people could only eat rice with thin soup to wrap their stomachs. Many soup-based foods came into being and are still preserved today. There is an old saying in China: "If you rely on the mountains, you will eat the mountains; if you rely on the water, you will eat the water." This does not mean a compromise with nature, but it shows the quality of people adapting to local conditions.

Water banquet is the crystallization of the wisdom and creativity of Luoyang people. As one of the representatives of Luoyang local food, it covers various elements of regional food culture, the decisive role of natural factors, the promotion of human factors, and the advantages and characteristics of delicious food. , It carries rich historical and cultural connotations.

2.1.2.3 The of Water Feast cultural heritage protection

As the center of Heluo regional culture, Luoyang is an important part of the Central Plains food culture. Therefore, Luoyang has formed its own unique food culture - "soup" culture, which has been recorded since the Tang Dynasty. Since its development, Luoyang's soup restaurants have spread all over the streets and alleys, and have become a unique landscape in Luoyang City.

Water Feast is a kind of Luoyang soup culture, which represents the cultural memory and identity of Luoyang people: in the countryside thirty years ago, when a new life was born, the "officialdom" would be held at home, which is now Luoyang Water Feast. Xi, the chef in the countryside at that time was called a stick, which means that a frying spoon is like the chef's scepter. In the countryside, such craftsmen

are very respected. The face of the host and the quality of the guests' food all depend on the performance of the stick. . Because the first dish of the Water Feast is peony agarwood, the production process is complicated, so in the countryside, Zhizhang will replace the agarwood with noodles. After this dish is served, you must wait until the festive firecrackers are set off, and the oldest person at the table is Nod your head and speak before you can start.

Nowadays, soup plays an important role in the lives of Luoyang people. Large and small soup restaurants can be seen everywhere in the streets and alleys. Some are uniquely decorated or simple, and diners never mind. In Luoyang, when everyone meets, they will ask "Have you had soup?", just like asking "Have you eaten?" This is strange elsewhere, but in Luoyang it is a daily greeting. A bowl of hot soup expresses the homesickness of wanderers. ...After a long period of historical precipitation, Luoyang has formed a long-standing but increasingly fragrant Luoyang soup culture. (Yang Chang 2019)

The food culture in Heluo area has a long history. Tracing the roots is almost comparable to Chinese culture. The food culture of a region depends on the regional environment of a region just like other local cultures. Different regions breed different food cultures. Therefore, studying the relationship between a place's food culture and regional characteristics can reveal the historical and cultural characteristics of the region from one side. In addition, food culture is the first of the six major factors in tourism. Therefore, when understanding the folk culture of a region, food culture bears the brunt.

As an intangible cultural heritage, the Water Feast is a vivid testimony of the continuous inheritance of Chinese civilization. In recent years, Luoyang City has closely focused on the overall goal of "rich heritage, strong atmosphere, distinctive characteristics, and benefiting the people", adhered to the concept of "priority to protection, overall protection, and seeing people, things, and life", and deeply explored the intangible cultural heritage. Heluo cultural resources, actively promote the integration of intangible cultural heritage into modern life and the culture of the times, so that intangible cultural heritage can rejuvenate in inheritance and innovation.

2.2 Knowledge about Preservation

2.2.1 Documents on Preservation

General Secretary Xi Jinping gave important instructions on the propaganda of ideological and cultural work in October 2023, clearly stating that at the new historical starting point, we must “strive to continue the Chinese cultural context, promote the prosperity and development of cultural undertakings and cultural industries, and promote the excellent Chinese traditions” Cultural Preservation and inheritance”. Cultural heritage is an important carrier of excellent traditional culture and the profound historical accumulation of a country, nation and population. He once emphasized: "Cultural relics and cultural heritage carry the genes and blood of the Chinese nation and are non-renewable and irreplaceable outstanding Chinese civilization resources."

The Preservation of cultural heritage is divided into two forms: physical Preservation and intangible Preservation. Cultural heritage contains the unique spiritual values, ways of thinking and imagination of our Chinese people. It embodies the vitality and creativity of our Chinese people. It is the intellectual achievement of all nations and is also a valuable asset to the entire world. Preservation cultural heritage and maintaining the continuation of national culture is an important cultural foundation for tightening national emotional ties, enhancing national unity, and maintaining national unity and social stability. It is also an important cultural foundation for maintaining world cultural diversity and creativity and promoting humankind. prerequisites for common development. In order to realize the Scientific Outlook on Development and promote the all-round development of my country's modern socialist country, it must be effectively Preservation. (Chen Shun 2023)

2.2.1.1 The importance of Preservation

The Preservation of cultural heritage is the inheritance of Chinese cultural genes. Intangible cultural heritage still has application value in people's lives today. Whether it is the material level, the customary level or the ideological level, it is destined to move into the future. This is the important significance of today's intangible cultural heritage protection. . The source of traditional culture is living. The real source comes from social life itself and is the concentrated expression of people's lifestyles and

emotional styles. Chinese civilization has outstanding continuity, innovation, unity, inclusiveness and peace, which inspires us to think about how to further Preservation intangible cultural heritage. ” (Zhang Li 2023)

1. The importance of food cultural heritage protection

(Jin Hongxia 2017) "Five Flavors: Chinese Traditional Food Culture" believes that traditional food culture has important social and cultural value. This is mainly reflected in promoting social harmony, inheriting culture, enhancing interpersonal communication, enhancing national cohesion and improving the quality of life. (1) Food is regarded as an effective link to bring family ties closer. It is not only an important part of daily life among Chinese family members, but also an important way for family members to communicate and get closer. (2) China's dining table culture is rich in profound etiquette connotations, and contemporary In society, whether it is a business banquet or a family gathering, following traditional food etiquette can help enhance interpersonal relationships and maintain social harmony. (3) Traditional Chinese food culture contains rich historical information and local characteristics. By tasting and making traditional dishes, people can Understand and experience China's history, geography, folk customs and social customs, and enhance their awareness of their own culture and national identity. (4) By studying and practicing Chinese traditional food culture, people can not only improve people's quality of life and aesthetic literacy, but also contribute to inheritance and carry forward the excellent traditional Chinese culture.

Traditional food culture has important economic value. (1) Chinese traditional food culture has promoted the rapid development of the catering industry. Special dishes and snacks across the country have become an important factor in promoting local economic development. At the same time, the continuous innovation and development of traditional food culture has also given rise to It has created new catering formats and business models, such as catering takeout, theme restaurants, food festivals, etc., further promoting the prosperity of the catering market. (2) Food culture is an important part of cultural tourism. China's eight major cuisines and many local snacks are popular at home and abroad. Tourists have provided rich food experiences. Many cities and regions have attracted a large number of tourists by building food tourism brands and developing food tourism routes and activities, thus

driving the development of hotels, transportation, retail and other related industries, and creating considerable economic benefits. (3) Improvement of agricultural products and food processing industry. In order to meet the current consumer demand for high-quality and specialty ingredients, agricultural producers and food processing companies continue to improve technology and product quality, promoting agricultural modernization and innovation in the food processing industry. (4) Chinese traditional food culture contains rich historical stories, artistic elements and sources of inspiration, which provides rich material culture for the food culture creative industry and has important creative and brand value.

The modern inheritance and innovative development of Chinese traditional food culture. It can be seen from this book that the inheritance and innovation of traditional Chinese food culture must be done well in the modern context. Inheritance is an important basis for the vitality of traditional Chinese food culture. Traditional cooking techniques and ingredients must be Effective protection and education of food choices, table manners, and food customs related to festivals, regional culture, etc. It is necessary to use various methods, such as school education, media publicity, food festivals, etc., to let more people understand and appreciate this profound cultural connotation. At the same time, the government should increase the protection and inheritance of traditional food culture, and the general public should consciously enhance their interest and identity in food culture and promote the spirit of food culture.

2. The importance of Water Feast cultural heritage Preservation

As the center of Heluo regional culture, Luoyang is an important part of the Central Plains food culture. As a representative of local food, Luoyang Water Feast has a strong historical heritage and also contains the cultural memory and identity of the Luoyang people.

Water Feast is a kind of Luoyang soup culture, which represents the cultural memory and identity of Luoyang people: in the countryside thirty years ago, when a new life was born, the "officialdom" would be held at home, which is now Luoyang water banquet. Xi, the chef in the countryside at that time was called a stick, which means that a frying spoon is like the chef's scepter. In the countryside, such craftsmen are very respected. The face of the host and the quality of the guests' food all depend

on the performance of the stick. . Because the first dish of the Water Feast is peony agarwood, the production process is complicated, so in the countryside, Zhizhang will replace the agarwood with noodles. After this dish is served, you must wait until the festive firecrackers are set off, and the oldest person at the table is Nod your head and speak before you can start. Nowadays, soup plays an important role in the lives of Luoyang people. Large and small soup restaurants can be seen everywhere in the streets and alleys. Some are uniquely decorated or simple, and diners never mind. In Luoyang, when everyone meets, they will ask "Have you had soup?", just like asking "Have you eaten?" This is strange elsewhere, but in Luoyang it is a daily greeting. A bowl of hot soup expresses the homesickness of wanderers. ...After a long period of historical precipitation, Luoyang has formed a long-standing but increasingly fragrant Luoyang soup culture. (Yang Chang 2019)

Long history and culture: The food culture in Heluo area has a long history and a long history. Tracing the roots is almost comparable to Chinese culture. The food culture of a region depends on the regional environment of a region just like other local cultures. Different regions breed different food cultures. Therefore, studying the relationship between a place's food culture and regional characteristics can reveal the historical and cultural characteristics of the region from one side. In addition, food culture is the first of the six major factors in tourism. Therefore, when understanding the folk culture of a region, food culture bears the brunt.

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2.2.2 Model of Preservation

Henan Province currently adopts a model led by government departments and supplemented by private forces to classify, protect and inherit intangible cultural heritage in a variety of ways and means.

At the government level, the Henan Provincial Government has formed four major systems: organizational management, policy protection, financial operation, and legal protection, and established a four-level protection system at the national, provincial, municipal, and county (district, city) levels. Due to the diversity and complexity of intangible cultural heritage, the government uses a variety of ways and means to classify, protect and inherit intangible cultural heritage. For intangible cultural heritage that has high cultural value but low economic value and is in danger of being endangered, rescue protection is adopted, mainly recording and preserving it; for intangible cultural heritage with strong market value, productive protection is adopted and government participation is weakened. Encourage the entry of private forces; adopt overall protection for intangible cultural heritage that are concentrated, in good condition and have the same characteristics, establish cultural reserves, and comprehensively protect the human and ecological environment of the area; at the same time, the government has begun digital construction, establish digital archives, resource libraries, etc. to protect intangible cultural heritage. Non-governmental forces are mainly composed of non-governmental organizations, enterprises and universities. For intangible cultural heritage suitable for productive protection, private power plays a major role. Non-governmental organizations standardize industry systems by establishing industry associations or research associations, make efforts in the excavation, arrangement, protection and research of intangible cultural heritage, and at the same time cooperate with the government in external publicity. Enterprises promote the inheritance of intangible cultural heritage through industrial development of intangible cultural heritage. Local colleges and universities cultivate intangible cultural heritage protection talents with profound theoretical foundations and strong practical capabilities through courses; they carry out theoretical research on intangible cultural heritage protection through the application of scientific research projects, providing a theoretical basis for the government's intangible cultural heritage protection work; and publishing-related Books, promote research results and organize cultural activities to promote local intangible cultural heritage.

2.3 Knowledge about Food culture

2.3.1 The history of banquets

(Zhou Yu & Yan Xinghua. 2023) Banquets are a way of dining that was formed after there were certain surplus products, surplus and stored food in society, and there were social requirements between people. The origin of banquets in ancient times is related to Factors such as ancestors' sacrifices, festivals, folk customs, and palace living are closely related. From the Yin and Shang Dynasties to the Qing Dynasty, the dining system at each stage was different. The most famous banquet forms of traditional banquets include traveling banquets, boat banquets, military banquets and song banquets. (Zhao Jianmin & Qu Junji. 2016) In the Neolithic Age, the ancestors could not understand some natural and social phenomena. They believed that invisible forces were controlling, and gods and spirits gradually formed in their minds. In order to seek protection, they took food. Offerings were made and sacrificial activities were formed. In order to consolidate their political power, the slave-owning class promoted the idealistic historical concept of "divine right of kings". Sacrificial activities gradually became a habit. After the sacrificial ceremony, the king would give sacrifices to ministers. After the family sacrificial ceremony, the Sharing between relatives and friends is called "receiving blessings", and everyone gathers around to eat and eat sacrifices. It is a form of gathering and feasting, which already has some characteristics of banquets. Some tableware and furniture for gatherings also appeared in the Western Regions in the Pre-Qin and Han Dynasties. (Zhao Jianmin. 2017) Later generations often used the term "Zhongming Dingshi" to describe the food for luxurious banquets in ancient palaces. Among them, "Dingshi" was the "eating with tripods" popular in the Shang and Zhou Dynasties, and it was especially popular in the Western Zhou Dynasty. . The tripod is a kind of food vessel in early ancient my country. It is a food vessel for serving dishes. Various dishes are served in it and listed one by one in front of the diners, which is "eating in a row on the tripod". This is actually a banquet and dining activity in later generations. In the Zhou Dynasty, acting and food were developed, and dishes played the leading role in banquets, so the cooking technology of dishes in the Western Zhou Dynasty was developed. The number of tripods during this period also represented the official rank and level of

banquets. (Xu Hairong. 2014) The art of banquet dish combination has the characteristics of banquet style, standardization and sociality. The seats are distinguished, the wine is presented in order, and the food is differentiated. They are all used to distinguish between high and low. This "The First Banquet of Guests" The content of the poem is a vivid description of the banquet etiquette of the Western Zhou Dynasty. The order of food is wine first, then meat, then rice, and sacrifices to ancestors and gods are also required before eating. (Zhang Runchen.2015) During the Spring and Autumn Period, banquets were larger in scale and in many forms, and many high-end cooking utensils appeared. The banquet developed into the Spring and Autumn Period and the Warring States Period, and had reached a very high level. During the Qin and Han dynasties, cooking fully possessed the five attributes of "color, flavor, shape, and utensils." Not only were raw materials abundant, but vegetarian dishes were also on the rise, noodles were advanced, and kitchen equipment was more advanced. The Southern and Northern Song Dynasties were an important period when banquets were oriented towards society. The restaurant industry prospered in the Song Dynasty, and various places "imitated the capital's example", further developing the art of banquets across the country. During the Ming and Qing Dynasties, Western dishes were introduced and banquets flourished. After the birth of New China, the superior socialist system fundamentally eliminated the negative factors that hindered the development of banquet art. As a science, technology and art, banquets are recognized by society and highly valued by the country. The policy of "inheritance, development, exploration and innovation" has greatly promoted the development of banquet art in our country.

2.3.2 The history of water mats

(Sun Yaojun & Sun Li. 2011) From the Northern Wei Dynasty to the Sui and Tang Dynasties, Buddhism flourished in the Luoyang area, with temples and nunneries dotted all over the place and numerous monks and nuns. In order to gain support from the upper class, they devoted themselves to developing exquisite vegetarian dishes to entertain high-status donors. They used local specialties to refine vegetarian dishes, and based on the characteristics of soups in folk meals, they made dishes that are eaten with soup and water. This is the earliest Luoyang water banquet. (Xu Quanli.2010) During the Tang Dynasty, water banquets were only used in palace

state banquets. In the Song Dynasty, Luoyang water banquets officially entered the homes of officials. With the decline of Luoyang's economy and the disappearance of its political status, in the Qing Dynasty, Luoyang water banquets began to be used among the people.

2.4 Knowledge about cultural tourism

2.4.1 Tourism-related Literature

Tourism is the product of human socio-economic and cultural development to a certain stage. It is an elegant cultural practice activity carried out by tourists with the main purpose of appreciating the charm of nature and appreciating the essence of culture. In terms of its essential attributes, it is a comprehensive social activity with culture as its main feature. It is based on the intrinsic value of general culture, relies on the six elements of "travel, travel, housing, food, shopping, and entertainment", and is based on the mutual relationship between tourism subjects, tourism objects, and tourism intermediaries. It is a collection of material civilization. An activity process integrating spiritual civilization "Chinese Tourism Culture Dictionary"

As the first scholar to explicitly explain the tourism phenomenon from the sociology of modernity, MacCannell regarded tourism as a sacred activity similar to religion that gives meaning to life. Modernization has led to the decline of religion and secularity. ization, and tourism has replaced religion as a new channel for people to find "authenticity" and "meaning". It is a "secular pilgrimage" that people stay away from modern society and pursue the real (Wang Ning, 2008) . Another scholar, Erik Cohen, further believes that tourism is a prominent modern phenomenon, and the purpose of tourism is to experience the pleasure brought by novelty and changes in life. The alienation of modern people prompts them to seek authentic life elsewhere (Eric Cohen, 2007).

Economic development: Tourism plays an important role in China's economic development. According to the China National Tourism Administration, tourism has become China's third pillar industry, making a huge contribution to GDP growth and job creation. (Wang Guoqing, Li Xiaodong, Yang Chunhui 2019)

Regional development and poverty alleviation: Tourism is of great significance to the development and poverty alleviation of poor areas in China. By developing

tourism resources and providing employment opportunities, tourism can promote economic development and increase residents' income in poor areas. (Li Bo, Wang Xiaomin 2017)

City image shaping and international exchanges: Tourism promotes the shaping of China's city image and international exchanges. Through tourism, Chinese cities can showcase their charm and characteristics and attract more international tourists and investment. (Xue Hong, Zhao Yaqi 2015)

With the rapid development of the tourism industry, tourism catering, one of the six elements of tourism, has an increasing impact on the tourism development of destinations. The quality of tourism catering not only affects the economic benefits of tourist destinations, but also directly affects tourists' overall impression of the destination.

As one of the seven ancient capitals, Luoyang plays a very important role in the history of China's 5,000-year civilization.

Its long history and culture and important historical status have given birth to the unique Heluo food culture, which is an important part of the Central Plains food culture. Luoyang has a vast tourist catering customer source market.

Luoyang's superior tourism resources and location conditions have made Luoyang the first-choice tourist destination for many domestic and foreign tourists. Tourism has become a pillar industry of Luoyang City. According to the Luoyang Tourism Bureau, Luoyang received 45.67 million tourists in 2008, of which more than 200,000 were inbound tourists. The vast tourist source market has laid a good foundation for the development of Luoyang's tourism and catering. With the rapid development of Luoyang's economy and tourism, Luoyang's catering market has also developed rapidly. At present, the turnover of Luoyang's tourism and catering industry has maintained double-digit rapid growth for many consecutive years, reaching more than 5 billion yuan in 2006, and a number of diversified comprehensive enterprises integrating catering, culture, and tourism have emerged.

Luoyang's special catering is also a major factor in attracting tourists. When traveling to Luoyang, people will inevitably taste Luoyang's classic famous food "Luoyang Water Feast " and other tourist special catering. The banquet culture represented by "Luoyang Water Feast " is a unique food culture produced in Luoyang

area. This banquet is known as the "Luoyang Water Feast " because of its strong local flavor of Luoyang, the soup and flowing process of serving each dish. "Luoyang Water Feast " is the result of the development of Heluo food culture, and it is also an important component and typical representative of Heluo food culture. (Zhu Xiaoxiang 2010)

2.4.2 Definition of cultural tourism

In 1985, the World Tourism Organization (UNWTO) defined the concept of cultural tourism in both broad and narrow senses. In a broad sense, cultural tourism is "all activities that people participate in to increase their knowledge, expand their horizons, and improve their environment (the purpose of cultural tourism) in order to meet the various needs of individuals." In a narrow sense, cultural tourism is "all activities that people participate in to meet their basic needs." Activities carried out to meet cultural needs include folk tourism, heritage tourism, festival tourism, pilgrimage tourism, performing arts tourism, etc. "

Cultural attractions are an important part of tourism, and original national symbols enable tourists to visit, appreciate and tour. Tourists are very clear about the purpose of traveling and hope to have in-depth involvement and understanding of cultural resources in other places and participate in cultural phenomena. As part of the tourism cultural attractions, intangible cultural heritage shares a common cultural vision with tourism investors, hoping to realize the diverse value of tourism through cultural sharing and pass on the cultural spirit through the close connection between original natural expressions and humanities. The new core force of sustainable development is tilted towards culture. The cultural sharing of intangible cultural heritage, on the one hand, increases the core competitiveness of tourist attractions, on the other hand, it attracts more tourists to come and experience it, and it can be passed down in practice. . Tourists unconsciously become disseminators of intangible cultural heritage and an effective way to promote traditional culture. The combination of the inheritance of intangible cultural heritage and tourism performances has stimulated tourists' interests, attracted experts and tourists from all over the country, expanded the research team, and promoted the dissemination and protection of intangible cultural heritage.

Intangible cultural heritage is an important memory for the inheritance of

national culture and the location of national cultural genes. This culture is the spiritual wealth of our beautiful culture, the future of the nation, and the driving force behind the maintenance of the nation. In areas where intangible cultural heritage is concentrated, especially in minority areas where folk culture is the main basis, environmental development, changes in conditions, and the consciousness of inheritors have all posed serious threats to the protection and inheritance of intangible cultural heritage. Although the construction of ecological cultural reserves has contributed greatly to the protection of intangible cultural heritage, we advocate open protection. Displaying the content of intangible cultural heritage through tourism undoubtedly provides soil for the survival and development of intangible cultural heritage. Research on Luoyang water mats shows that it can awaken national pride and belonging, achieve "people-oriented" and realize cultural "consciousness".

The formation process of the tourism cultural industry is to closely combine nature with humanities and history to create a process of cultural aesthetics. In this process, consumption is the consumption of culture, and it is the spiritual collision and integration of foreign culture and tourist experience. The essence of intangible cultural heritage is to gradually expand in the process of tourism and cultural industry, turning regional cultural phenomena into national and even world cultural imprints. The common cultural customs within a nation become "novelty", "culture", and "economy" in the eyes of tourists. People in the region will pay attention to the culture of their own nation. , this kind of attention is the awakening from "spontaneous" to "consciousness". The government has joined forces with the tourism and cultural industry to jointly strengthen awareness of cultural protection, apply for pilot units, create a strong tourism province, and create an eco-tourism area so that intangible cultural heritage can be truly protected and passed on. In addition, the tourism cultural industry and local governments should also establish the concept of future heritage, which will benefit the present and future generations. (Lin Lin 2015)

The establishment of the Ministry of Culture and Tourism in 2018 marked the official launch of the integrated development of culture and tourism taking the opportunity of institutional reform. In 2021, the Ministry of Culture and Tourism issued the "14th Five-Year Plan for Cultural and Tourism Market Development", which will promote the integrated development of culture and tourism into a separate

chapter, and proposes to persist in using culture to shape tourism and tourism to highlight culture, and promote the deep integration of culture and tourism. , innovate and develop, and constantly consolidate the good situation of superposition of advantages and win-win situation.

Luoyang is the ancient capital of thirteen dynasties. It was established early and has experienced many dynasties. For thousands of years, Luoyang City has gathered many celebrities and extraordinary people, and performed numerous historical ups and downs. The city has profound historical and cultural heritage and has witnessed the history of civilization of the Chinese nation. From the Hetu Luoshu to the making of rituals and music, from the white horse carrying sutras to Lao Tzu's departure from seclusion, the inheritance of cultural heritage from generation to generation has created the splendid Chinese civilization. Through generations of inheritance, Luoyang has preserved rich cultural relics. In addition, Luoyang has an advantageous geographical location, surrounded by mountains and rivers, with Qinling Mountains in the west and Songshan Mountain in the east. Xin'an Daimei Mountain, Songxian Baiyun Mountain, Luanchuan Laojun Mountain and other natural landscapes are endowed with unique natural landscapes, convenient transportation and a broad customer source market. Currently, there are 63 A-level scenic spots in Luoyang, accounting for about 11% of the province's A-level scenic spots, including 5 5A-level scenic spots, accounting for one-third of the province's total. There are a large number of intangible cultural heritages, including 9 national-level intangible cultural heritages such as Hetu Luoshu legend and Tang Sancai, 89 provincial-level items, 240 municipal-level items, and 718 county-level items. There are complete types of intangible cultural heritage, covering the intangible cultural heritage list All ten categories. In the "2019 Ranking of China's Most Distinctive Tourism Cities" jointly released by the Chinese and Foreign Urban Competitiveness Research Institute and other institutions, Luoyang ranked first in the province and second in the country. (Lu Bing 2022).

At present, the turnover of Luoyang's catering industry has maintained double-digit growth for many consecutive years. year 2006The annual revenue has reached more than 5 billion yuan, and a number of comprehensive enterprises in catering, culture, tourism, etc. have emerged. When traveling to Luoyang, people cannot avoid

eating Luoyang's classic dish "Luoyang Water Feast " and other special meals. At present, there are thousands of restaurants operating Water Feast Luoyang, such as Luoyang Zhendong Hotel, Luoyang Restaurant, etc. These enterprises have considerable scale and market competitiveness. Luoyang Zhendong Hotel was founded in 1895. It is a time-honored Chinese brand, a famous Chinese catering store, a famous international catering store, and the main reception "window" in Luoyang City. There is a saying among the people that "if you don't advance, you will be different, you will not arrive yet".At the end of 2009, Luoyang Shui Chairman became the "No. 1 Banquet in China" recognized by the Ministry of Commerce and the China Hotel Association.

For Luoyang Xishui, through tourism, foreign tourists can understand and experience different food cultures, local history and folk customs, promote cultural promotion and exchanges, and also bring new benefits to local economic development.

2.4.3 Forms of cultural tourism

2.4.3.1 Tourism and cultural festivals: The earliest tourism festivals in China can be traced back to the Peony Flower Fair held in Luoyang City, Henan Province in 1983. Up to now, more than a thousand tourism festivals are held across the country every year. Such as Qingdao International Beer Festival, Weifang Kite Festival, Dalian International Fashion Festival, Harbin Ice and Snow Festival, Luoyang Peony Flower Fair, etc.

Luoyang Water Feast is known to more people as the "national beauty of peonies". As the influence of the "Annual Peony Appointment" increases day by day, tourists from all over the world flock to Luoyang, making Luoyang's tourism popular and giving rise to "depression" The Luoyang Water Feast brought the dawn. On the eve of the Peony Flower Festival in 2002, Zhendong Hotel launched two mid-to-high-end water banquets, the Palace Water Feast and the Emperor Wu Water Feast. Each dish was given a fascinating historical story and was deeply loved by diners. In the same year, Luoyang Water Feast was recognized as a "famous Chinese dish". In the following years, Zhenbui was awarded the title of "International Famous Catering Restaurant" and was selected into the "National Intangible Cultural Heritage". The east wind of "Colorful Peony" has entered the fast lane of development. The popularity of Luoyang Water Feast has benefited from the huge influence and strong

traffic of the Peony Cultural Festival.

2.4.3.2 Tourism cultural performances: Under the influence of tourism gaze, national cultural performances produced specifically for tourists have become an encounter between ethnic traditional culture and mainstream consumer culture through different construction methods such as the selection, extraction, and transformation of original cultural symbols. and a space for meaning to be reborn. The Ministry of Culture and Tourism issued a special notice in 2019 to regard the development of tourism performing arts as an important part of promoting the integrated development of culture and tourism, and to promote its inclusion in the local economic and social development master plan and assessment and evaluation system. Analyze the business model of new formats integrating culture and tourism, such as live performance, and clarify its value creation. China's tourism performing arts activities have existed in various scenic spots and attractions since the 1980s, mainly theater performances and tours. As a business format adapted to modern social consumption, tourism performing arts is an important carrier link for the integrated development of culture and tourism, and will more effectively promote their better development.

At the opening ceremony of the 40th China Luoyang Peony Culture and Art Festival, the dance "Baise Seat" performed a beautiful interpretation of Luoyang Water Feast. In "Come on!" "Luoyang" program reinterprets the night banquet of the Tang Dynasty in the divine capital thousands of years ago, and restores the delicious and beautiful Luoyang Water Feast at the banquet and the restoration of ancient singing and dancing figurines of the Tang Dynasty. It makes people feel like they are immersed in history. In the Luoyang Water Feast Hotel, there will be a performance about Wu Zetian, a "maid from the Tang Dynasty" will explain the water mat culture, and a "father-in-law" will read out the "Imperial Edict" and sing Henan Opera pieces, subtly integrating customers into the strong Henan culture.

2.4.3.3 Cultural museums: Cultural tourism emphasizes recognition and experience of local culture. Museums are the epitome of local history and are more helpful in understanding local culture and history. They are popular tourist check-in places for people nowadays, such as Luoyang Museum and Erlitou Museum. showing the origin of Chinese civilization and making history more vivid and vivid.

Luoyang Zhendong Water Feast Museum is my first thematic museum about food, and it is also the largest Water Feast Museum. On March 30, 2013, Luoyang Water Feast Museum was established. On the morning of the 29th, the Really Different Water Feast Museum was completed and unveiled and is open to the public free of charge. Luoyang Water Feast began in the Tang Dynasty and lasted for more than 1,300 years. It is one of the oldest famous banquets preserved in China so far. It is also known as the "Three Wonders of Luoyang" together with Longmen Grottoes and Luoyang Peony. The newly built Zhendong Water Feast Museum is located in the lobby on the first floor of the "Zhendong" main store. The exhibition hall covers an area of more than 400 square meters, mainly including Yiyin Hall, Zhou Enlai Hall, and Wuhuang Hall. It displays celebrity calligraphy and paintings and covers Yangshao culture and There are 425 collections of kitchen utensils, utensils and other types of dining utensils from various historical periods of the Song, Yuan, Ming, Qing and Republic of China, comprehensively displaying the national intangible cultural heritage and the most complete preserved historical banquet in my country - Luoyang Water Feast The " Water Feast Museum", which combines the historical inheritance and cultural connotation of the Tang Dynasty, has become the first "edible museum" in China to comprehensively display the history and culture of Water Feast. At the same time, the museum has also set up a Luoyang Water Feast simulation showcase, allowing visitors to understand the origin and production methods of Luoyang Water Feast from different angles, and at the same time fully experience the Luoyang Water Feast under the culture of the prosperous Tang Dynasty.

2.5 Knowledge about inheritance and dissemination

2.5.1 Inherited knowledge

(Huang Wanyan.2024) Inheritance is an important basis for the vitality of Chinese traditional food culture. It is necessary to effectively protect and educate traditional cooking techniques, ingredient selection, table manners, and food customs related to festivals, regional culture, etc. It is necessary to carry out various Methods, such as school education, media publicity, food festivals, etc., allow more people to understand and appreciate these profound cultural connotations. At the same time, the government should increase the protection and inheritance of traditional food culture,

and the general public should consciously improve their awareness of Interest and identity in food culture, and promote the spirit of food culture.

(Yang Mingduo & Sun Wenying,2020) In terms of the classification of intangible genetic inheritor groups, according to the different degrees of influence, they can be divided into four levels: core inheritors, key inheritors, general inheritors, and mass inheritors. Currently, there are problems with some duplication of views and content in the recommendations for protecting inheritance, and there is a relative lack of specific measures, resulting in some empty research content and difficulty in guiding the development of practice. Intangible cultural heritage inherits its skills and culture through the activities of "people". The mobility and variability of people are not only its special features, but also the difficulty in the process of inheritance and protection. First, strengthen the consciousness and ability of inheritors by holding research and training classes with the theme of dietary intangible cultural heritage. Second, comprehensively carry out rescue recording work for inheritors of representative items of dietary intangible cultural heritage.

(Shi Jing. 2020) Contemporary network information technology can meet the relevant requirements for long-term inheritance. It can long-term preserve, maintain, update, improve, etc. the dietary cultural materials uploaded to the network cloud. Using relevant technologies in the scientific and technological era, Chinese dietary cultural materials can be preserved, maintained, updated, and improved for a long time. The intangible cultural heritage should be archived and managed, and a complete tracking and protection management system for Chinese food culture archives should be built to ensure that the protection and inheritance of dietary intangible cultural heritage can have good development prospects. It is the executor of the "dynamic protection and development" path that lists all types of food culture and food culture inheritors in the business stage. Inheritors are widely allowed to carry forward their own dietary cultural skills, and some "esoteric" dietary cultures are characterized by "oral transmission and example".

(Zhang Pengbo & Li Shumin,2016) The inheritors of intangible cultural heritage should assume the responsibility of inheriting and protecting intangible cultural heritage, view the inheritance of intangible cultural heritage from a broader perspective, improve the inheritance system, and actively absorb more outstanding

talents . The inheritance subjects of various types of intangible cultural heritage should determine which type of intangible cultural heritage they belong to, adapt to local conditions, and choose the inheritance and protection model of intangible cultural heritage that is suitable for their own development.

(Wang Miao.2019) Intangible cultural heritage must be protected and passed on voluntarily by the whole people, which is inseparable from the overall cultural literacy of the whole people and the people's attitude towards cherishing traditional culture. The goals and purposes of traditional cultural education in our country have many similarities with the "traditional and cultural education" led by Japan's educational circles. However, my country's traditional cultural education lacks the future-oriented cultural pursuit of Japan's "traditional and cultural education" and lacks a broad vision that connects past, modern and future cultures.

2.5.2 disseminated knowledge

(Yang Hong.2023) As one of the products of human civilization, intangible cultural heritage faces a complex situation of coexisting challenges and opportunities in the contemporary era. It needs to cope with the great changes in living environment and values. It is also related to the awakening of human beings' understanding of cultural diversity and the improvement of cultural heritage protection capabilities comes unexpectedly. All kinds of innovative practices in the protection and inheritance of intangible cultural heritage in the context of technological innovation should be viewed with a positive and forward-looking attitude, especially the communication behaviors of intangible cultural heritage such as knowledge popularization, cultural display, and social education. We should also encourage cooperation with emerging technological means, communication channels, combining consumption formats to explore the potential huge value of intangible cultural heritage in contemporary communication, especially digital communication. (Yang Mingduo & Sun Wenying. 2020) The currently commonly used communication method is first to spread through media platforms. The online communication activities with the theme of intangible cultural heritage "Chinese Culture Praise" have been effective. From 2017 to 2018, there were a total of more than 510,000 online reports. , Weibo related topic searches reached 60 million times, and 1.895 million forwarded discussions. In terms of the presentation of video content, the quality of

shooting is also uneven, which limits the influence of short video communication. Apart from short videos, the largest number of intangible cultural heritage activities are in the form of exhibitions and performances. Tourism can also be carried out from the perspective of dietary intangible cultural heritage, which can not only have a sustainable positive effect on its development, but also deepen the cultural connotation of tourism and spread Chinese food culture. (Xu Chunyan.2013) The current development of Luoyang's catering industry has problems such as small and scattered enterprises, no foreign investment, few categories, few chains, low visibility, backward business methods, and unbalanced layout. The root of the problem lies in the weak strength of Luoyang's catering industry. Studying outstanding issues in Luoyang's catering industry is not only a need for catering economic theory, but also an urgent need to solve practical problems in the development of Luoyang's catering industry. The future development of Luoyang's catering industry should focus on improving its own strength. This article puts forward some suggestions for the healthy development of Luoyang's catering industry from the aspects of establishing a Luoyang cuisine research institution to professionally organize and promote it, integrating it with Luoyang's history and culture, using "Tangdu Culture" as a breakthrough to launch the Luoyang food effect, and all-round three-dimensional marketing of cross-industry alliances. Corresponding countermeasures and suggestions. (Sun Jiaqi.2022) To increase efforts to cultivate the Luoyang water mat brand, we can learn from the development strategies of coffee brands such as Starbucks, establish a food exchange platform and food exchange circle, and strengthen interaction with consumers. You can also use the Internet to increase publicity and adopt the most popular online live broadcast marketing model so that Luoyang water banquets can be ordered online to facilitate consumers to purchase and eat.

2.6 Context of the research area

2.6.1 General conditions

historical background of Water Feast, local culture of Luoyang, Water Feast ingredients and cooking background

Historical conditions: Luoyang is the first of China's four ancient capitals. It is the earliest, longest, most dynasty, and longest-span imperial city in my country. The

culture in Water Feast comes from the Tang Dynasty and has a thousand-year cultural history.

Geographical conditions: Luoyang is surrounded by mountains, with little rain and dry weather. In ancient times, the weather was cold and fruits were not produced, so folk meals mostly used soups, and they liked hot and sour food to resist the dryness and cold. It provided conditions for the emergence of Luoyang Water Feast.

Political conditions: Luoyang is an important political, economic and cultural center in my country. In particular, the construction of the Grand Canal centered on Luoyang has further improved Luoyang's status. Businessmen from all over the world come and go here in an endless stream. They promoted the spread of Luoyang cuisine.

Social factors: Luoyang City was the ancient capital of thirteen dynasties. Empress Wu Zetian made Luoyang the capital during the Tang Dynasty. The gathering of dignitaries and nobles had higher and higher requirements for food. In order to satisfy the picky diners, the food was constantly improved, which promoted the development of Luoyang food. Starting from the Tang Dynasty, a major change in catering was the shift from the shared meal system of sitting on the floor to the combined system of sitting around a high table. The change in eating habits also provided conditions for the emergence and development of Water Feast.

Religious background: From the Northern Wei Dynasty to the Tang Dynasty, there were many temples in Luoyang. In order to gain support from the upper class, monks and nuns devoted themselves to studying vegetarian food to please the dignitaries. They choose common folk vegetables as the main ingredients, and mostly use soups. These dishes were brought into the palace by princes and nobles, and they were constantly improved in the palace. Later, it was brought to farm tables by some wealthy people, and this was the prototype of Luoyang Water Feast.

2.6.2 Ethnic groups

Luoyang Aboriginal people: Water Feast are a type of Luoyang soup culture and represent the cultural memory and identity of Luoyang people.

Tourist: As a representative of Luoyang's traditional cuisine, Water Feast are a medium for tourists to understand the history and food culture of Luoyang.

2.6.3 Religion, beliefs, rituals

Religion: From the Northern Wei Dynasty to the Tang Dynasty, there were many

temples in Luoyang. In order to gain support from the upper class, monks and nuns devoted themselves to studying vegetarian food to please the dignitaries. They choose common folk vegetables as the main ingredients, and mostly use soups. These dishes were brought into the palace by princes and nobles, and they were constantly improved in the palace. Later, it was brought to farm tables by some wealthy people, and this was the prototype of Luoyang Water Feast.

Ceremony: As the city label of Luoyang, the Water Feast has local characteristics and is a signature banquet for locals to entertain friends. In the local area, Luoyang Water Feast are eaten when babies are full moon, old people celebrate their birthdays, and weddings and funerals are held. People still follow the ancient saying that eating Luoyang Water Feast is called "eating officialdom."

2.7. Related theoretical concepts

2.7.1 Related theories

Food culture: Study cultural phenomena in eating habits, food choices, cooking techniques, etc., and explore Water Feast as a specific diet

Etiquette culture theory: Study the cultural norms and rituals in social etiquette, banquet etiquette, etc., and explore the etiquette requirements and sense of ritual in Water Feast.

Local culture theory: Study the cultural phenomena and characteristics formed in a specific region, and explore the relationship between Water Feast, as a part of local culture, and regional environment, historical traditions and folk customs.

Cultural heritage theory: Study the protection, inheritance and value of cultural heritage, and explore the protection and inheritance of Water Feast as a traditional cultural heritage.

2.7.1.1 Cultural Diffusion Theory

Communication theory: Study the process and impact of information communication, and explore the communication channels, communication methods and communication effects of Luoyang Water Feast culture, including word of mouth, media communication, network communication, etc.

Cultural exchange theory: Study the exchanges and interactions between different cultures, explore how Luoyang Water Feast, as a characteristic culture,

communicates and integrates with other local cultures, and its influence and changes in cultural exchanges

Tourism culture theory: Study the impact of tourism on cultural dissemination and cultural protection, explore the cultural value and promotion methods of Luoyang Water Feast as a tourism resource, and the role of tourism activities in the dissemination Water Feast culture.

2.7.1.2 Structure Functional theory

Cultural inheritance function: Luoyang Water Feast is the traditional culture of Luoyang. By organizing and participating in Water Feast activities, Luoyang's food culture, etiquette culture and local culture can be inherited and promoted, and the history and tradition of Water Feast can be protected and passed on.

Tourism promotion function: As a unique tourism resource in Luoyang, Luoyang Water Feast can attract tourists to experience and taste, promote the development of tourism and increase local economic income.

Cultural exchange function: Luoyang Water Feast, as a cultural form with local characteristics, can promote cultural exchange, reference and integration through communication and comparison with banquet cultures in other places, and enrich and expand the cultural connotation of Water Feast.

Brand building function: Luoyang Water Feast, as one of the brand cultures of Luoyang, can shape the brand image of Luoyang Water Feast through promotion and publicity, enhance its popularity and influence, and then drive the development of related industries.

2.7.2 Related concepts

2.7.2.1 Concepts related to protection

Cultural heritage protection: Luoyang Water Feast, as the local food culture of Luoyang, has important historical, cultural and artistic value, and requires the protection of cultural heritage and intangible heritage (such as cooking skills, etiquette, etc.).

2.7.2.2 Tourism concept

Cultural tourism: Luoyang Water Feast, as a local characteristic culture, can be used as one of the important contents of cultural tourism, providing tourists with a unique cultural experience and allowing tourists to better understand and feel the local

history, culture and tradition.

Tourism economic development: The development of Luoyang Water Feast tourism can drive the development of the local tourism economy, increase tourism income and employment opportunities, and promote the prosperity of the local economy.

2.7.2.3 communication concept

Cultural dissemination: As a unique food culture in Luoyang, Water feast culture includes local history and culture, food habits and regional characteristics, and its process of dissemination and inheritance. It can promote cultural exchange, identity and social cohesion.

2.8 Related research

2.8.1 Domestic research

Domestic research on Water Feast culture mainly focuses on the integration of culture and tourism, innovative design of visual image, and inheritance and protection of food culture. Specifically, it includes the following contents:

Cultural and tourism integration: Yao Ying, Li Dingjie (2022) Research on the protection and utilization of Luoyang cultural heritage under the background of cultural and tourism integration, explaining that cultural heritage inherits the rich history and culture of the Heluo region. In the context of the integration of culture and tourism, we must continuously enrich the connotation of Luoyang's cultural heritage, innovate the forms of protection and utilization, tell the story of Luoyang, explain the characteristics of Luoyang, and create a business card of Luoyang from the perspective of strengthening cultural confidence and building a cultural power. , give full play to the role of cultural heritage in the integration of culture and tourism, and build a general pattern for the integrated development of cultural industry and tourism industry. The current situation and problems existing in the development of Luoyang's cultural heritage are put forward. The protection and utilization of Luoyang's cultural heritage under the background of cultural and tourism integration is from improving the cultural heritage protection system, enhancing the public's awareness of cultural heritage protection, constructing Luoyang's cultural tourism network, and building Luoyang city. The four aspects of business cards propose ways to protect and utilize

them. Cheng Wenwen (2018) Research on the protection and development of historical and cultural resources in Luoyang City, analyzes the protection and development methods of historical and cultural resources in Luoyang City, identifies existing problems, and proposes that Luoyang historical and cultural resources should transform and upgrade the original methods and make full use of historical culture resources to develop the cultural industry, and carry out effective protection and development from the aspects of top-level design and functional integration of cultural management, integrity and digital protection of historical and cultural resources, integrated development of cultural tourism, promotion of cluster development of cultural industries, development of cultural relics and creative products, and improve Luoyang The city's cultural competitiveness promotes the creation of a cultural Luoyang city.

Visual image innovation design: Yu Anlan (2022) Research on the new visual image design of Luoyang Water Feast - Taking "True Different" as an example, this article analyzes the development status of Luoyang Water Feast and studies the brand of Luoyang Water Feast Visual image, summarizes the existing problems of Luoyang Water Feast visual image. Taking the Luoyang Water Feast brand "True Different" as an innovative design case to understand the brand image composition of "True Different", we investigated and analyzed consumer satisfaction with its brand image around consumer behavior and psychology. From the perspective of visual communication design, we hope to combine local culture with stylized design, resonant slogans, and symbolic patterns to create a design that is both changeable and consistent with the cultural heritage of the old brand. Give consumers new brand associations, find the connection point between tradition and modernity, make it better adapt to the aesthetic needs of the times, promote the development of local famous banquets, let more young people pay attention to the Water Feast culture, and lay the foundation for subsequent Water Feast. Brand design provides experience for reference.

Inheritance and protection of food culture: Ma Huanhuan (2016) A preliminary study of Luoyang food culture, conducted research on the historical origins and regional conditions of Luoyang food culture, the content and characteristics of Luoyang food culture, and divided the presentation of food culture into two aspects,

material level and spiritual level. It also sorted out the characteristics of Luoyang's food culture, reflecting the importance of food culture to local development. Shang Yue (2015) discusses the factors that form regional food culture - taking Luoyang soup as an example, describing food culture as an important part of social life, which develops with social changes and varies with regional differences. In the long history of social life, each region has formed its own unique food culture. The decisive role of natural factors, the promoting role of human factors, and the advantages and characteristics of diet are intertwined, all affecting the formation and development of regional food culture. It can be seen that various factors led to the formation of Luoyang Water Feast. Food consumption motivation is the intrinsic driving force for tourists to choose destinations or carry out food-themed activities. It is an important area of research on the relationship between food and tourism. Whether food is "delicious" may go beyond the characteristics of the food itself and is the result of the joint construction of society, culture and consumers Guo Huiling (2020)

2.8.2 Foreign research

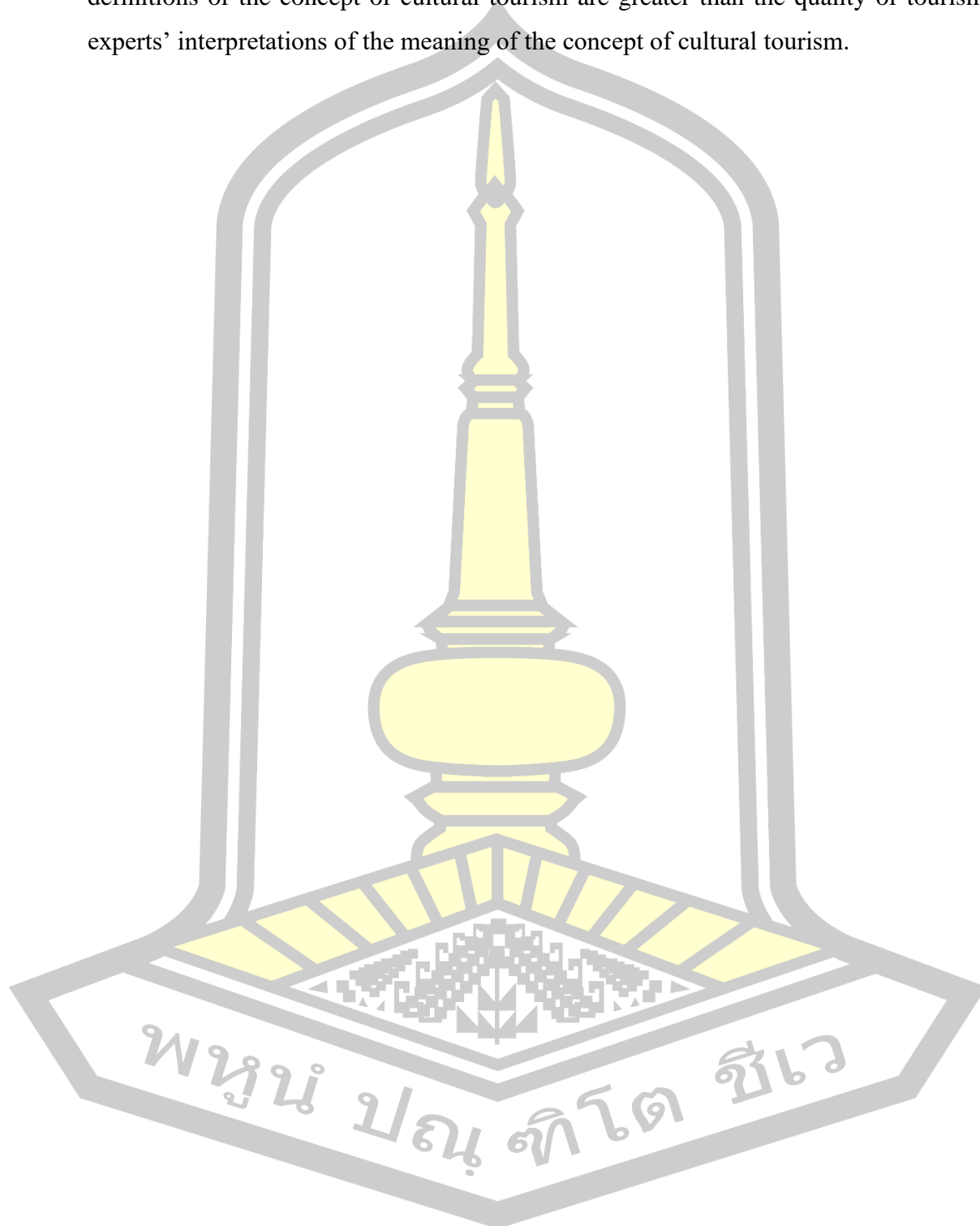
There is no research on Water Feast abroad. There are studies on food tourism and cultural tourism, as follows:

Cultural tourism: For example, Reisinger (1994) believes that cultural tourism is all the activities that occur after people who are interested in cultural experience go to tourist destinations. Urry (1990, 1995) and Grabum (1989) believe that cultural tourism is the Consumption of "idiosyncratic" things. Starting from the theory of tourism anthropology, Smith (1997) believes that cultural tourism refers to the picture or local characteristics of a disappearing way of life in human memory and is the remnant of this way of life.

Food tourism: With the increasing attention to the practice and theory of food culture tourism, foreign research mainly focuses on topics such as food motivation, food culture, food authenticity, food management and marketing, and destination cuisine Ellis (2018).

Generally speaking, there are big differences in the definitions of the concept of cultural tourism by foreign tourism organizations and foreign experts around the content and scope of tourism subjects and tourism objects. Of course, there is no basic consensus on the meaning of the concept of cultural tourism. . However, in

comparison, the accuracy and completeness of foreign tourism organizations' definitions of the concept of cultural tourism are greater than the quality of tourism experts' interpretations of the meaning of the concept of cultural tourism.



CHAPTER III

RESEARCH METHODOLOGY

This research uses qualitative research to study the history, patterns and development directions of the Luoyang Water Festival. This chapter introduces the research methodology used in this research, which consists of two main parts. The first part is the research methodology, including the research content, research period, research methods, research area, population and sample. The second part is the research scope, including the research instrument, data collection, data organization and analysis, and the presentation of the research results.

3.1 Research Methodology

3.1.1 Research Content

3.1.2 Research Period

3.1.3 Research Methods

3.1.4 Research Area

3.1.5 Population and Sample

3.2 Scope of Research

3.2.1 Research Tools

3.2.2 Data Collecting

3.2.3 Organizing and analyzing data

3.2.4 Presentation of research Results

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3.1 Research Methodology

3.1.1 Research Content

Local food carries the history, values and lifestyle of a nation and region. Luoyang Water Feast is an intangible cultural heritage, and it is of great significance to study its history, form and communication methods, and to protect its inheritance and development.

3.1.2 Research period:

Event schedule	
time	event
2022.12	Roughly determine the research scope
2022.12-2023.02	Search relevant literature on academic websites for sorting and organizing
2023.0-06	For Luoyang aborigines and foreign tourists. Interview with chef who makes Water Feast Write a proposal report
2023.07	Participate in thesis defense
2023.08-2024.01	Write the first three chapters of the thesis Further review of literature
2024.02	Participate in thesis defense T1
2024.03-2024.06	Conduct research at Luoyang Zhendong Hotel Talk with inheritors of water mat intangible cultural heritage and relevant scholars Discuss with instructor Revise and complete thesis writing according to the professor's suggestions
2024.07	Participate in thesis graduation defense
2024.08-09	Modify and bind according to the professor's guidance

3.1.3 Research method:

This study adopted qualitative research method 1. Literature survey method: clarify the purpose and specific questions of the research. Systematically collect relevant literature and analyze it. Obtain published literature and materials related to the topic through CNKI, Google Scholar, Wanfang Database, Luoyang Library, etc. After collecting the documents, systematically organize and summarize the documents, record the basic information of the documents (such as author, title, publication date, journal name, etc.) and classify them for subsequent in-depth analysis and synthesis. The content of the collected literature was then analyzed to answer the research questions.

2. Conduct fieldwork and visit relevant experts, scholars and cultural inheritors in the Luoyang area, as well as water banquet chefs and local aborigines to learn

about their understanding, inheritance experience and development insights of the traditional Luoyang dietary Water Feast.

3. Interview method: Use qualitative research methods and in-depth interviews to understand the cognition, needs and expectations of residents and tourists in Luoyang area towards traditional Luoyang food and Water Feast.

3.1.4 Research areas

Luoyang is located in the west of Henan. It is the ancient capital of thirteen dynasties and has rich history and culture. Luoyang has a profound food culture and is also the birthplace of Water Feast, which includes the food culture, regional climate, dining etiquette, etc. of the Luoyang area.

3.1.5 Population and sample

To ensure the authenticity and objectivity of information, the sample collection team in this study is primarily centered around Luoyang. The population samples mainly include intangible cultural heritage inheritors, experts and scholars, chefs specializing in Water Feasts, performers related to Water Feasts, museum staff, local residents, and tourists. They are classified in order of the importance of the information they provide:

(1) Group One (KI - Key Informants): There are a total of 4 key informants who can provide crucial information about Luoyang's Water Feast culture. They are mainly inheritors of Water Feasts, experts and scholars in Water Feasts, and the person in charge of the Water Feast Museum.

(2) Group Two (CI – Casual Informants): There are 10 practitioners in Water Feast culture, including Water Feast chefs, industry professionals, local residents, Water Feast Museum staff, and individuals engaged in related performances in Luoyang.

(3) Group Three (GI - General Informants): There are 15 general informants providing general information about Luoyang's Water Feast culture, including tourists, non-local individuals, and business personnel. This group aims to collect information on current consumer demands and preferences regarding Luoyang's Water Feasts.

3.2 Scope of Research

3.2.1 Research tools:

1. Literature review

This study utilized journals, professional books, relevant articles, etc., to obtain information on the history, development, cultural tourism of Water Feasts in Luoyang, as well as some information required for research. By analyzing the research and achievements of predecessors, it provided relevant theoretical foundations and methodologies for the development of this study.

2. Interviews

Interviews involve researchers collecting information and insights through informal conversation and dialogue. They are characterized by spontaneity and randomness. In this study, both closed-ended and open-ended questions were used, allowing participants to respond freely beyond predefined frameworks, thereby providing a diverse range of responses. While open-ended questions are easier to design, the process of analyzing the collected data can be time-consuming and complex. Conversely, closed-ended questions require more time to develop but enable participants to respond more easily and quickly. Throughout the study, observers need to document what people say, their experiences, and their perspectives.

3. Observations

The two main forms of observation used in this study are direct observation and participatory observation. Direct observation was employed during the research process to observe the process of Water Feast preparation, serving, and performance as a bystander and record relevant information. Participatory observation involved establishing close relationships with local residents, assuming certain roles, and immersing oneself in daily life to experience and observe Water Feast performances in Luoyang.

4. Group Discussions

Group discussions involve face-to-face dialogue. During the research period, the process of group discussions involved conveying pre-prepared questions related to Water Feasts to group members, allowing them 2-5 minutes to prepare, ensuring everyone could express their views and opinions, and recording key points and details of the process to prepare for further data analysis.

3.2.2 Data collection

3.2.2.1 Preliminary investigation

The preliminary investigation of this research mainly used the literature survey method to obtain domestic and foreign literature related to the history and development of Water Feast through the online China Knowledge Network database, Google Scholar website and offline Luoyang Library, in order to provide useful information for the research. and grounded theory.

3.2.2.2 Observation records

Observe and record during fieldwork, respect the festivals and customs of local people, and integrate into their lives to obtain real discoveries. By recording their Water Feast making process and Water Feast-related performances, you can understand the true meaning behind the Water Feast.

3.2.2.3 In-depth interviews

Through notes, audio and video recordings, various groups of people learned about issues related to water mats. This study obtained valuable information and research materials through interviews with those studied. These questions need to be kept in the mind of the researcher before the interview. In addition to using electronic equipment to record, the information will also be manually written in a notebook. The informant's name, phone number, address, business card, and email address will also be recorded. in case for need.

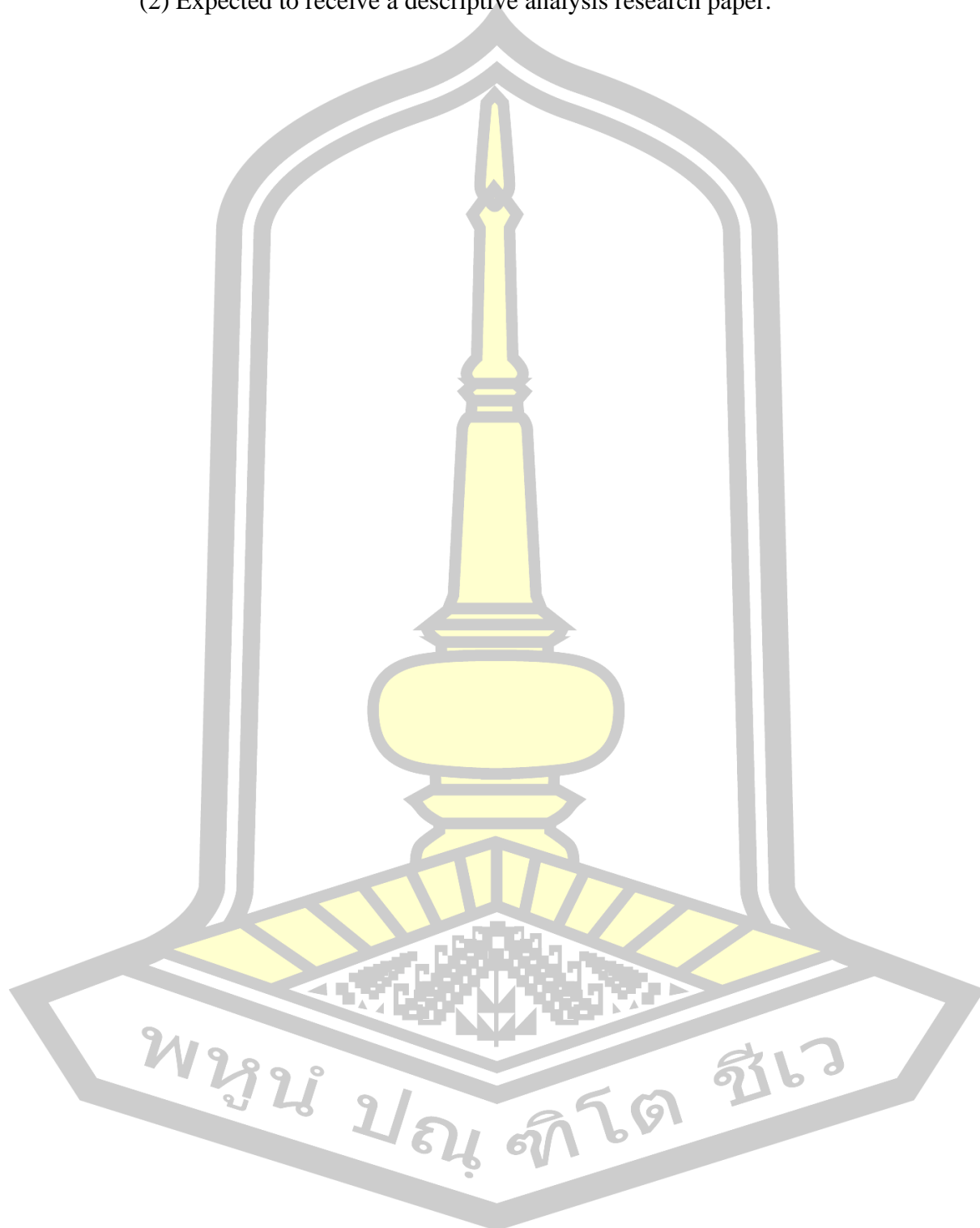
3.2.3 Organizing and analyzing data

Data analysis refers to the process of using appropriate statistical analysis methods to analyze the data collected by the survey, extract useful information, form conclusions, and conduct detailed research and summary of the data. Data analysis can be used as an important argument to prove the subject's point of view. Objective and reliable, it is also an important basis for subject research.

Using data analysis is a very important process. This means performing appropriate analysis on the large amounts of data collected. This is the process of extracting useful information and conclusions and conducting a detailed study and summary of the data. In data statistics, it is necessary to describe the overall characteristics and basic characteristics of the data. And verify the results of data analysis by exploring changes in data. During this process, we should focus on discovering new features of the data and linking them to the results.

3.2.4 Presentation of Research Results

- (1) Will receive a graduation thesis.
- (2) Expected to receive a descriptive analysis research paper.



CHAPTER IV

RESEARCH RESULTS

This chapter will introduce the history and form of Luoyang water mat culture, formulate protection and inheritance guidelines, spread Luoyang water mat culture, and promote the development of tourism in Luoyang City. Research books, experts and scholars, non-hereditary people, Luoyang aborigines, water banquet making chefs, water banquet shop waiters, related performers, dish production, serving order, and related performances related to Luoyang water banquets. Data comes from interviews and observations. Guidelines for promoting tourism consist of two sets of variables: cuisine innovation and promotional methods. Therefore, the next chapter reports a summary of the research, a discussion of the findings, and recommendations for future research.

4.1 To study the history of the Water Feast culture in Loyang city

- 4.1.1 The origin and development of water feast
- 4.1.2 The legend of the water feast
- 4.1.3 Water feast customs and etiquette

4.2 To study the Water Feast culture patterns in the culture of Loyang City

- 4.2.1 Water feast production process
- 4.2.2 Water feast serving format
- 4.3.3 Performances related to water feast

4.3 To study the Propose guidelines for the preservation, inheritance and dissemination of Luoyang Water Feast to promote the development of Luoyang tourism

- 4.3.1 Current status of Luoyang water feast
- 4.3.2 Luoyang water feast currently have problems
- 4.3.3 Develop guidelines for protection, inheritance and dissemination to promote the development of Luoyang tourism.

This chapter is divided into three parts. The first part describes the historical background of Luoyang water feast culture, the second part shows the form of Luoyang water feast, and the third part collects data on the current situation and problems of Luoyang water feast and formulates guidelines for protection, inheritance and dissemination. (1) Local aborigines and tourists of different ages. (2) From research observation (3) From group discussion. The following are the three research objectives mentioned in Chapter 1.

1. The history of Luoyang water feast culture
2. The shape of Luoyang water feast
3. Propose guidelines for the protection, inheritance and dissemination of Luoyang water feast to promote the development of tourism in Luoyang City.

4.1 To study the history of the Water Feast culture in Loyang city

4.1.1 The origin and development of water feast culture

In the Neolithic Age, the level of productivity was low and people lacked common sense. The ancestors were unable to understand many natural and social phenomena. They believed that everything around them seemed to be controlled by an invisible force. As a result, concepts such as the will of gods and the souls of ancestors gradually came into their minds. In order for God to bless the harvest, pray for the well-being of young and old, and realize their desire to live and work in peace and contentment, the ancestors took out the best food to offer to the gods of heaven and earth, and devoutly expressed awe to their ancestors. This is a sacrificial activity. In fact, the earliest sacrificial activities may have been out of the need for food to pray for God's protection, or they may have been to worship ancestors and gods to protect descendants from other animals. In short, the original sacrificial activities were all related to diet. In order to consolidate their political power, the slave class vigorously promoted the idealistic view of history of "divine right of kings", which intensified the worship of ghosts and gods in the Ming Dynasty, and sacrificial activities gradually escalated and became a habit. The records of Zhou Rites say: "The gods of heaven are called sacrifices, the earth is called sacrifices, and the ancestral temples are called enjoyments." "The Book of Filial Piety" makes it clearer: The person who sacrifices is Jiye, and the bodies are connected, so it is called

Jiye; the person who offers sacrifices is Xiye, which means that the person offering sacrifices seems to be meeting his ancestors. "These two passages explain the origin and function of sacrifice. Since we can meet our dead relatives again through worshipping gods and ancestors, we should naturally engage in it respectfully and seriously. If we want to perform sacrifices, we must first have something to show it. The sacrifices and the ritual vessels for displaying the sacrifices came into being, and then wooden beans and tile dung appeared. The most solemn sacrifice in ancient times was the "Tailao" composed of cattle, sheep and hogs, followed by sheep and the "Shaolao" composed of pigs is used to worship the gods or ancestors. If you worship the God of the Fields alone to pray for a good harvest, you can use pig's trotters. If you worship the God of War alone to bless victory, you can kill a dog. Every time During the big sacrifice, drums and music are played, poems are recited and danced, guests and friends gather, and the etiquette is quite grand. After the ceremony is completed, if it is a state sacrifice, the king will distribute the sacrifices to the ministers. If it is a family sacrifice, relatives and friends will share the sacrifices and call them "receiving blessings". Generally speaking, ancient sacrificial activities are actually divided into two parts, "sacrifice" and "enjoyment". From the perspective of "enjoyment", the sacrifices are transformed into dishes, and everyone gathers around to eat. Eating is a form of gathering and feasting, and the ritual vessels used for sacrifices evolved into tableware at this time, which already have some characteristics of banquets. (Zhao Jianmin & Qu Junji. 2016)

During the Zhou Dynasty, the materials and scale of banquets developed greatly, and dishes became the main role in the banquets and occupied an absolute position. Therefore, during the Western Zhou Dynasty, my country's cooking technology was extremely developed. Because there are many types of dishes, the most concentrated expression of the level of dishes is naturally the various banquets. Since the Western Zhou Dynasty was a ritual society, there were strict regulations on the number of tripods used in banquets. This is described in detail in the book "Rituals". Mr. Yang Tianyu said in "Etiquette Translation and Annotation" that it is proposed that today's banquet will be such a "simple banquet" for a betrothal gift. The number of dishes is already impressive, and the entire banquet includes dishes. There are three groups of meals, with a total of 38 types, including 14 types of meals. The "light banquet"

dishes in the betrothal gift are so rich, the variety of food in the formal banquet can be imagined. According to the records in the ritual betrothal gift, there were 26 cauldrons, each of which contained cooked meat of various animals. It can be seen from the data that the proportion of dishes in the Zhou Dynasty banquets is quite large, which fully reflects the prosperity of Zhou Dynasty cuisine cooking technology, and also shows that during the Zhou Dynasty, the dishes in the diet accounted for a large proportion of primary status. The "Nine Tripods" and "Eight Gui" in the Shang and Zhou dynasties represent the two main parts of dishes and meals respectively. The meals are served in Gui, and the meals made of various grains such as millet, rice, and beans are served in the Gui. But meals also need to be accompanied by dishes. During the Shang and Zhou dynasties, these dishes were served with beans, as well as some soup-like dishes. Due to the prohibition of alcohol in the Zhou Dynasty, most of the banquets and the daily meals of the nobles focused on dishes and meals. Therefore, in the banquets of this period, the number of tripods represented the official rank and the level of the banquet. (Zhao Jianmin. 2017)

During the Qin and Han Dynasties, diet was closely related to social activities. People often hold banquets and banquets to show their status and social skills. The food culture in the Qin and Han Dynasties was relatively developed and has extended to the habit of eating at fixed times every day. However, it is only divided into two or three meals depending on the status. Compared with the Qin Dynasty, the Han Dynasty paid more attention to food and was more sophisticated in the selection and cooking of ingredients. Among them, the "Eight Treasures" feast of the Han Dynasty is a legend of Chinese food culture. The food culture of the Qin and Han Dynasties is an important stage of Chinese food culture, with distinctive characteristics and rich and diverse foods. During this period, food has been closely connected with society and culture, and has become an important part of people's lives. The food of the Qin Dynasty to the Han Dynasty Chao culture is a process from rough to fine. The diet during the Qin Dynasty was very rich. In addition to staple foods, people also had many rich dishes to choose from. During this period, a wide variety of vegetables and fruits were widely planted and picked, providing people with a rich source of nutrients. At the same time, various animal meats have also become important foods on the table, such as beef, pork, mutton, etc. For the nobles, there were more delicious and

colorful food supplies, which enabled people in the Qin and Han Dynasties to enjoy delicious food, which also reflected the richness and prosperity of material life. Secondly, cooking also developed greatly during the Qin and Han Dynasties. People were proficient in various cooking methods and made continuous improvements and innovations, such as "ding", "pot", "incense burner", etc. Various cooking techniques were widely used. In cooking, the taste of dishes becomes richer and more diverse, and the application of seasonings becomes more meticulous, making each dish more delicious. The development of cooking skills not only meets people's taste needs, but also lays the foundation for the development of banquets. "Historical Records of Qin Shihuang" records the banquets during Qin Shihuang's period, describing the scene of banquets with ministers during his eastern tour, especially the story about Jing Ke's assassination of Qin, and the plot of Qin Shihuang's assassination during the banquet. All reflect the popularity of banquets at that time.

During the Sui Dynasty, due to the vast territory and abundant food resources, Sui and Tang cuisine had a very rich variety of food ingredients, including livestock, fish, vegetables, fruits, game, seafood, precious treasures, etc. Moreover, the aristocrats, bureaucrats and wealthy merchants of the Sui Dynasty all liked to taste all kinds of delicacies, which further promoted the development and innovation of cuisine. During this period, cooking techniques were greatly developed and innovated, and many new dishes appeared. Cooking techniques and utensils, such as stewing, simmering, and roasting techniques for cooking meat, steaming, boiling, and stir-frying techniques for cooking seafood, and the use of various seasonings, etc. These innovations in cooking techniques and utensils have made the taste of dishes richer and more diverse, and better adapted to people's different taste needs. During the Sui Dynasty, people paid great attention to the appearance of dishes, and pursued the perfect combination of color, aroma, taste, and shape. The dishes were not only delicious in taste, but also visually enjoyable. Therefore, the plating and presentation techniques of Sui Dynasty dishes were very sophisticated, and some dishes could even be made into vivid animal shapes and flower and bird patterns. Very artistic. The representative characteristics of Sui Dynasty cuisine are the richness and variety of ingredients, the variety of cooking inspiration, and the emphasis on aesthetics. These characteristics laid a solid foundation for the development of food culture in the Sui

Dynasty. In addition to the richness and beautifulness of the dishes, the banquets of this period also had a large scale. The banquets and ceremonies are also very grand, especially in social occasions between nobles, bureaucrats and wealthy businessmen. It is very common to hold banquets. The scale of these banquets is very large, and sometimes hundreds or more people are invited to participate. These banquets Among the people, there are not only nobles, bureaucrats and wealthy businessmen, but also literati, artists and celebrities. At these banquets, in addition to tasting various delicacies, you can also watch various performances, horse racing, card games and other entertainment activities. The banquet ceremony is also very particular, and the host will make all kinds of preparations carefully. Including, carefully prepared tableware, clean tables and chairs, exquisite floral decorations and candlesticks, etc. Before the banquet begins, the director will also send servants to distribute silk scarves, lotus bags and other small gifts to the guests, and arrange the seats. During the meal, there are also certain etiquette rules. For example, the host moves the chopsticks first, while the guests move the chopsticks. The dishes at the banquet are also very colorful, and the plating and presentation also pay great attention to aesthetics. They are often made into various patterns of birds, fish or other animals to leave a deeper impression on the guests. At the same time, the drinks in the banquet are also very particular, and various famous wines can be provided, such as "Huadiao" and "Qiongyangyue". In general, the scale and ceremony of the banquet in the Sui Dynasty were very grand and complicated, reflecting the social life of the time. The atmosphere and cultural level of the occasion. At these banquets, people can not only taste various delicacies, but also exchange ideas, socialize, enjoy entertainment, etc. It is a very important social activity.

The Tang Dynasty was an important period in the development of food culture in Chinese history, characterized by diversified dishes, including meat and vegetable combinations, diverse cooking techniques, and delicious tastes. The representative characteristics of Tang Dynasty cuisine are. Four Fresh Foods uses fruits, vegetables, meat and fish as the main raw materials to cook delicious dishes, advocating taste and refinement. The food culture of the Tang Dynasty paid attention to taste and refinement. It not only required that the dishes be delicious in color, aroma, and taste, but also paid attention to the selection of utensils and the artistry of presentation. It

also paid more attention to the luxury and beauty of the utensils, as well as the exquisiteness of the dishes and the uniqueness of the presentation. While the food culture of the Tang Dynasty was in contact with foreign cultures, it also retained traditional ingredients and cooking techniques. In the dishes of the Tang Dynasty, you can see the integration of ingredients and cooking techniques from the Central Plains, the South and the North, forming unique regional characteristics. . The food culture of the Tang Dynasty was integrated with culture and art, forming a unique cultural phenomenon. Many literary works of the Tang Dynasty contain descriptions of delicacies. For example, many of the 300 Tang poems are related to food. It reflects people's pursuit of delicious food and the prosperity of food culture, the prosperity of banquets and the standardization of etiquette at that time. The scale and prosperity of banquets in the Tang Dynasty also reached a new peak, especially in social activities between the court and wealthy merchants and nobles. The banquet etiquette in the Tang Dynasty also became more standardized and rigorous, and the etiquette and harmony between the host and guests There are certain regulations for writing lyrics, which reflects the importance of social etiquette in the Tang Dynasty. To sum up, the food culture of the Tang Dynasty was characterized by diversity, exquisite taste, inclusiveness, and integration with literature and art. Tang Dynasty cuisine has rich regional characteristics, and dishes from different regions have their own characteristics. Among them, the more famous regional characteristics include Luoyang cuisine. Luoyang cuisine is light in taste, delicious in taste, and has unique cooking techniques. It is mainly fried, roasted, boiled, steamed, and then seasoned with heat. It is especially good at roasting chicken and stewing mutton. Sichuan cuisine in the Tang Dynasty is characterized by spicy taste and the use of spices such as Sichuan peppercorns and chili peppers. Beijing cuisine is representative of the court cuisine of the Tang Dynasty. It is characterized by exquisite utensils, fresh and delicate tastes, and a proper combination of meat and vegetables. The most famous dishes are roast duck and hot-boiled mutton. The Jiangnan cuisine of the Tang Dynasty emphasized lightness, deliciousness and refreshing taste, and had a variety of cooking techniques, mainly steaming, stir-frying, braising, boiling, braising, roasting, etc. It was good at grilled fish, steamed seabass, braised carp and other dishes. To sum up, the cuisine of the Tang Dynasty was very rich in regional characteristics, and the

dishes in each region had their own characteristics, forming a diversified food culture. The banquets held by literati in the Tang Dynasty mostly featured light vegetarian dishes, with emphasis on tea tasting, drinking, chatting, and various literary and artistic activities. The singing and dancing banquet is mainly about entertainment, and the dishes are not very particular. Music, dancing and singing are the main contents. Such banquets are mostly held to celebrate festive occasions and official promotions. Private banquets in the Tang Dynasty were more casual, usually organized by family or friends, with a variety of dishes and light tastes. Tasting tea, chatting and enjoying the scenery are the main contents. In the Tang Dynasty, in addition to the above banquets, there were many special banquet forms, such as discussion banquets, casual banquets, mutual entertainment, banquets for monks and Taoists, etc. These banquet forms reflect the colorful social life of people in the Tang Dynasty. During this period, Buddhist temples flourished, and vegetarian and meat dishes were also highly respected, forming a unique banquet style. At the same time, the banquet system has also changed from a separate meal system for each person to a shared meal system.

During the Wu Zhou Dynasty, Wu Zetian moved the capital to Luoyang, and the people's customs were open. Luoyang is located on the edge of the Loess Plateau and belongs to the climate zone transitioning from the northern subtropical zone to the warm temperate zone. Its climate shows significant seasonality, continentality, diversity and other characteristics. Surrounded by mountains, rainfall is low and the climate is dry. In ancient times, the weather was cold and Luoyang produced very few fruits. Therefore, Luoyang people developed the custom of drinking soup to replenish water. This habit continues to this day. Spring is dry and windy, and the climate is dry. When it comes to the cold, folk meals mostly use soups, and they like to use hot and sour food to ward off the dryness and cold. People here are accustomed to using locally produced potatoes, lotus root, yam, radish, cabbage, etc. to make home-cooked soup. Because of the cold weather, they will add some spicy seasonings such as pepper for seasoning, which not only satisfies the rich taste, but also Pay attention to the intake of various nutrients. Over time, water mats with strong local characteristics were gradually created. Many dishes like water banquets used this method in ancient times, and most of them were handed down from the Sui and Tang Dynasties. Such as fish maw soup, lamb soup, flying luan soup, hundred-year-old soup, duck feet soup,

wasp porridge, fairy porridge, Uzi chicken soup and so on. The history of soup as a delicacy has occupied China's culinary culture for a long time. The palace, nobles, and people influenced each other, causing the water banquet to develop in a diversified direction. Therefore, the cooking method used in Luoyang water banquet is It was made completely according to the food needs of people at that time. During that period, ordinary people could not enjoy water-based banquets. Most of them were served by dignitaries from the palace. Palace banquets also tended to be based on boiled food. Therefore, with the emergence of water-based banquets, water-based banquets were also popular. At that time, it was sought after by dignitaries and had its heyday.

The Song Dynasty implemented a national policy of emphasizing culture over military affairs. The king encouraged the people to enjoy themselves, and food became a characteristic culture that combined material and culture, and flourished in the Song Dynasty. During the Song Dynasty, as the political center moved northward, the banquet style of the Tang Dynasty gradually faded. In particular, the most popular water banquet banquet in the palace gradually lost its former style and began to flow to the people. At this point, the water banquet began to be circulated in ordinary people's homes. The Song Dynasty broke the Lifang system, and there were many major shops in the market, which changed the eating habits of the Song people. At that time, literati and scholar-officials no longer liked meat, and preferred to pursue lighter diets, such as vegetarian food. As a result, a unique vegetarian culture was formed, which was favored by all walks of life. After the Anshi Rebellion, the economic center of the Song Dynasty shifted southward. Not only the economy but also dietary habits changed. "Tokyo Menghualu": The eight wastelands are gathered together, and all the countries are connected. The treasures from all over the world are collected and traded, and they are all returned to the market. The peculiar smell of Huihuan District appeared. The vegetarian culture of the Song Dynasty benefited from the wide variety of vegetables at that time. The Song Dynasty still relied on small farmers. Economics are the main focus, and many literati like farming, so the Song Dynasty. The varieties of vegetables cultivated during the Dynasty were particularly rich and the yields were very stable. Due to differences in climate and geographical location, vegetables also show unique seasonality, and the varieties of

vegetables cultivated in different seasons are also different. In winter and summer, there are fewer vegetable varieties. So people in the Song Dynasty began to eat wild vegetables again to alleviate the shortage of vegetables, which also led to the emergence of more natural flavors in the vegetarianism in the Song Dynasty. There are also many vegetarian restaurants in the private sector, including southern vegetarian restaurants and northern vegetarian restaurants. The catering industry in the Song Dynasty was developed, and people could eat in or take away food. The wide variety of vegetarian food also reflected the prosperity of the food culture. Although vegetarianism was more popular in the Song Dynasty, some people still liked to eat meat. In order to meet the needs of these people, imitation meat-based vegetarians appeared on the market. In the eyes of ordinary people, animal oil is more fragrant. Due to the rise of vegetarianism, many vegetable oils appeared in the Song Dynasty, such as almond oil, safflower seed oil, etc. In addition, many restaurants, in order to promote their characteristics and gain recognition from literati, imitate vegetarian food into meat. It tastes like meat and is delicious, but is also very healthy. The emergence of vegetable oil and imitation meat vegetarian food was the most important development of food in the Song Dynasty. A crucial part. Literati in the Song Dynasty had to pass the imperial examination to become officials because they had profound knowledge and understood the benefits of vegetarianism. It was precisely because of their love for vegetarianism that they let more people join the vegetarian movement. The last class that influenced the popularity of vegetarian culture was the upper class. The kings of the Song Dynasty believed in Taoist culture, and Taoist culture advocated harmonious coexistence with nature. The king admires Taoism and nature, which is reflected in the food culture and regards vegetarianism as a daily eating habit. From these aspects, it is not difficult to see that all major strata in the Song Dynasty played an important role in promoting vegetarian culture. It is precisely because of various material factors and the pursuit of spiritual life by literati in the Song Dynasty that they also provided basic conditions for the development of vegetarian culture. Eating vegetarian food became a new way of eating for the literati of the Song Dynasty and other classes, and it became the spiritual pursuit of the literati of the Song Dynasty. In addition, the kings of the Song Dynasty advocated Taoist culture and no longer pursued material desires, but pursued the harmony of

nature. It was under various circumstances that eating vegetarian food and eating simple meals became the unique food culture of all classes in the Song Dynasty.

During the Ming and Qing Dynasties, there was already the Eight Immortals Table, and the banquets and banquets were more grand than before. Banquets in the Ming Dynasty included both large banquets and small banquets, such as celebration banquets, birthday banquets, festival banquets, and light-off banquets. Various banquets have many names and forms, and vary from time to time. There are different banquet scenes to show luxury. It can be called a grand occasion of "paying 30,000 yuan of chopsticks, daring to bully the rich." Banquets during the Ming Dynasty already paid great attention to etiquette and atmosphere. Banquets in the Qing Dynasty developed further. During the heyday of Kangxi and Qianlong, reunion tables and round tables appeared, and the banquet table was also called the reunion table. During the Qing Dynasty, the Manchu-Han banquet was created. The imperial dining room of the Qing Dynasty is here. On the basis of the imperial dining rooms of various dynasties, various Manchu, Mongolian, Hui and Tibetan foods were added. The banquet he hosted was called the Manchuria Banquet, also known as the Manchuria Court Banquet and Bobo Table. During the Qing Dynasty, there were many kinds of folk banquets. At that time, most of the restaurants on the market catered for private banquets. Banquets include barbecue banquets, vegetable banquets, shark fin banquets, sea cucumber banquets, three silk banquets, Guangdu banquets, etc. In short, various data show that my country's traditional banquets originated in the Xia, flourished in the Sui and Tang Dynasties, flourished in the Ming and Qing Dynasties, and became popular in the Republic of China always experienced steady changes with the change of dynasties, from simplicity to complexity, and from complexity to simplicity. Most of them could only be enjoyed by scholar-bureaucrats, but it was difficult for ordinary people to get involved. Compared with the popularity, frequency and folk nature of banquets and banquets today, it is somewhat different.

After the founding of the People's Republic of China, especially since the reform and opening up, China's culinary industry has developed by leaps and bounds, reaching its peak in history. Today, high-quality cooking raw materials emerge in endlessly, and new cooking techniques are constantly introduced and applied. After the traditional banquet has experienced the collision of Chinese and foreign food

cultures and the baptism of modern civilization, its content and form have undergone profound changes, showing some new characteristics. Today's banquets have become an indispensable part of people's lives. Whether it is a gathering of relatives and friends, a wedding or a wedding, whether it is a business negotiation or a holiday celebration, banquets are indispensable. The function of the banquet has exceeded the scope of ordinary banquets and has become a comprehensive social platform. During the National Day in 1973, Premier Zhou Enlai accompanied Canadian Prime Minister Trudeau to visit Luoyang. The local famous chef made a fragrant and unique "Luoyang Yancai" for them. I saw a peony flower that was as white as jade and dazzlingly lustrous floating on the soup surface. The fragrant flowers and vegetables won bursts of applause and admiration from both the guests and the host. Premier Zhou said wittily: "The peonies are blooming in the dishes." So people later call it also "peony agarwood". Today, Luoyang Water Banquet, as a traditional food culture, is known as the "Three Wonders of Luoyang" together with the Peony Flower Festival and Longmen Grottoes, and has won praise from the world. Luoyang Peony Flower Fair and Luoyang Water Mat Making Technique are on the second batch of national intangible cultural heritage list and the first batch of national intangible cultural heritage expansion project list announced by the State Council. We have reason to believe that admiring Luoyang peonies and tasting Luoyang water mats is a pleasant way to experience Chinese civilization, history and culture. Currently, in Luoyang, there are thousands of stores selling water mats, and the dishes are also classified into price categories. The more famous ones are undoubtedly Luoyang Zhendong Hotel has been listed as an intangible cultural heritage for its exquisite craftsmanship.

4.1.2 The legend of the water feast

There are many legends about the Luoyang water feast, most of which are related to Wu Zetian. It is said that Yuan Tiangang observed the sky at night in his early years and calculated that Wu Zetian would become emperor in the future. However, the secret of the sky could be revealed, so he planned this banquet, which was also a foreshadowing. Wu Zetian's situation in the next 24 years. Every dish is soupy and watery, implying that Wu Zetian became emperor. The dryness and sparseness refer to the twenty-four years of Wu Zetian's reign from the first year of Yonglong, when

he took charge of state affairs, to the first year of Shenlong, when he died of illness in Shangyang Palace, Luoyang. Relationship (rare). Another theory is that after Wu Zetian ascended the throne and became emperor, she went to Luoyang for inspection, and local officials chose the local "water feast " to entertain her. Wu Zetian, who was accustomed to eating delicacies from the mountains and seas in the palace, felt that this dish had both meat and vegetables, many varieties, and was fresh and delicious. Just like what is said now, "I am used to eating big fish and meat, and occasionally some porridge and side dishes will have a unique flavor." The accompanying officials naturally echoed. Thanks to Wu Zetian's recommendation, water feast entered the palace from the common people. During every festive ceremony, Wu Zetian would always reward her ministers with water banquets, and the water banquets were therefore placed in elegant halls. Officials followed suit, and official banquets often used water feast. Therefore, in the Tang Dynasty, water feast was called "palace banquets" and "official banquets." Due to the popularity of the palace and government, water feast became more popular, and the production techniques, patterns and shapes became more abundant. In this way, the value of Luoyang water feast suddenly rose from a folk cuisine to a royal dish at palace banquets. Therefore, in the Tang Dynasty, water feast were also called "palace banquets". The basic order of the authentic Luoyang water feast is the first eight items (eight cold dishes), the four town tables (four representative dishes)/eight big pieces (eight hot dishes), Sishuwei (four small hot dishes), a total of 24 dishes, Luoyang water feast combines food culture and governance concepts, each dish has a story, and each piece has its own story. The first dish is eight small cold dishes, and the four tables are the essence of the water feast. It is different from other dishes on the water feast. The rule of "put one dish on the table and remove one dish" means that once it is served, it will not be removed until the end of the banquet, so it is The famous four town table. There are eight main dishes in the water feast, which are served in sea bowls. Each dish is half and half of the main ingredients and water. The dishes are served freshly, and the order is "prepare one dish, withdraw one dish". It is a representative dish in the water feast. The last four dishes of the water feast, three bowl dishes and one egg soup, are served at the end to signify the successful end of the dinner. There is a poem specially written for the water feast dishes.

The Three Realms are in full swing and the Eight Wildernesses are opening up.
(38 seats)

The four seasons come again and again. (Big dishes 484 dishes)

The eight rites are scattered and the dragon's head appears. (First eight items)

The gods from all directions protect the banquet table. (Four Town Table)

Five-flowered BMW takes a new road. (Five middle items)

The nectar from the three springs comes with purple air. (Five and three points are divided into eight pieces)

The four seas bear the wind and the sky is full of color. (Last four items)

The heaven and earth are shining brightly. (Six sections four six twenty-four dishes)

This poem gives a good explanation of the dishes and serving order of the Luoyang water banquet. The first eight dishes are eight cold dishes, which represent Wu Zetian's "service", "propriety", "tao", "desire", The eight major hobbies including "art", "literary", "Zen" and "politics" and the eight major good (food) achievements. The text here is composed of green bamboo shoots and carp whiskers. The bamboo shoots are the soul of bamboo, and the bamboo is the text. It has the principle of writing the world (carp), which symbolizes Wu Ze's outstanding astronomical talent. He is good at calligraphy and painting, proficient in poetry and has great literary talent. "Zheng" is made of wild goose breasts and goose paws, which refers to Wu Zetian's diligent work in government and outstanding achievements, which embodies the concept of "causing a boat to sink a boat". Therefore, from then on, the water banquet became a state banquet for the royal family in the Wu Zhou Dynasty, and dignitaries were proud to be able to eat the water banquet.

The first dish of the Luoyang water banquet is "Peony Yancai", formerly known as "Fake Yancai". The so-called fake bird's nest is a dish made with other ingredients pretending to be bird's nest. Legend has it that after Wu Zetian became emperor, the world was in balance, and many "auspicious things" were discovered among the people. For example, wheat has three heads, and grain has three ears. One autumn, a big white radish grew in the vegetable field outside Dongguan, Luoyang. The people regarded it as an auspicious thing and presented it to the queen. Wu Zetian was very happy and ordered the palace chef to cook for him, hoping to taste the delicious food.

What good dishes can be made from radish? But he didn't dare to disobey the queen's order. The imperial chef thought hard and processed the radish in multiple ways, mixed it with delicacies from the mountains and seas, and cooked it into a soup. After the queen tasted it, she felt it was delicious and refreshing, and had the taste of bird's nest soup, so she named it "fake agarwood". From then on, fake agarwood became a delicacy that Wu Zetian often tasted. What is good at the top will be bad at the bottom. The Queen's preference influenced a large number of nobles and bureaucrats, so much so that when banquets were held, agarwood would be served as the first course of the banquet. Even in the season when there were no radishes, they would try to use other vegetables to make agarwood. The preference of the court and officialdom made fake agarwood a dietary fashion, which greatly affected the eating habits of the people. Whether it was weddings, funerals, or entertaining friends, fake agarwood was the first dish at the beginning of the banquet. vegetable. Later, with the passage of time, the name given by Wu Zetian was gradually lost, and people called it "Luoyang Yancai", or simply "Yancai".

4.1.3 Water feast customs and etiquette

4.1.3.1 Ancient banquet customs and etiquette

1. During the Western Zhou Dynasty, banquets were an art of combination of dishes, characterized by dinner parties, standardization, and sociality. The so-called dinner party style refers to a way of eating in which many people sit around and talk happily; the so-called standardization refers to the banquet being carefully prepared, the tableware is beautiful, and the etiquette is orderly; the sociability refers to deepening the banquet through banquets. know each other. Banquets in the Western Zhou Dynasty basically had the following characteristics.

In pre-Qin literature, the banquets of the Zhou royal family are often described as "sitting on the bed and eating in rows of tripods" and "eating in front of the abbot, gathering the most precious delicacies, presenting them to eight Yin people, and tasting the nine tripods". At that time, the number of tripods was used to symbolize the identity of the guests, the level of the banquet and the richness of the dishes. At the same time, various etiquette and etiquette for princely banquets have also been very perfect. The "Three Rites" records the etiquette of many types of banquets. Many important food etiquettes in later generations can find their origins in "Zhou Rites".

The origin of its influence can be seen. First of all, take the "Yan Li" as an example, that is, the king wants to entertain his ministers. The scene is very grand, there are many guests, there are countless various music and performances, and the food is richer. The form is: "To offer to the king, the king offers travel rewards; then to offer to the minister, who offers travel rewards; then to the doctor, who offers travel rewards; then to offer to the scholar, who offers travel rewards; then to offer the concubine. The animal body is recommended for shame, they all have equal differences, so they are distinguished by their names." This means: when drinking, the zaifu (banquet host) First, the monarch is presented to the king, and after the monarch drinks, he raises his glass to encourage the guests to drink; then the butler offers wine to the doctor, and the doctor also raises his glass to encourage him to drink after drinking; then the minister offers wine to the scholar, and the scholar also raises his glass to encourage him to drink after drinking; finally The zaifu offered wine to the concubine. The tableware, drinking utensils, food snacks, fruit sauces, vinegar, etc. used in Yanli are all different according to different statuses. To sum up, there are hierarchies in seats, order in serving wine, and differences in food. They are all used to distinguish between high and low. "That's why it's called Yan Li, so he understands the meaning of the monarch and his ministers." "Yan Li" is often held jointly with "Shooting Li", with "Yan Li" performed first and then "Shooting Li". In the early years of the Western Zhou Dynasty, the country was founded on etiquette, with special emphasis on arching rituals. "Book of Rites. Archery Art" says: In ancient times, the princes were To shoot, you must first perform the Yanli ceremony. The archery ceremony is an archery competition after a banquet. The "Yanshelili" is mainly performed between the princes and the officials who are hosting the banquet. It is one level higher than the "Xiangsheli", and its specific rituals can be Seen in "Ritual. Big Shot", At the same time, specific descriptions can be seen on the engraved patterns of Eastern Zhou bronzes unearthed. On these patterns, you can clearly find fragments of drinking, holding a bow, shooting, counting targets, and playing music. They are image materials for studying the etiquette of the Western Zhou Dynasty. The poem "The First Banquet on the Shore" also comprehensively and vividly describes the etiquette of banquets in the Western Zhou Dynasty. For example, poem 1: When the guests come out of the banquet (guests first arrive and take their

seats), the left and right are in order (it is not rude to bow to the left and right), and the banquet is not rude. Dou Youchu (cups, plates and bowls are arranged neatly), dishes are Weilu (fish, meat, fruits and vegetables are all on display), wine is both harmonious and purposeful (the wine tastes both mellow and sweet), and drinking is Kongkai (the wine is mixed with each other in a lively manner). The bells and drums are shooting (all the bells, drums and musical instruments are already), the reward is Yiyi (there is an endless stream of people raising their glasses), the prince is resisting (the tiger-skin target is set up), The bows and arrows are spread out (the bows and swords are stretched out like a full moon), and the archers are all the same (the shooters gather on the shooting range), and they show off their skills (to show off their skills to show off their heroes), and what they have (everyone strives to hit the target), in order to pray for your victory (In order to pray that the opponent will be punished with a knighthood), this poem describes the appearance of the guests, the etiquette form, the display of the banquet food and utensils, the music, the food, and the archer's sword competition in a clear and orderly manner, vivid and concise, and the banquet atmosphere is warm and active. The banquets of the Western Zhou aristocrats not only had etiquette rules in terms of seats and food, but also had certain rules for the placement of all items at different banquets. The banquet surface is cleaned once, inheriting the banquet etiquette custom of the Western Zhou Dynasty.

During the Western Zhou Dynasty, it was also important to sacrifice thencestors and gods before eating. The ancestors of China had this tradition in the new time instrument era. At the time of Yin Zhou, the wind became more and more intense. The need for symbolic sacrifice ancestors, also known as the Zhou sacrifice, also in Oracle. There are such records, so various records show that there are records of diners who sacrifice their ancestors before the meal. Before the meal, the ancestors and gods had become a system in the Western Zhou Dynasty. Husband "Yun:" Fanfu is a sacrifice. "Zheng Xuan's note:" Li, diet must be sacrificed, show something first. "Zheng Xuan also said in the note in" Book of Rites. " Don't forget the book too. "Kong Yingda Shuyun:" The gentleman does not forget the book, and it must be paid for virtue. "Confucius also advocated that he must sacrifice his ancestors before eating, so he said in the Analects of Confucius. "" Junbi is fishy, it must be familiar and recommended ... Sales in Jun, Jun Festival, meals first. " "Huang Kanshun:" The

sacrifice is the first to eat. If you have a gift, you must eat all kinds of food first. The sacrifice, the first to be created by this food. "After the ceremonial etiquette was over, those who participated in the salute came to eat, and at the same time, they could eat the sacrifice food. It is the old man who said: "The good end of the good at the beginning, it is already. The ancient gentleman said:" The corpse is also the ghost and the gods, and the benefits can also be observed. Well; Jun Qi, the doctor six people, the monarch of the monarch also. From the doctor, the eight scholars were stunned, and they were also cheap. From the beginning of the scholars, each of them had been out of the case, Chen Yu's church, hundreds of officials entered, thoroughly, and even after the next. Everywhere, every way, every change, so don't be expensive, etc., and the image of benefiting. "This paragraph means that sacrifice has a" suo "gift, and suo is the last item of the sacrifice. You must not know what it means." The ancients once said: "The perfect end is the same as the good start. Essence Therefore, the ancient gentleman said: "The corpse of the sacrifice is also the remaining sacrifice to eat ghosts and gods. This is a way of grace. You can see the way of politics from the puppet." Therefore, after the corpse got up, the monarchs and Qing were four. After eating the rest of the food, after the monarch and others got up, six doctors eat the remaining food left by the monarch.

The history of banquets can be traced back to the founding of New China from the Neolithic Age. It entered its heyday during Wu Zetian's reign and became a palace banquet. It is common in sacrificial activities and festival dinners, and has the characteristics of dinner party style, standardization and sociality.

4.2 To study the Water Feast culture patterns in the culture of Loyang City

4.2.1 The production process of the water feast

There are 24 dishes in Luoyang Water feast, including 8 cold disks, 4 large pieces, 8 medium -sized pieces, and 4 pressure table dishes. There are eight cold dishes in the water feast, sixteen hot dishes. Eight cold dishes are the names of the theme of clothing, ritual, Taotu, desire, art, art, literature, Zen, and politics; the theme of the sixteen hot dishes is divided into four town tables, eight pieces, and four -tailed tail.

This "serving" dish. Clothes are clothes. During the period of Wu Zetian, Datang

passed the rule of Zhenguan, and his economy and culture were unprecedentedly developed. Because Wu Zetian was in the beauty of his own, the clothing culture once reached its heyday and the country was followed. This cool disk is designed to show the glory of Wu Zhou through clothing. This is made of egg yolk into eggs on the vegetables. The egg coat is thin as a paper, golden and non-miscellaneous, and consume red and green silk on the egg coat into a dragon and phoenix pattern, which also shows that the emperor's yellow robe is added.



Figure 1 Researchers shooting dishes "Serving"
Source: Yibo Wang(2024)

This set is "ritual". Gifts are polite rituals, that is, the ritual of the avenue. China is the state of etiquette. The connotation of the "etiquette" culture is quite profound. It is one of the main tools of feudal rulers in the past. Wu Zetian is no exception. But in the Tang Dynasty, especially in the Wuzhou period, the etiquette advocated by the society more focused on human nature and relatively natural, and it was much easier, not like the "ritual" after the Song Dynasty became people's spirit. This is a deer tendon, a white hook, like a bow, (also for other materials instead), the perception of the white and crystal, the ordering in the plate is orderly, reflecting the ritual.



Figure 2 Researchers shooting dishes "Gift"

Source:Yibo Wang(2024)

This is "Tao". The meaning of Tao is Tao. It is the best rolling of fragrant stuffing with spiced rot (Turkey, fungi born in the fragrant Ai on the bank of the Luohe embankment after the rain. The native language is called "ground circle".) I don't know it. In the mouth, it is unbearable and delicious.



Figure 3 Researchers shot the dishes "Tao"

Source:Yibo Wang(2024)

This is "desire". That is the desire to desire. Desire is the way of human desire.

Master Kong said "food, color, and sex", which is about human desire. Take the three-year-old dog's outer waist flowers into slices, open the middle, the internal waist of the old rooster, embellishment with wolfberry, and use Cordyceps sinensis to encircle the plate.



Figure 4 Researchers shot the dishes "Desire"
Source: Yibo Wang(2024)

This is "art". The art is artistic and artistic, which means that Wu Zetian's song is good. In the past, this dish was made of crispy lotus tongue. Refers to the lotus painting, and the bird Mingchun is like painting rivers and mountains. Of course, today we are going to protect the birds, and the tongue has been replaced.

พหุ ประโยชน์ โท ชีวะ



Figure 5 Researchers shoot the picture "Art"
Source: Yibo Wang (2024)

This is "Text". It is described by Wu Ze's astronomy, Wu Zetian's long calligraphy and painting, good poetry, manager, and quite literary manager. This is to use green bamboo shoots to adjust carp into dishes. The bamboo shoots are bamboo souls, bamboo is Wenyou, and Wen Cheng's theory of the world (carp).



Figure 6 Researchers shoot the picture "Text"
Source: Yibo Wang (2024)

This is "Zen", the Zen of Zen. Wu Zetian used to be a monk, and he had a relationship with the Buddha. This dish is not oily.



Figure 7 Researchers shoot the picture "Zen"

Source: Yibo Wang (2024)

This dish is "politics". That is politics. It refers to Wu Zetian's diligence, and his achievements are outstanding. This Lai is made of geese and goose palm. Yan Zhi Zhi was warm and migrated, and the goose was carried and floated. Yu Zhengzheng knows the warmth of the world, and the public opinion is overwhelming. Today, geese have been replaced by duck breasts.



Figure 8 Researchers shooting the picture "Political"

Source: Yibo Wang (2024)

The first dish "Peony Yancai" in the "Four Town Tables" first served in hot

vegetables. The Yancai was not called this name, but the "righteous vegetable" was like a bird's nest because of the righteous dishes. It is a homophony. Since the Song Dynasty, this dish has been changed from "righteous dish" to "Yancai". In October 1973, Premier Zhou Enlai accompanied Canadian Prime Minister Trudeau to visit Luoyang, and Luoyang City leaders used Water Feast to entertain. Famous chefs carefully made a peony flower on the swallow vegetables. Premier Zhou was very happy to see, saying, "Luoyang Peony Armor is the world, and there are also peony flowers in the dishes." Since then, Yan Cai has been renamed "Peony Swallow". Made of radish, ham, eggs, etc.



Figure 9 Peony Yancai comes from the Guardian of Henan

Source : <https://www.hntv.tv/rhh>

Onion chop tiger's head carp. This is an amaranth that uses carp as the raw material. It is said that the fish head must be facing Wu Zetian during the Tang Dynasty palace banquet. If you look closely, you will find that when the waiter is in this dish, you will definitely look at a table person first. Then take the fish head to one of the oldest guests. If it is not sure, you may ask the seats of the His Holiness or your friends. Therefore, this dish is not just a dish that can be wrapped in the belly, it also symbolizes a kind of respect and politeness.



Figure 10 The picture of the onion chopping tiger head carp comes

Source : <https://baijiahao.baidu.com/s?id>

Hai Mi Shengbaicai, named Baicai in the name, is to draw a g a holy, and the cabbage is found with cabbage. Completely.



Figure 11 Researchers shot the picture "Hai Mi Shengbaicai"

Source: Yibo Wang(2024)

Clouds are rotten, and it is said that people sitting in the lower seat move the chopsticks first. According to legend, all the four sons born in Wu Zetian made her dissatisfied, but she was quite appreciated with Princess Taiping. Later, Taiping married Xue Shao as his wife. When he sent his daughter to marry, Wu's was applied to the meat with his milk and called his daughter to eat it, so that the daughter would not forget the old lady's heart.



Figure 12 The researchers photographed "Cloud-Enveloped Fermented Tofu Meat."
Source: Yibo Wang(2024)

Next is the eight dishes, the first is the boiled meatballs, which are handmade with lean meat and are tender and delicious.



Figure 13 Researchers took pictures of "Boiled Meatballs"
Source: Yibo Wang(2024)

The "five willow fish" of the eight major parts refers to Wu Zetian's change of Luoyang as a god capital, change the banner, change the service, change the official position, and change the official name. The production of fish is also to add the composition of seafood in the water Feast.



Figure 14 Researchers shot the picture "Five Willow Fish"

Source:Yibo Wang(2024)

"Chicken Ding" is the meaning of taking the chicken and dogs, the main ingredients are stir -fry chicken



Figure 15 Researchers shot the picture "Chicken Ding"

Source:Yibo Wang(2024)

Blasting Crane preserved, is the homophony of "worshiping the river". For four years, Wu Zetian was subject to the map in Luoyang. There is a scene of the heavenly complaint to make her the emperor. With this certificate, the DPRK is in the world. No one dare not to wear it.



Figure 16 Researchers took pictures of "fried crane breast"
Source: Yibo Wang(2024)

Luoyang Aohuo, this is a fast three-way dish, which means that there is no specific requirement for this dish, only that it should be served quickly. The pig's internal organs are cut into strips and served with side dishes such as oyster mushrooms and bean curd. Put them together and stew them.



Figure 17 Quick Three Styles from China National Radio
Source: https://news.cnr.cn/dj/20170525/t20170525_523772722_1.shtml

Eight Treasure Rice Pudding: compact the glutinous rice as the base, and decorate it with red dates, longans, lotus seeds, raisins and other ingredients to arrange them in the style you like. Place white lentils and red lentils at the bottom, turn a large plate upside down, and steam it in a pot for about 40 minutes.



Figure 18 Eight Treasure Rice from China National Radio

Source:https://news.cnr.cn/dj/20170525/t20170525_523772722_1.shtml

Sweet candied yam, cut the yam into pieces and fry it, everyone boils sugar, the sugar turns brown, pour out the fried yam.



Figure 19 Researchers took a picture of " Sweet candied yam "

Source:Yibo Wang(2024)

Sweet and sour pork tenderloin, cut the tenderloin into strips, coat it with eggs and starch, fry it in oil, add sweet and sour sauce and stir-fry in the pan. The tenderloin coated with the sauce is crispy, sweet and sour and delicious.



Figure 20 Researchers took a picture of "Sweet and Sour Pork"
Source: Yibo Wang(2024)

Finally, Luoyang Crispy Pork is used to clean up the dish. Fresh pork is used as the raw material, and then it is fried and finally steamed before it can be served. The crispy pork made in this way tastes fresh, tender, fat but not greasy, and is very appetizing when paired with the refreshing soup.



Figure 21 Researchers took a picture of "Luoyang Crispy Meat"
Source: Yibo Wang(2024)

To make the pork belly with strips of pork, cut the pork belly into slices, boil it in water and apply honey on it, fry it in a pan until the surface turns golden brown, then remove it from the pan, mix it with seasonings and start steaming.



Figure 22 Researchers took pictures of "Strips of Braised Pork"
Source: Yibo Wang(2024)

Luoyang Sea Cucumber is actually not related to sea cucumbers. The ingredients of this dish include hair algae, seaweed and black fungus, which are ground into powder and mixed into noodles. The final product is black and looks like a sea cucumber. It is served with chives, thickened with white pepper and vinegar, and drizzled with sesame oil. A hot and sour and fragrant water banquet dish is ready. It is named because of its shape resembling a sea cucumber.



Figure 23 Researchers took a picture of "Luoyang Sea Cucumber"
Source: Yibo Wang(2024)

Ruyi Egg Soup is made with tomato as the base, eggs are poured in and stirred into egg drop shape, and seasonings are added. It tastes sweet and sour. This soup is

also called farewell soup, which indicates the end of the meal.



Figure 24 Researchers took a picture of "Ruyi Egg Soup"
Source: Yibo Wang(2024)

4.2.2 The form of serving of Water Feast

First, cold and heat. In the banquet, the cold dish is the first dish of the dishes. No matter what specifications, the feast is the case. After the cold dishes are put on the pot, the hot dishes are put in the hot dish. In the water seat, the first one is eight cold dishes. Eight cold dishes are used as a wine dish. It is also an appetizer for a meal. Falty fins are head dishes. After the cold dishes are put on the pot, then put on the dish first, and then put in other dishes.

First salty, then sweet, follow the principle of salty and sweet at the feast. The salty and then sweet not only follow people's taste habits, but also promote the effect of appetite. People after eating sweets will affect the function of salty taste. After the mouth is full of sweetness, it also has the effect of destroying other tastes.

First of all, although it is necessary to match the meat and vegetables in the feast, it must also be prepared based on the principle of the main prime supplement. Therefore, the rampant vegetables must be relaminarized, and the vegetarian dishes must be prepared and supplemented. This is not only in line with the customer's eating ideas, but also plays the role of guests to adjust the taste. For example, you do n't first go to the best abalone on the abalone feast, but to put current vegetables first, which not only violates the ideas of people 's feeding, but also confuses the characteristics of the feast. First, it is light and thick. In the feast, you should first add a light dish to

adjust the mouth and increase appetite. If you put on a strong dish first, and then the light dishes, the light dishes will be tasteless. Of course, it is not an absolute law, but to master the laws of people's feeding, and properly mediate the order of serving.

Supremely dishes and then order. In the feast, people are used to drinking and eating vegetables, and then with soup and food, it has become a regular. If you put hot vegetables and snacks first, and then cold dishes and alcohol, you will not be a body, it violates people's feeding laws. If there are four snacks in the feast, when the feast is approaching the end, with the soup and vegetables, you can also intersperse the seats in the middle of the feast in a timely manner.

First dishes and then soup, in line with the guests' meal habits. But if the main dishes are soup in the feast, this situation is except. Generally, there are special soup vegetables. This type of soup is to be seats after the hot vegetables, that is, when the feast is approaching the end, it is mainly to cooperate with people to eat staple food. The order of the specific dishes is: cold dishes -head dishes -big dish -hot stir -fried dishes -beet -snack -food -soup -fruit. China is vast, with different dietary habits in various places, and there are differences in the order of serving. For example, after the cold dishes in Guangdong and Guangxi, the first dish is usually more expensive soup, and then they will be put on big dishes and hot stir -fried dishes.

The overall requirement of the Luoyang Water Feast is to be quickly and bright, such as the flowing clouds and flowing water. First of all, Baiyang Duan. As the banquet of this banquet, the Chinese like to drink in various banquet activities, so you need to be matched with appropriate dishes in the opening session of the opening. The serving session of the seat will open with cold dishes. The dishes are used in the form of vegetarian and vegetables. To serve at the same time, pay attention to the combination of vegetarian and color when decorating, not only the taste of taste, but also visually enhance appetite. After the guests have drunk three tour, they will start preparing hot vegetables. The hot dishes on the water seat are called "walking" hot dishes. Generally, the hot dishes are the last one, eat one, and withdraw one. Essence Therefore, the use of "hot vegetables" is more appropriate and local characteristics. When taking the heat, according to the custom, each large piece is brought with two pieces, and finally the table is pressed. The procedure is as follows: The first is a large dish "Luoyang Yan cuisine", and then two medium dishes (commonly known as the

"belt"). Among them, large dishes refer to dishes with valuables, complete shapes, and large quantities; medium dishes are lining or seasoning. The two large dishes are generally sweet, and then there are two middle pieces, which are also beet or sweet soup. Therefore, a bowl of water should be attached for guests to clean the spoon. After the large -piece Lai and the medium dishes were finished, they started to put the staple food, and then went to four tables. The table dishes are slightly the same as the large pieces of dishes. The last time the ending of the table is soup, commonly known as the guest soup. At this point, the cubes are full of vegetables. Because the food of the water seat was said to have no square tables and round tables at the time, it was a few long meals, the desktop was smaller, and the desktop could not be placed. This kind of serving procedure can make the banquet rhythm and not waste time. Especially in the countryside, you can adapt to a banquet in the home with less spacious places and many guests. If there are many guests, they can open a seat in batches, go with a withdrawal, and the last seat.

4.2.3 Related performances of Water Feast

There is a Wei family Water Feast in the same vein of Luoyang water seats. It is also a branch of the Luoyang water seat. It has been circulating for more than 200 years. At the Sixth Courtyard of the Weijiapo Hometown Museum, there is a real -life performance with the background story of the Wei Jiashui seat. The performance of the music is 40 minutes. Performance and other performance methods mainly show the protagonist Wei Province (commander of Wuzhiyuan, Wuzhima Majun, and Zhaowu Du) often enjoy the royal delicious dishes when serving as the imperial guard. , For your own family. After returning to Wei Jiapo, he returned to Wei Jiapo, and combined with the original Water Feast of the Wei family. After continuous improvement of the chef, a Water Feast with unique local flavors and local characteristics was formed, and the Wei family Water Feast recipe was finally determined. A period of history is presented in front of the audience in a more vivid and intuitive way. While tasting the Wei family Water Feast, everyone also learned about its background stories, experienced the charm of He Luo, and experienced historical heritage.



Figure 25 Wei Poyao performance Source
 Sohu: https://www.sohu.com/a/420375057_182650

Luoyang Water Park "Wutong Emperor Feast" restaurant in Luoyang District, Luoyang City, took passengers to immersed the Tang Dynasty royal feast. As the first immersive experience cultural catering project in Luoyang City, tourists can wear costume feasts. Appreciate a program, covering guzheng, illusion, classical dance, etc. This novel model that integrates Hanfu culture, performing arts, and secret dishes has made the "Martial Emperor Feast" open less than half a month before the opening of a new restaurant species in the Luocheng phenomenon. It has also been praised by foreign tourists. Visitors can enjoy a show every time you wear a costume feast: Guzheng, illusion, classical dance, etc. One dance and joy to see the flowers of the Tang Dynasty, the charm of the historical charm of the taste of the taste, this novel model that integrates Hanfu culture and the secret of acting, attracts many tourists to

check in "Everyone's attention to Chinese traditional culture now It is getting higher and higher, and the martial arts feast came into being in this national style culture boom. While watching the performance, I felt the story behind each dish and deepened the sense of experience. During the Spring Festival in 2024, the "Martial Emperor Feast" won widespread attention with its unique immersive experience model, which opened up the development of the Luoyang catering industry " Immerse "new track.



*Figure 26 Water Garden Performance Source Sohu Luobao Media:
<https://mp.pdnews.cn/Pc/ArtInfoApi/article?id=40113517>*

Luoyang is a different hotel. It was founded in 1895. It has a history of more than a hundred years. It is a time-honored Chinese name, a famous Chinese restaurant, a well-known trademark, and a famous international restaurant. CCTV's "Treasure of the Rivers and Lakes · Eat in the 50th City of China" column has been shooting in Luoyang. There is no difference in the people in the people. Entering is really different. First of all, it is an antique building, which makes people pass through the sense of time and space. The waiters inside are dressed in the Tang Dynasty, making people seem to enter the imperial palace during the Datang period. During the meal, there will be opera performances. At the same time, there will be a martial arts actor, performing some relevant historical fragments, and bringing everyone to the customers who dine. Let you know the prosperity of Luoyang when you taste the vegetables.



Figure 27 Really Different Hotel Performance Source
WeChat:https://mp.weixin.qq.com/s?_biz

In a program, the main line of Luoyang Water Feast is the main line. By restoring the prosperous scene of the Tang Dynasty, the Luoyang cuisine was displayed in the form of performance. The members of the exploration team and the audience were curious about Luoyang food. In the show, the cultural relics hidden in the Luoyang Museum Tang Dynasty Cai Er Danceta Group Warriors became the focus of everyone. In the Tang Dynasty, Music and Dance were mainly used to watch the court nobles and scholars at the banquet. Behind a cultural relic is the epitome of a dynasty. What are the stories behind this group of cultural relics? The members of the exploration team were divided into two teams of the "cooking" food restoration team and the "human" etiquette restoration team, which opened a new exploration. In the Tian men of the Luoyang City of Sui and Tang dynasties, the etiquette restoration team passed the test of the Tang Dynasty and the test of the Tang Dynasty. Classical dance, feel the restrained and humble civilized etiquette. As stated in the show: "Understanding ancient etiquette is not to recover the past culture, but to understand the cultural history of its own country." On the other hand, the food restoration group at the national intangible cultural heritage Luoyang Water Feast inheritor Yao Yanli, Teacher Yao Yanli, Under the introduction, understand the cultural stories of food such as Jin Sauda, Nai Naiyu, Xiaotian Crispy, Luoyang Haicheng, Tai Chi Babao and other food. Four o'clock, waiting to be moved. In the program, the members of the exploration team entered the twenty -four qi scoop by recovering and understood that Luoyang was an important birthplace of the "twenty -four solar terms". From text,



Figure 28 comes Source

QQ: <https://new.qq.com/rain/a/20210922A0FF6M00>

The water banquet has a total of 24 dishes, including 8 cold cuts, 4 large pieces, 8 medium pieces, and 4 side dishes, including hot and cold, meat and vegetable, sweet and salty, sour and spicy. There are a total of eight cold dishes and sixteen hot dishes on the water banquet. The eight cold dishes are named after the themes of service, etiquette, Tao, desire, art, literature, Zen, and politics; the sixteen hot dishes are divided into four table-setting, eight large pieces, and four finishing themes. The food is served cold and then hot, salty first and then sweet, meat first and then vegetarian, vegetables first and then soup. The overall requirement is to be quick and lively. Most of the related performances are based on the history of Wu Zetian.

4.3 Protection, inheritance and dissemination guide to promote the development of the tourism industry in Luoyang

4.3.1 The status quo of the Luoyang Water Feast

As a local food brand that has rooted in Luoyang, with the promotion of the rapid development of Luoyang's tourism industry, Luoyang Water Feast has developed rapidly in recent years, and has gradually formed some emerging brands. Some old -

fashioned Water Feast brands have been new for a long time, glowing with strong vitality. According to statistics, there are currently 119 waterfests restaurants registered in Luoyang. The more well-known Water Feast brands include Luoyang Water Park (Tianjin Road Store) in Luoyi District, Luoyang City, Lao Yangyang Noodle Museum (Guangzhou Market Store), Luohe District Malao Village Xiangmin Water Garden and Shunfeng Water Garden, the real different restaurants (Zhongzhou East Road Store), Sima Waterfall, Guan Ji Shui Garden, Jiufu Water Garden, Yaoyao Waterfront Garden, Jiankun Waterfish Palace (Xuefu Street) in Luolong District, Gourmet Forest Water Garden in Mengjin District. Under the current situation of the Water Feast brand, the selling points and strengths of the major Water Feast brands are different. Some also increase the flavor and characteristics of other places. The more distinctive Water Feast brands mainly include the following.

one. Luoyang really different hotels

The old name is really different in the liveliest market in the old city of Luoyang City. This is also the place where the ancient capital of Luoyang is the most. Not far from the real difference between Luoyang snacks and one street, it is full of Luoyang specialty snacks, such as hot noodles dumplings, etc. If these snacks are small Jia Jiyu, the Luoyang Water Feast should be called everyone ladies. Really different storefronts are simple and solemn without losing the atmosphere. The "Chinese old names" and writer Li Zhun's true different plaques are hung on the store, which is very harmonious with the style of the entire building. Due to the rapid rise in domestic tourism in the new crown epidemic, consumption of various tourist cities across the country is also growing. It is essential to travel to the local scenery. Taste the special-colored food is essential. It is really the first choice for tourists. According to the person in charge of the store, every time at the Golden Week and Peony Flowers, there are always different seats. It can be said that the really different Luoyang Water Feast has become a business card for Luoyang's special diet, and the old brand brand has spread further with the praise of tourists. Visitors' favors of true differences have made Luoyang people proud of their pride and deepening the psychological identity of Luoyang people in different cultures of the old names. Therefore, some relatives and friends from foreign countries come to Luoyang, and the locals will invite them to eat differently. Even passers-by who did not know where to inquire about where

there are foods will be guided to be true. Although it is really different in the Luoyang water seat, it does not start by the water seat. According to Luoyang's historical data records, the original restaurants were originally called "Yujiayu". Yu Tingxuan, Yu Bao and his brothers went to Xihua Street in Luoyang with their father, set up a stall to sell large bowl noodles, and did not turn soup. The morning market also added tofu soup. Because the marketing varieties are popular snacks, honesty and kindness, and insisting on selling thin profits, the business is getting more and more prosperous. IN 1947, all the restaurants of Xinsheng moved to the east of North Street Road, Luoyang City. At that time, the people praised the quality of "Xin Shengchang" dishes differently. The original business characteristics and style. In 1948, during the process of liberating Luoyang, different restaurants were truly closed and stopped. Later Luoyang City was liberated. It was really different and re-operated. The famous chefs of the famous rice Zhuang, Li Maihou, Chu Xu, Li Dazi and others re-recruited. It was really founded in 1895. So far, it has a history of more than a hundred years of development. It has won endlessly. It has become an important reception service place in Luoyang City. The saying of the city, it can be seen that the local people's recognition of real differential recognition is very high and different banquet restaurants from the first floor to the fifth floor. There are nine dining restaurants of different sizes and grades. The banquet hall, the third floor of the Royal Food Pavilion, the East Zhou Hall on the fourth floor, the Han and Wei Hall, the Sui and Tang Hall, the Wuhuang Hall, the Fifth Floor Shendu Hall, the Western Jin Dynasty Hall, and the Health Hall. The consumer price is higher to the upstairs according to the height of the floor. Of course, the dining environment is better. The first floor is a popular category. The per capita consumption is about 50 yuan, and 2-5 people have dinner for 2-5 people. There are also lobbies on the second floor and boxes. Generally, the number of people on each table is about 10 people, and the higher the higher level. The fifth-floor health palace is a magnificent place for receiving important guests. The customers who dine on the first floor are a few dishes in the Water Feast. Most of them are more representative dishes in the Water Feast, such as peony swallows and Jiao Fried balls. The author once asked a diner who really had a deep impression on her meal. She said that it was decoration in the store, and it felt very special, such as lanterns. This shows that only visually, the cultural space created by differently has

the expected results. Really different in the naming of the banquet hall, it shows several important dynasties named Luoyang in ancient Chinese history. The decoration is good at using wooden windows, antique tables and chairs, and all kinds of palace lights, which coordinate with the architectural style outside the store. In terms of reflecting the sense of history, it has been highlighted through more objects with the characteristics of dynasties and inlaid mules. For example, the martial arts hall, the objects of the room are Tang Sancai, and the murals are martial arts pictures of Wu Zetian. On the one hand, on the one hand, try to show the cultural heritage of the ancient capital of Luoyang as comprehensively as possible, on the other hand, they try their best to reflect the Tang Dynasty culture. It has become a visible cultural space and creates economic value. Located in the welcome room of the first floor, there is a plaque in the plaque of "Chinese old shops really different" in the middle is a legendary story about Luoyang Water Feast. On both sides are red Panlong pillars, and in the middle is a group of followers and followers and followers. Wu Zetian, the statue is lifelike, the color matching is bright and eye-catching, while the underground is a giant radish, which conveys the auspicious people. The photos on the wall are really different witnesses. From Prime Minister Zhou Enlai, accompanied by Canadian Prime Minister Luoyang Water seats to the photos and Mo Bao of celebrities at home and abroad in recent years. Some decoration layouts are conducted under the guidance of a sentence and 6-character standards. IN a word, "Surround the Tang Dynasty to make articles, hold the emperor's hand tightly." The 16-character criterion is "Cultural is the root, the dish tastes the soul, the quality is fate, and the sincerity is gold. "From the renovation cloth to the cooking of vegetables, all aspects such as the atmosphere of history and cultural atmosphere. The outside of the entire store belongs to the antique building of the carved beams and painted buildings. It has made full use of some basic forms of traditional buildings in design, such as large roofs, bucket arches, wooden windows, and painted patterns. Similar antique buildings are common in many places, but in distribution, it is also distributed. Most concentrated in the ancient capitals, neighborhoods with historical background, and old-fashioned buildings. The more typical roof design such as Beijing West Railway Station and the buildings of the old Chinese-branded Jide. It is generally difficult to tell which dynasty in the historical age. Feelings can naturally associate traditional

culture. Do not have the existence of economics. Many ancient capitals have become modern cities, and the symbols that can be used are less and fewer, and the revitalization of antique buildings + losses is a kind of supplement. Many old - fashioned antique buildings will take into account the characteristics of W History and Cultural Back M and self - proclaimed, and strive to highlight the style of the entire building from the visual effects with the customized cultural temperament., To the coordination of formal charm and symbolic meaning. As today. In the service staff, the more representative is the Northeast Restaurant. Most of them are cut by flower satin painted with auspicious patterns, and they are very impressed by the joy. In the future, I will see the waiter wearing a similar clothing in the restaurant and consumption. Those who can think of the Northeast Restaurant for the first time. Although the restaurants in front of them can form their own service officers, they still wear rarely wearing ancient costumes. The first arrival is different. According to the author's observation, the waiters in the store are wearing "the color of the Tang Dynasty's clothing " is mainly red, the robe shape, the length will be on the ground, no collagen, tube top, and waist beam broadband, allowing customers to consume consumption. At that time, we can feel the Tang Dynasty culture more in depth.



Figure 29 comes Source Baidu:<https://image.baidu.com>

(2) Luoyang Water Garden

Luoyang Water Garden was founded in 1983, and the founder was Song Zhenzhi. In 2015, the flagship store of Luoyang Shuiyuan Garden officially opened,

located in West Industry District, Luoyang City. At present, Luoyang Water Garden has two stores, which are in the West and West Industry District. Compared with different restaurants, the water seats in Luoyang Water Gardens have absorbed the characteristics of Cantonese and Hunan cuisine. Some of the famous products in Cantonese and Hunan cuisine are included in the Water Feast system, which has undergone fundamental changes in the content of the water seat [8]. At present, the top eight items of Luoyang Water Garden are Song Fu's braised pork platter, recruiting wealth papaya frozen, stacked mutton, field Qili Shuang, fresh pepper chicken, vinegar soaked three treasures, crispy fried butterfly fish and three -leaf fragrant mixing Alas, a lot of new materials are incorporated in the first eight products, such as Tian Qi and Papaya, etc., which were originally not a traditional water seat, adding a new color to the Luoyang Water Feast. The four town tables are the palace peony Yan cuisine, the eight hundreds of this stew Luoyang, Jiangshan Society, Hongfu Lai and the Yellow River Big Carp, the eight hundreds of the princes stew Luoyang and Jiangshan Society Hongfu Lai as the newly designed dishes, all of which are traditional Water Feast. main course. At the same time, the Luoyang Water Garden also broke the basic requirements of the five amaranth and three desserts specified in the eight major items. Its eight major pieces are red cake elbows, traditional milk cakes, lotus soup slices, traditional chicken, yellow yellow, yellow, yellow the pork ribs, the traditional preserved meat of the old Luoyang, Luoyang stewed three fresh, and the hot and sour stewed belly. The last four -tailed tail also canceled the Ruyi Egg Soup, which is the oily eight treasure rice, Luo Putelin sea cucumber, stone pot jiao fried balls and oil -dumpling Cantonese Caixin. It can be said that the selling point of the Luoyang water garden lies in its Cantonese dishes and the characteristics of Hunan cuisine.

พหุ ประถมศึกษา



Figure 30 comes Source Baidu:<https://image.baidu.com>

(3) Lao Gaoyang Noodle Restaurant

Lao Yangyang Noodle Museum was established in 2003, and the founder was Wang Tianxi. Since its establishment, the Lao Yangyang Noodle Museum has excavated and rescued the low -end water seats scattered in the people. After continuous sorting, it has formed a traditional flavor of Luoyang local characteristics. The distribution of Luoxi District, Xigong District, and the old town is large in Luoyang. In the process of making Water Feast, the Lao Yangyang Noodle Museum changed the huge and complex pattern of the traditional Water Feast. It did not adopt the overall form. The price of the seat. In addition, Lao Luoyang Noodle Restaurant also canceled the first eight -product cold dishes in the Water Feast and replaced it with other cold dishes. Some of the eight of the eight major dessert dishes have been canceled and the soup dishes in the Water Feast are reduced. At present, the Water Feast owned by Lao Yanyang Noodle Museum are mainly peony swallows in the four town tables, (traditional) Luoyang Yancai, and fried Yellow River big carp; wait. Compared with the different restaurants and Luoyang water gardens in Luoyang, the selling point of the Water Feast of Lao Yangyang Noodle Museum is flexible, changing into simplification, and reflects the overall characteristics of the Water Feast through a single dish. Essence.



Figure 31 Researchers took pictures of the Old Luoyang Noodle House
Source: Yibo Wang(2024)

(4) Guan Ji Water Garden

Guan Ji Shui Garden has gone through two generations, and the founder has changed, but the store has been inherited. The store is located in the old city of Luoyang City. In the ancient city of hutong, the three -story small building is operated. Although the location of the store is remote, However, it is also very distinctive. Compared with the real and exciting performances of the different facade decoration and the Luoyang water garden, no matter the environment or the dishes from the environment, there are no many tricks, but they are relatively simple and unparalleled, but they are also subject to Luoyang. Some Aboriginal love. Its Water Feast do not have many requirements. There is no order in order of serving and the fixed standards for the overall banquet. It is mainly based on the order of the guest order, and there are no more dishes. At present, the more popular dishes are peony swallows, boiled meat slices, and hawthorn fishing. Many foreigners in this shop go to check in. The ingredients and practices are relatively single. Some dishes are quite good, but the traditional Luoyang dishes may not be appreciated by some people. Overall consumption is relatively low, but the dishes do not conform to the meal of small people. It is suitable for many people to taste and taste. You can taste more types.



Figure 32 Researchers took pictures of Guanji Shuixi Garden
Source: Yibo Wang (2024)

(5) Xiangmin Waterfront

Founded in 2013, the founder is Ma Xiangmin. It is an authentic "Hui people water seat". "Xiangmin Water" is located in Mapo Village and is the halal seat of the eight classics. Real and large weights are the evaluation of his family. Compared with other Water Feast, its characteristics should be that the Water Feast are made of beef and lamb. Although it is remote, it can be regarded as unique and attracts many local residents to taste. His dishes. It is divided into traditional water seats, sixteen bowls, mainly including meat slices soup, smooth meat soup, stewed belly slices, three silk soup, liver Hualian soup, ball soup, cold beef, three fresh vegetable soup, eight treasure rice, peony swallows Vegetables, roasted meat, steamed beef, fake sea cucumber, honey sweet potato, and egg soup are considered a set of water seats, as well as full Water Feast, eight cold dishes, four codes and four prime, mainly including soup, stewed belly, honey, honey Juoperative sweet potato, eight treasure rice, peony swallow, halal beef, hawthorn fish, smooth meat soup, San silk soup,

stewed sheep miscellaneous, fake sea cucumber, ball soup, roast meat, egg soup, in addition, can actually be a little bit more The method of dishes is more casual and suitable for dining needs for different people. Compared with other waterfront shops in Luoyang, the selling point of Xiangmin's Water Feast is halal. Cattle and mutton are the main. For customers who have required ingredients, customers have respected their different diets. Culture, you can also taste the deliciousness of the Water Feast.



Figure 33 Researchers took pictures of the fragrant water mat
Source: Yibo Wang(2024)

(6) Water mouth Water Feast

Shuikou Waterfront began in 515 AD and was located in Shuikou Village, Old City District, Luoyang City. According to legend, it was a wasteland before the northern Wei dynasty. In 515 AD, Emperor Xuanwu Yuan Ke was buried in Jingling, and the surnames were defended by the tomb. Soon, a clear spring water was magically out of the ravine in the north of the tomb. The ancestors of Shuikou are good at using spring water and various ingredients and condiments to make soup Water Feast. It is famous for its unique taste and is well -known. Luoyang's famous dish "Peony Yanlai" is also passed on. Therefore, the water mouth also has the name of "source of water".

4.3.2 Water Feast currently existing problems

Luoyang Waterfront is the most culturally flavor of Yu cuisine. It is a classic in the Central Plains cuisine. It is tuned from the north and south flavors, the salty is salty,

and it is compiled. It shows the openness, tolerance and confidence of Durangite the recession of Heluo culture, the demise of Luoyang's political and military status, and the backwardness of the Central Plains economy, the representative of the Yuyang water seats has been reduced. There are problems with several representative stores in Luoyang Waterfront.

1. The problems existing in different restaurants in Luoyang

It is really different as Luoyang Waterfront Stores. It is also a little famous in Luoyang. It can be regarded as a representative of local water shops, but there are some problems. First of all, it really has a hundred years of heritage. The aging of diners has a consumer fault, and consumers are loyal to different brands. In order to absorb consumers who have attracted more age groups, it is really different to make the product well, but the brand image must also be upgraded. A balance between tradition and modernity has not taken into account the needs and interests of young people. Secondly, in terms of brand promotion, it is really too passive. Except for TV propaganda, only the public account of WeChat public account is currently opened. In the current era of the Internet, merchants want to increase exposure, and they need to make multiple dimensions. Publicity, increasing publicity channels, is really different from this approach.

2. The problem of Luoyang water garden

In addition to the water seat, the performance of the Luoyang Water Garden is also a major feature of him. For tourists, not only can you taste the local characteristics, but also watch a performance. His dishes are also incorporated into the characteristics of Hunan and Cantonese cuisine. His problem is mainly to cause it without its own characteristics. It's not as good as Sichuan Hunan, sweet, and not as good as Fujian and Guangdong. Therefore, the eight major cuisines of "cold door" rely on their own characteristics, but they are well -known and well -known. The second problem is that the price is high. The single -player price of the lunches of the Waterfield Garden is 198 and 298, and the dinner single is 298 and 398. The price is different. The price of one person is high in the consumer group in Luoyang. Looking at the performance alone, everyone will not consider watching a performance of the same content repeatedly. Essence

3. Lao Luoyang Noodle Restaurant

As a comprehensive restaurant, Lao Luoyang Noodle Restaurant mainly improved the previous folk low -end Water Feast, and at the same time used the dishes as a single point. The main problem with it is that the cultural factors are not infiltrated. It is common to eat Water Feast in Luoyang. Whether in the city or rural areas, as long as the boss is willing, he can make a water seat, especially in the countryside of Luoyang. Water Feast to treat guests, but let people talk about the source of each dish, few people can talk about it. Could it be some things that Wu Zetian likes to eat, which causes it to be just an ordinary meal. The Water Feast of the Lao Luoyang Noodle Restaurant are also one of the comprehensive dishes. They are not unique. For young people who do not understand the Water Feast, they cannot find it. The culture of the Water Feast and culture are the soul of the Water Feast. Only by combining the Water Feast and culture can we have better development.

4. The problem of the pipeline Water Feast

Guan Ji Water Feast is a Water Feast -bearing shop that belongs to the local elderly. The store and the dishes are relatively simple and the price is relatively cheap. Its main problem is that the store facilities are old. A corridor with a three -story building on the left hand. There is no decoration. The dishes are mainly ordered. In today's society, eating in society is no longer simply to fill the stomach. It has risen to taste, status and identity. Symbol. With the development of society and economy, young people have been the mainstream of consumption, and the environment of Guanji Water Park cannot meet young preferences. Especially for locals, young people will not be in daily daily dinner or banquets.it.

5. The problem of Xiangmin Water Feast

Xiangmin's Water Feast belongs to the halal seat. His vegetable meat is only mainly beef and mutton. It is suitable for the consumer group of Hui people. It is also a good choice for many diners who require meat. Micro -modified version. His main problem is that the publicity is not strong enough. For the locals, it is rarely understood that it is not one of the choices for entertaining friends and relatives in the distance. Go to the Water Feast.

6. The problem of water mouth Water Feast

Shuikou Waterfront is mainly named because of the origin of Shuikou Village. Its characteristic is that the water of the Water Feast is the spring water in the village.

It has a problem that the cultural atmosphere is not strong. Although it is known as the "birthplace of the Water Feast ", the overall village construction does not have too much reflection of the Water Feast cultures. Many locals do not know it and it is difficult to get publicity. It is not good for management and management, and no matter how good the resources are, it requires first -class management and operation. It is difficult to develop it into good products without good management and management. Since the Water Feast is a non -site cultural heritage, it should have its management mechanism.

4.3.3 Formulate a guidelines for protection, inheritance and dissemination to promote the development of Luoyang's tourism industry.

This section is based on the early field surveys and in -depth interviews and other investigations, and a preliminary understanding of Luoyang Water Feast is preliminarily understood. Tourists conducted research results.

General information providers are first asked to provide their gender, age, position, place of residence, regions they travel, and their understanding of Luoyang Water Feast (see Table 1). The results of the investigation of people in general show that young people account for the highest proportion, and vocational Chinese college students account for relatively large. However, there are relatively few local residents in Luoyang, most of which come from Anyang, Xinyang, Zhoukou, Luoyang and other provinces. For the first time, ordinary lines were asked about their understanding of Luoyang's Water Feast. They said that Luoyang's Water Feast was connected with Wu Zetian, but they did not understand.

The researchers also asked tourists to understand the way of Luoyang's Water Feast, but there was no restriction to reply. The result is as follows: (1) the Water Feast of Luoyang through the introduction of relatives or friends; (2) the recommendation of the tour guide; Those who are close to their own residences; (4) the understanding of Internet media. (5) I have tasted the wedding banquet of relatives and friends.

The researchers at the same time asked whether local residents and tourists would choose Luoyang Water Feast and whether they would recommend them to their relatives and friends. There was no restriction to reply. The result is as follows: (1) Choose Luoyang Water Feast, because it is one of the representatives of Luoyang's

food culture, there is historical heritage, and the performance of some waterfront shops is more interesting; (2) will not choose Luoyang Water Feast, because the taste is relatively single, spicy, and not suitable for all ages to taste.

The following results come from temporary line people (see Table 2), including practitioners of Waterfronts, Waterfront Chefs, Waterfront Museum staff, and relevant staff engaged in Water Feast performances. For Luoyang Water Feast, the following is the display of their interviews (1) Waterfront practitioners believe that Luoyang water seats are an important part of Luoyang culture and have a positive effect on attracting tourists and enhancing the image of the city. They are concerned about how to maintain the traditional characteristics of Water Feast in daily operations, while providing services that meet the needs of modern consumers. Their views may focus on improving customer experience and ensuring food quality and service level; (2) Waterfront chefs believe that as direct participants in water feast production, their views may pay more attention to the inheritance and innovation of the skills. They may emphasize the importance of traditional cooking skills, and explore how to adapt to modern eating habits and health concepts while maintaining traditional flavors. Chefs may also pay attention to the selection of ingredients and the innovation of cooking process; (3) staff of the Water Square Museum believe that they will start from the perspective of cultural heritage and education, emphasizing the value of Water Feast as an intangible cultural heritage. They may pay attention to how to improve the public's understanding of the history and cultural significance through exhibitions, educational activities and cultural events. In addition, they may also explore how to use the museum platform to promote the international exchanges and dissemination of water seats. (4) Relevant personnel of the Water Feast performance believe that the Water Feast performance plays an important role in spreading the culture of Water Feast. Their views may focus on how to show the cultural charm of the Water Feast through performance art. They may consider how to integrate elements such as the traditional meal etiquette and food process into the performance, and how to attract the interest of the younger generation through the form of modern performances.

This section introduces the results of the four key information providers interviewed in Luoyang in October 2022 (see Table 3). The three main key

information providers are as follows: (1) Li Yubin, the sixth -generation inheritor of Luoyang's water seat production skills;3) Ms. Chen, the person in charge of the performance of the Luoyang Water Park (4) the head of Luoyang Cultural Tourism Work Department. Requires key lines to provide expert opinions on how they are supported by how to pass on and develop for long -term inheritance and development in terms of experience in the inheritance of skills, cultural value, production technology, performance forms, protection measures, and cultural promotion.

In terms of technical inheritance, the Luoyang Water Feast is the oldest banquet. Each dish is very particular. There are stories. The catering culture is heavy. It is essential to cultivate a new generation of water seat technique inheritance in the demand for food culture and market. With spirit, adhere to cultural concepts and commercial ethics.

In terms of cultural value, key information providers believe that Luoyang, as the ancient capital of the Thirteen Dynasties, has a thick historical heritage. As one of the longest historical banquets in Chinese history, Water Feast have deep cultural connotation and complete cultural context. Essence It is not only a rich banquet, but also a living standard carried by Luoyang's profound history and culture. Now it promotes cultural self -confidence. How to let more young people understand, recognize, and accept it is the key to the reflection of its cultural value. Essence

In terms of production, key information providers believe that the Luoyang Water Feast is known for its unique production process, including strict setting and fixed specifications, and extremely high requirements for raw materials. How to protect and inherit these traditional skills to ensure that the quality and characteristics of Luoyang's Water Feast are retained. On the one hand, it is important to retain the true colors, but the changes in the times of the time must be learned. The charm of the Water Feast also accepted and recognized his style and taste.

In the relevant performances of the Water Feast, key information providers believe that the serving procedures and meal etiquette of Luoyang Water seats reflect the essence of the ancient Chinese banquet culture, such as the traditional rituals such as the "belt". The production of the dishes to show the essence of Chinese cooking art. The performance must not only inherit the traditional ritual and particular, respect history, but also combine modern elements to attract more young audiences. More

importantly, it is necessary to update the content and spread external communication. Update content can attract local tourists many times, and foreign communication can attract foreign tourists.

In terms of protection measures, the Luoyang Municipal Government issued the "Regulations on the Protection of Intangible Cultural Heritage in Luoyang City", which provides regulatory support for the protection of non-heritage. However, the current choice of consumers is more diverse. Luoyang Water Feast are facing the strong competition of other cuisines. The water seat market should be regulated and managed to avoid uneven situations. Ensure its long-term development.

In terms of cultural promotion, the staff of the Luoyang Cultural Tourism Department believes that Luoyang is a historic city and is known as one of the birthplaces of the Chinese civilization, the eastern starting point of the Silk Road, and the center of the Sui and Tang Dali Canal. Luoyang has rich cultural heritage and 82 national A-level tourist attractions. Cultural tourism resources are rich, but local food culture also contains the history of a city. Now local food is also an important factor for tourists to choose a destination. Squares are particularly important to attract tourists and enhance the city image of Luoyang.

Next, from the aspects of content analysis, interviews, observations, etc., the promotion guide was formulated based on the historical background, status, problems and suggestions of Luoyang Water Feast. It is mainly composed of technical inheritance, cultural value, production technology, performance forms, protection measures, and cultural promotion.

1. Technical inheritance

The inheritance and protection of intangible cultural heritage (non-heritage) often depends on people's activities, especially those inheritors who directly participate in and proficient in these cultural essences. However, although human liquidity and change have brought uniqueness to non-heritage, they also challenged the inheritance and protection work. First of all, strengthening the subjectivity and ability of the inheritance is essential. To this end, it can be achieved by organizing research and training courses with the theme of dietary non-heritage. The purpose of these courses is to cultivate the inheritors who deeply rooted in social life and master the essence of culture, rather than relying on an auxiliary organizations or institutions.

For example, since 2015, the "Chinese Non -Genetic Heritage Population Training and Training Plan" jointly implemented by the Ministry of Culture and the Ministry of Education has achieved remarkable results. As of the second quarter of 2019, various colleges and universities across the country have held a total of 668 research. Pei Ban, trained 27,909 students. This plan not only enhances the practical skills of the inheritor, but also enhances their inheritance ability. Although the research and training activities of dietary non -heritage projects such as green tea production, in general, research and training activities for food themes still need to be increased. Secondly, it is also important to comprehensively rescue records of dietary non -heritage representative projects. This includes making video records and sorting literature to preserve these precious cultural skills. In the first work achievement exhibition, Moutai wine brewing techniques and Shaoxing rice wine brewing techniques and other dietary non -heritage projects have been displayed. However, given the abundance and diversity of dietary non -heritage resources, the current rescue records have not yet covered all projects. Therefore, it is necessary to organize the training of the inheritance of non -heritage projects that are urgently needed to be protected. Through special lectures and experts to answer questions, it provides theoretical and practical support for the development of recording. At the same time, relevant regulatory authorities need to strengthen the attention of this work to ensure the efficiency and integrity of the recording work.

2. Cultural value

Luoyang Water Feast, as a traditional banquet that integrates multicultural elements such as Tang Dynasty, folklore, and opera, is not only the enjoyment of taste buds, but also a cultural feast. Each dish is carried with deep cultural connotation and historical stories, which is the reflection of Luoyang's long history and rich folk customs. In order to better inherit and carry forward this intangible cultural heritage, we need to deeply tap the cultural essence and historical origin behind each dish. Through storytelling, cultural festivals and theme exhibitions, etc., the public can increase the public's understanding and respect for the cultural value of Luoyang's Water Feast. These activities can not only make people feel the unique charm of Luoyang Water Feast more intuitively, but also stimulate their interest and love for traditional culture. In addition, the cultural and educational activities related to

Luoyang Water Feast in the school and communities are of great significance for the cultivation of cultural consciousness and cultural self-confidence in the younger generation. Through these activities, young people can learn more deeply about the historical origin, cultural connotation and production process of Luoyang's Water Feast, thereby enhancing their sense of recognition and belonging to this traditional cultural heritage. As an important part of Luoyang culture, the cultural value of Luoyang Water Feast requires us to inherit and carry forward. To let Luoyang's rich cultural meal, become a cultural bridge that connects with the past and the future, communicates tradition and modern, allows more people to understand Luoyang, fall in love with Luoyang, and jointly protect this precious cultural heritage.

3. Production process

First of all, maintaining traditional cooking techniques is very important. The traditional production methods of Luoyang Water Feast, such as specific raw materials and cooking skills, are the key to ensuring its unique flavor. Continue to use traditional raw materials and teach ancient cooking techniques, such as steaming, stewing, simmering, cooking, etc. to maintain the pure flavor of the Water Feast. Secondly, appropriate innovation is the key to attracting modern young people. On the basis of maintaining the traditional basis, you can innovate the dishes by adjusting the taste, ingredients or introduction of modern health concepts. For example, you can develop healthy water seats with low-fat, low-sugar or protein-rich to adapt to the healthy eating habits of the younger generation. Furthermore, the production process of Luoyang's Water Feast, including material selection, knives, cooking methods, etc. These are the reflection of its cultural value. It is recommended to organize cooking exhibitions, workshops and training courses to allow more people to understand and learn these skills, and at the same time, it can also improve the cooking level of chefs. Finally, explore the combination of modern cooking technology, such as using modern kitchen equipment to improve efficiency and safety, while maintaining the essence of traditional handicrafts. Publicize the culture and production technology of Luoyang's Water Feast through modern media and social platforms, attracting the interest and curiosity of the younger generation.

4. Performance form

The performance of the Luoyang Water Feast is an important manifestation of its cultural charm. In order to enhance its artistry, we can start from the following aspects: first, the selection of exquisite plates and utensils is essential. Through clever set design and the use of traditional utensils, it can not only enhance the visual aesthetics of the dishes, but also reflect the deep cultural heritage of Luoyang's Water feast. The presentation of each dish should be like a beautiful artwork, allowing people to experience the essence of Chinese cooking art in viewing. Secondly, the artistic performance combined with history can add a lot to Luoyang's Water Feast. You can arrange some short dramas or dances that reflect the ancient banquet culture, and perform in the meal process, such as simulating traditional rituals such as the "belt", so that diners can also feel the charm of history while enjoying the food. Furthermore, innovative performances are also an effective means to attract modern audiences. You can use modern stage technology, such as lighting, music, and videos to combine with traditional elements to create novel performance forms. Such performances can not only vividly show the production process of Luoyang water seats, but also increase the audience's interaction and sense of participation. Finally, the display combined with cultural festivals and special activities is also a good way to enhance the artistic nature of Luoyang's performance. In the cultural festivals and tourism festivals, the special performances of the Luoyang Water Feast are arranged to allow visitors to understand and feel the unique charm of this traditional banquet in the experience. Through the above measures, the performance of the Luoyang Water Feast will be more vivid and interesting, becoming an important carrier to attract tourists and spread culture.

5. Protection measures

As a precious intangible cultural heritage, Luoyang Water Feast require multiple efforts and meticulous plans for protection measures: First, implementing the market access system is an important means to ensure the quality of Luoyang Water Feast. By setting a clear market access standard, you can effectively standardize the qualifications of employee chefs and catering companies to ensure the cooking skills and service quality of Luoyang Water Feast. Secondly, the formulation of standardized operation specifications is essential for maintaining the traditional production process of Luoyang's Water Feast. This includes clear standards for the

selection of ingredients, cooking methods, and setting art to maintain the traditional characteristics and cultural value of the Water Feast. Furthermore, it is also important to strengthen industry self-discipline and regulate market competition. Through the supervision and guidance of industry associations, catering companies are encouraged to abide by industry norms, fair competition, and jointly maintain the market reputation of Luoyang Water Feast. In terms of policy support, the Luoyang Municipal Government should introduce relevant policies to strengthen the construction of regulations and provide a solid policy foundation for the protection and development of Luoyang's water seats. This includes measures to provide financial support, tax discounts, and training inheritance. In addition, the establishment of an intangible cultural heritage protection unit, such as the true different Luoyang Water Feast production technology project protection unit, is also an important part of the protection work. This helps to systematically protect and inherit the water seat culture. Through these comprehensive measures, it can ensure that the traditional skills and cultural value of the Luoyang Water Feast can be effectively protected and inherited, so that this ancient banquet will continue to carry forward in modern society.

6. Cultural promotion

First, develop tourism products and experience projects with the theme of Water Feast culture. You can design the characteristic tourist route, combine the banquet with Luoyang's famous monuments such as Longmen Grottoes and Baima Temple, so that visitors can experience the traditional food culture of Luoyang while visiting. In addition, the water seat culture festival can be held. Through cooking competitions, food exhibitions and other activities, it can attract tourists to participate in interaction and deeply understand the history and production technology of Luoyang's Water Feast. Secondly, use multimedia and Internet platforms to promote Luoyang Water Feast. By making high-quality videos, the production process, ingredients and cultural backgrounds of Luoyang Water Feast are displayed, and uploaded to the video sharing website and social media platform to attract the attention and spread of netizens. At the same time, the cooking skills and dining table etiquette of Luoyang Water Feast are opened to open online courses, so that more people can learn and understand this traditional food culture. Third, strengthen cooperation with the

tourism platform and promote Luoyang's Water Feast as a highlight of Luoyang tourism. On the tourism websites, tourism shows, etc., set up a special exhibition area for Luoyang Water Feast to attract tourists' interest by issuing brochures and holding trials. Finally, encourage and support local catering companies to innovate Water Feast products, and launch improved version of Water Feast that meet the taste of modern consumers to meet the needs of different tourists. At the same time, through social media activities, such as holding photography competitions, sharing Water Feast experience stories, etc., it will increase the participation and desire of tourists, and further enhance the popularity and influence of Luoyang's Water Feast. Through these measures, it can not only attract more tourists to travel to Luoyang, experience and understand the Luoyang Water Feast culture, but also effectively enhance the image of Luoyang's urban image, so that Luoyang Water Feast will become an important carrier for spreading Luoyang culture and promoting tourism development.

Luoyang Waterfront Cultural Protection, inheritance, and Communication Guide presented in the form of forms, and eventually promoted the six aspects of technical inheritance, cultural value, production skills, performance forms, protection measures, and cultural promotion. Course, continuous technical innovation; cultural value: integrate into history and folk culture, tap the historical stories and cultural connotations of each dish, and carry out Water Feast cultural activities; production technology: maintain traditional techniques, add appropriate innovation, and promote the production process; performance form: History and modern art are presented, cultural festivals and other activities, displaying the characteristics of Water Feast production; protection measures: policies and regulations for approval; cultural promotion: combined with tourism and use of Internet platform promotion. These can also be applied to the protection and promotion of food culture elsewhere.

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CHAPTER V

CONCLUSION, DISCUSSION AND SUGGESTIONS

This chapter summarizes the research topics of " Water Feast Culture in Luoyang city: Guidelines for protecting, inheriting and disseminating ". This chapter presents the results of the study according to the three research objectives, including discussions on key issues such as historical background, current situation, problems and approaches to protecting, passing on and promoting the Luoyang Water Festival, and finally provides suggestions on how to apply the results of the study and issues for further research in the future, which are detailed as follows.

Research purposes

1. To study history of the Water Feast culture in Loyang city
2. To study Water Feast culture patterns in the culture of Loyang City
3. Propose guidelines for the preservation, inheritance and dissemination of Luoyang Water Feast to promote the development of Luoyang tourism

5.1 Conclusion

- 5.1.1 Study the historical background of Luoyang water mats.
- 5.1.2 Study the form of Luoyang water mat.
- 5.1.3 Study the guidelines for the protection, inheritance and dissemination of Luoyang water mat culture.
 - 5.1.3.1 Summary of current situation
 - 5.1.3.2 Summary of current issues
 - 5.1.3.3 Guidelines for protection, inheritance and dissemination

5.2 Discussion of the survey results

5.3 Suggestions on future research

- 5.3.1 Learning and promotion
- 5.3.2 Research direction

The research is "Luoyang Water seats: Guide to Protection, Inheritance and Communication", which is a qualitative study conducted in Luoyang City, Henan Province. It also adopts the case research method, involving the following six Water Feast management stores: real different restaurants, Luoyang water gardens, Lao Luoyang noodle restaurants, Guan Ji water gardens, Xiangmin water seats, water mouth Water Feast. This chapter detailed the purpose of the research, conclusions, methods, research results, and suggestions for future research.

5.1 Conclusion

5.1.1 history of Luoyang Water Feast

In the Neolithic era, due to the low level of productive forces, the ancestors were confused about many nature and social phenomena, and gradually formed beliefs such as the gods of heaven and ancestors. In order to pray for a bumper harvest and health, they took the best food to worship the gods of heaven and earth and express their awe of their ancestors. This is the earliest sacrifice activity. At first, the sacrifice may be closely related to the demand for food or to protect the ethnic group. With the rise of the slavery class, in order to consolidate the regime, they preach the concept of "the monarchy", strengthen the worship of ghosts and gods, and make sacrifice activities more prevalent. Ancient books such as "Zhou Li" and "Filial Scripture" have a detailed explanation of the origin and significance of the sacrifice. They believe that sacrifice is the exchange of people with the gods and ancestors, and it needs to be carried out respectfully and seriously. The sacrifice requires sacrifice and rituals to express their minds, and rituals such as Ming Bean and Waden appear. There are many types of sacrifices in ancient times, such as too prison, less prison for sacrificing the ancestors of the heavenly gods, sacrifices of pork trotters, and dog sacrifices. During the big sacrifice, there were music, dance, guests, etc., and the ceremony was grand. After the ceremonial ceremony, the king of the national festival will divide the sacrifice to the ministers, and the family members and friends in the family sacrifice are called "Nafu". Ancient sacrifice activities were actually divided into two parts: "sacrifice" and "enjoy". The sacrifice is converted into dishes, and everyone is enclosed to form a dining banquet. The ceremony has also evolved into tableware in the process, with the preliminary features of the banquet. This shows that the sacrifice

activities are closely related to the banquet culture. Sacrifice is not only a religious ritual, but also part of the ancient social life.

In the Zhou Dynasty, the scale and materials of the banquet have developed significantly. The dishes have become the main component of the banquet, reflecting the superb of cooking technology in the Western Zhou Dynasty. The number and types of Lie Ding in the Western Zhou Dynasty have strict regulations. As mentioned in the "Ritual", even if it is not a formal "banquet", the variety of dishes is extremely rich, including 38 foods and 14 kinds of rice. There are many dishes for official banquets. According to the "Yili" records, there are 26 Dingjie various types of meat, which reflects the important position and the prosperity of cooking techniques in the catering culture of Zhou Dynasty dishes.

During the Shang and Zhou dynasties, the "Jiuding" and "Eight Bad" represent the two parts: dishes and rice. But eating also requires dishes. These dishes are placed with beans during the Shang and Zhou dynasties, and there are some soup dishes. Because of the banquets in the Zhou Dynasty, whether it is a banquet or a daily diet of the nobles, most of them focus on dishes and food. Therefore, in the banquet of this period, the number of Ding represents the level of official steps and banquets.

During the Qin and Han dynasties, food culture was closely linked to Chinese social activities and became an important way to show identity and social ability. During this period, the dietary habits have been developed, and the daily fixed -point dining model has been formed. According to different social identities, it is divided into two or three meals. The Han Dynasty's attention to diet exceeded the Qin Dynasty. The selection and cooking skills of ingredients and cooking skills were more detailed. Among them, the "Bazhen" meal became the legend of Chinese food culture. The Qin Dynasty's diet is rich in content. In addition to staple foods, vegetables, fruits, and various kinds of meats such as beef, pork, and mutton have become important foods on the table. The nobles enjoy richer and diverse ingredients. The cooking techniques of the Qin and Han dynasties have improved significantly, and the application of cooking methods and seasoning is constantly innovating, making the taste of the dishes, which meets the taste needs, and promotes the development of banquet culture. "Historical Records" records the prevalence of Qin Shihong's banquet, reflecting the important position of banquets in social activities. In short, the

dietary culture of the Qin and Han dynasties is from rough to fine, closely connected to society and culture, becoming an important part of life, reflecting the richness and prosperity of material life.

During the Sui Dynasty, due to the vast regional and rich ingredients, there were many types of dishes, including various types of poultry, seafood, spectacles and precious treasures. The nobles, bureaucrats and wealthy businessmen are keen to taste Zhenya cuisine and promote the development and innovation of cooking technology. New cooking techniques, such as stewing, ravioli, roasting, steaming, cooking, fried, etc., the use of seasonings is also more fine, making the dishes rich in taste and satisfying different flavors. The Sui Dynasty dishes pay attention to the beauty, the pursuit of the perfect combination of color and fragrance, and the dishes are sophisticated. Some dishes can even make vivid animal shapes and flower and bird patterns, which have high artistic. The diversity of ingredients, the richness of cooking techniques, and the pursuit of beauty have laid the foundation for the development of the food culture of the Sui Dynasty. The banquet has a huge scale and a grand ceremony. Hundreds of people are often invited, including people from all walks of life. The banquet is not only an occasion to taste food, but also a platform for social, entertainment and cultural exchanges. The rituals and etiquette in the banquet are strict, such as carefully prepared tableware, tables and chairs, exquisite flower decorations and candlesticks, and small gifts distributed before the banquet. The dishes are exquisitely loaded and often made into various animals or patterns, leaving a deep impression on guests. In terms of drinking, various famous wine wines are provided, such as "flower carving" and "agar jade liquid". The feast of the Sui Dynasty reflected the social atmosphere and cultural level at the time. It was an important social activity. While enjoying the food, people could also communicate ideas and entertain.

The Tang Dynasty was a golden period for the development of Chinese food culture. It is known for its diverse dishes and exquisite cooking techniques. The Tang Dynasty dishes emphasize the combination of vegetables and vegetables, delicious taste, and pursuing all the color and fragrance. At the same time, they pay attention to the artistic nature of utensils and plates, reflecting luxury and beauty. While absorbing foreign cultures in the Tang Dynasty, it retains traditional ingredients and cooking

techniques, integrating the characteristics of Central Plains, South and North, and forming a unique regional flavor. The Tang Dynasty diet was closely linked to culture and art, and the description of food in literary works reflected the pursuit of food and the prosperity of food culture at that time. The banquet has a huge scale and rigorous etiquette, which reflects the attention of social etiquette in the Tang Dynasty. The regional characteristics are remarkable. For example, Luoyang cuisine is light and delicious, Sichuan cuisine is known for its spicy and fragrant ingredients, and Jingwei vegetables are known for its exquisite utensils and vegetarian. Jiangnan cuisine is light, fresh, and refreshing. There are various forms of banquets, including scholars' elegance feasts, singing and dancing banquets, and private banquets, which reflect the colorful social life of the Tang Dynasty. Special banquet forms such as discussion banquets and scattered feasts also reflect the social characteristics at that time. The banquet of the Tang Dynasty has changed from a sub -food system to a mealing system. Banquet culture. In short, the characteristics of the Tang Dynasty food culture are diverse, delicate, compatible and compatible, and blend with literature and art, rich regional characteristics, and form a unique food culture phenomenon.

During the Wu Zhou period, Wu Zetian moved the capital to Luoyang. The local climate was dry and cold, and the folk customs were open. Residents developed the custom of drinking soup to supplement water. Luoyang people use local potatoes, lotus vegetables and other cinnamon soups, and add spicy seasoning such as pepper, which is rich in taste and nutrition, and gradually forms a water seat culture with local characteristics. Water seats such as fish belly and lambs, etc., reflect the important position of Tang's crickets in ancient Chinese cooking culture, and are loved by the court and nobles. The cooking method of Luoyang Water Feast met the food needs of people at that time, became a banquet form for dignitaries and nobles, and showed the dietary culture and social customs at that time.

The Song Dynasty was light and martial arts, encouraging the people to enjoy, and the food culture was prosperous. AS the political center moved north, the water dinner party in the Tang Dynasty gradually became folk. The opening of the Song Dynasty market changed its dietary habits, especially scholars and scholars' pursuit of light diet and promoted the prosperity of vegetarian culture. Tokyo Menghua Record" describes the prosperity of the Song Dynasty market and the abundance of ingredients.

There are many types of vegetables in the Song Dynasty and strong seasonality. When there are fewer vegetables in winter and summer, people eat wild vegetable supplements. There are vegetarian restaurants with north-south flavors on the market. The development of the catering industry makes it possible to pack food and take away food, which reflects the prosperity of food culture. The vegetarian culture of the Song Dynasty was not limited to vegetarian food, but also imitated vegetarian and diverse vegetable oils, such as almond oil, safflower seed oil, etc., which met the needs of pursuing health and love of meat. The popularity of vegetarian food is closely related to the respect of literati. They have entered the DPRK as an official and regarded vegetarian food as spiritual pursuit. At the same time, the Song Dynasty King believed in Feng Taoism, advocating nature and harmony, and reflected in diet. In summary, the development of vegetarian culture in the Song Dynasty benefited from the economic foundation, the spiritual pursuit of the literati, and the Taoist belief of the king, and became a unique food culture phenomenon of all levels of the Song Dynasty.

During the Ming and Qing dynasties, the banquet culture reached its heyday, and there were eight immortal tables. There were many types of banquets, such as celebration and banquets, birthday feasts, etc., with different forms and luxurious scenes. The banquet of the Ming Dynasty pays attention to etiquette and atmosphere. The Qing Dynasty group tables and round tables were popular, creating a full seat of Manhan, and the royal dining rooms merged diverse foods such as Manchu, Mongolia, Hui, and Tibet. Folk banquets are also diverse, and restaurants and restaurants host various banquets, such as barbecue mats, shark fin mats, etc. Traditional banquets have a long history. From the origin of the Xia Dynasty, the Sui and Tang dynasties, the prosperity of the Ming and Qing dynasties, and the Republic of China have changed. As the dynasties changed their replacements, they were originally enjoyed for the scholars and doctors, which is different from the popularity of modern banquets.

5.1.2 The form of Luoyang water Feast

The water Feast has a total of 24 dishes, including 8 cold dishes, 4 large items, 8 medium items, and 4 table dishes. The eight cold dishes are based on service, etiquette, Tao, desire, art, literature, Zen, and politics. The name of the dish is based

on the theme. The "Fu" dish uses egg yolks to make an egg coating and applies it on the dish. The egg coating is as thin as transparent paper, golden and without any impurities. Edible red and green silk is embellished on the egg coating to form a dragon and phoenix pattern. The "rite" is to take a deer. The tendons are white and hooked, like a bow. (Other ingredients are also used instead.) The appearance is white and crystal clear. "Tao" is made of five-spice bean curd rolled up with fragrant stuffing (taken from the earth ear grown in the fragrant mugwort on the bank of Luohe River after the rain. Fungi. "Yu" cuts the outer waist of a three-year-old dog into slices, inserts the inner waist of a full-year-old rooster into a shape, and garnishes it with wolfberry, and surrounds it with cordyceps. This dish of "Yi" used to be made with crispy lotus sparrow. The "Wen" dish is made with green bamboo shoots and carp mustard. The "Zheng" dish is made with preserved goose and goose feet. It's duck breast. The first dish of the "Four Great Tables" is "Peony Yancai", which is made from radish, ham, eggs, etc. A real meat dish with raw materials. The third dish "Haimi Sheng Baicai" is based on cabbage and garnished with dried shrimps. The fourth dish, "Cloud Covered Fermented Fermented Pork", is made with pork and fermented bean curd. Next are the eight major items. The first is the water-boiled meatballs, which are handmade with lean meat. The second dish, "Five Fillet Fish", is made with fish meat. The third dish, "diced chicken", is made from muscle. The fourth dish, "Exploded Crane Breast", is made with vermicelli and pork. The fifth course, "Quick Three Samples", cuts the pig's offal into strips, garnishes it with oyster mushrooms, yuba and other side dishes, and stews it together. The sixth dish of "Eight-Treasure Rice" is made of glutinous rice and compacted, topped with red dates, longan, lotus seeds, and raisins, and steamed white lentils and red lentils at the bottom. The seventh course, "Sweet Drawing", involves cutting yam into cubes, deep-frying it and coating it with sugar. The eighth course "Sweet and Sour Pork" is to cut the tenderloin into strips, coat it in eggs and starch and fry it, then add the sweet and sour sauce and stir-fry in the pot. The last step is the "Four Sweeps", the first being "Luoyang Crispy Pork" pork fried and steamed. For the second course, "Tiao Zi Kou Pork", the pork belly is sliced and boiled, then coated with honey, fried in oil until the surface becomes golden, then taken out and mixed with aniseed ingredients to start steaming. The third dish of "Luoyang sea cucumber" is Nostoc, seaweed and fungus.

Beat them into powder and add them to the noodles. Add chives, thicken with white pepper and vinegar, and drizzle with sesame oil. The last dish, "Ruyi Egg Soup", is a tomato-based soup. Pour in the eggs and stir them into egg drop shapes. Add seasonings. It tastes sour and sweet. The meal is over.

The serving style of the water Feast is first cold and then hot, first salty and then sweet, first meat and then vegetarian, first vegetables and then order, and first vegetables and then soup. The overall requirement for serving food is to be fast and lively, like flowing clouds and flowing water, without stopping. First of all, there are eight cold dishes, which are served as snacks for this banquet. After the guests have had three rounds of wine, they start preparing to serve hot dishes. The hot dishes on the water Feast are called "walking" hot dishes. Generally, the hot dishes on the water Feast are served, eaten and taken away. Therefore, each hot dish stays on the table for a short time and seems to be flowing continuously. . After the large and medium dishes were served, the main dishes were served, followed by four small dishes. Table dishes are similar to larger dishes. They are designed to accompany rice and are more affordable and abundant. The last finishing dish is soup, commonly known as farewell soup. At this point, the table is full of dishes.

In the North Sixth Courtyard of the Weijiapo Nostalgia Museum, there is a live performance based on the background story of the Wei family's water Feast It integrates the historical allusions of the Wei family. It is created, written, directed and performed by the scenic spot. Through real scenes, classical musical instrument performances and other expression techniques, it is more A period of history is presented to the audience in an image and intuitive way. Luoyang Shuixiyuan's "Martial Emperor's Feast" restaurant takes passengers to an immersive experience of the imperial banquet of the Tang Dynasty. Visitors can dress up in ancient costumes to enjoy the feast, and enjoy a show with each dish. The performances include guzheng, magic, classical dance, etc. Luoyang Zhendong Hotel, first of all, is an antique-style building, which makes people feel like traveling through time and space. The waiters inside are all dressed in Tang Dynasty clothes, which makes people feel like they have entered the palace of the Tang Dynasty and became the emperor. There are also people dressed as eunuchs. During the meal, there will be an opera

performance, and at the same time there will be an actor playing the role of Emperor Wu, performing some relevant historical fragments.

5.1.3 Protection, inheritance and promotion guide for Luoyang Water Feast

According to the historical background, status quo and current problems and suggestions of Luoyang Water Feast, the protection, inheritance and dissemination guide of Luoyang Water Feast was formulated. And conduct data analysis, interviews, observation and group discussions. It is mainly composed of technical inheritance, cultural value, production technology, performance forms, protection measures, and cultural promotion.

5.1.3.1 Status summary

Luoyang is a different hotel. As a old name with a history of more than 100 years, it is not only the representative of the Luoyang Water Feast, but also a business card of Luoyang culture. It is located in the bustling market of the old city of Luoyang. The simple and solemn store design is harmonious with the surrounding ancient architectural style, and the interior decorative lanterns and other traditional elements have created a strong historical and cultural atmosphere. It is really different from its superb Luoyang Water Feast production skills. It is rich in dishes and diverse prices, which meets different consumer needs. There are nine restaurants of different scale and different grades in the store. From the public on the first floor to the high -end health hall on the fifth floor, it provides customers with different dining experiences. The decoration and waiters of the store made customers feel the Tang Dynasty culture in depth.

It really originated in 1895. It was originally known as "Yujia Restaurant" and started with popular snacks. Later, it was renamed because of the different quality of dishes. Historically, it was really different from the door. After liberation, it re - operated and gathered famous chefs to make the fame greatly. Today, the true difference has become an important reception service place in Luoyang City. The decoration layout of different restaurants fully reflects the integration of history and culture. Guided by "making articles around the Tang Dynasty and holding the emperor's hand tightly", 16 -character standards "Culture is the root, the taste of vegetables is the soul, and the quality is life is life., Integrity is Gold "to implement it. The exterior antique building carving beams and painting buildings, inside, highlight

the character and murals with the characteristics of dynasties, highlight the sense of history, create a visible cultural space, and achieve economic value. After the new crown epidemic, the domestic tour is heating up. It is really different as tourists. Every holiday is always full. Tourists' recognition of real differential recognition not only makes Luoyang people proud, but also deepen their recognition of the old - fashioned culture. It is really not only a place to taste food, but also a great choice to feel Chinese civilization, historical culture. With the spread of tourists, the really different brands have spread further and further, becoming the pride of Luoyang and even China.

Luoyang Water Park was founded by Song Zhenzhi in 1983. The flagship store opened in Westong District in 2015. There are currently two stores in Xunxi District and Xigong District. On the basis of tradition, the Water Feast of the garden integrates the characteristics of Cantonese and Hunan cuisine, and introduces new ingredients such as Tianqi, Papaya, and innovative dishes such as the eight hundreds of these stew Luoyang. The eight major pieces broke the traditional model and adopted the use of one vegetarian and seven, and the four -tail sweeping also innovated. Luoyang Water Garden provides a unique catering experience with the traditional Water Feast in Guangdong and Xiangxiang.

Lao Yangyang Noodle Museum was founded by Wang Tianxi in 2003. It is committed to digging and saving low -end Water Feast in the people, forming a traditional flavor of Luoyang. There are currently 19 stores and many areas in Luoyang. The noodle restaurant simplifies the complex pattern of traditional water Feast, scattered the dishes, reduce prices, and adjust the composition of the dishes. Main Water Feast include Peony Yancai, Luoyang Yancai, fried Yellow River Big Carp, etc. The Water Feast of the Lao Yangyang Noodle Museum are flexible and transformed into simplification as a selling point, making it possible for individuals to eat Water Feast.

Guan Ji Shui Garden is located in the old town of Luoyang, inherited two generations, and operated with a three -story small building. Although the location is remote, the environment is simple and loves by local residents. The Water Feast dishes are simple, and there is no fixed order order. According to the order of order, highlighting the characteristics of soup water. Hot dishes include peony swallow

vegetables, boiled meat slices, etc. The ingredients and methods are single, but it tastes authentic. Moderate consumption, suitable for multi-person dinner, can taste diverse dishes.

Xiangmin Waterfront was founded by Ma Xiangmin in 2013 and is a well-known Hui people's seat in Luoyang. Located in Mapo Village, it is well-known for its amount of affordment and provides traditional sixteen bowls and full Water Feast. The characteristic is the halal beef and mutton, respecting different food culture, while ensuring the delicious Water Feast and attracting many local residents.

Shuikou Waterfront began in 515 AD and was located in Shuikou Village, Old City District, Luoyang City. According to legend, it was a wasteland before the northern Wei Dynasty. In 515 AD, Emperor Xuanwu Yuan Ke was buried in Jingling, and the surnames were defended by the tomb. Soon, a clear spring water was magically out of the ravine in the north of the tomb. The ancestors of Shuikou are good at using spring water and various ingredients and condiments to make soup water banquets. It is famous for its unique taste and is well-known. Luoyang's famous dish "Peony Yanlai" is also passed on. Therefore, the water mouth also has the name of "source of water".

5.1.3.2 Summary of the question

It is really different as the old shop of the Luoyang Water Feast. Facing the branding and consumer fault problems, loyalty has declined. It is necessary to upgrade the brand image, balance tradition and modernity, and meet the needs of young consumers. In terms of propaganda, different means are single. It mainly relies on TV and WeChat public accounts. It is necessary to expand multi-channel and multi-dimensional publicity strategies, improve exposure, and attract a wider range of customers.

The Luoyang Water Garden attracted tourists with Water Feast and characteristic performances, but the merging of the dishes and the Cantonese cuisine caused their own characteristics to not obvious, and lack uniqueness compared to the eight major cuisines. Secondly, the pricing of water gardens is high, luncheon from 198 to 298 yuan, and dinner 298 to 398 yuan. It is mainly based on the location of the performance. For local consumers, the cost performance is low, and although tourists

are willing to pay for experience, they are not willing to watch it. Therefore, its model is more suitable for tourists and lacks attractiveness to the locals.

Lao Luoyang Noodle Restaurant has improved and sells folk low -end water fill dishes in a single point, but faces the problem of lack of cultural characteristics. IN Luoyang, although the Water Feast are common, they lack their understanding of their cultural background and are only regarded as ordinary meals. As one of the comprehensive dishes, the Water Feast of the noodle restaurant failed to highlight its uniqueness, lacking attractiveness to tourists and young people, and ignoring the cultural value of the Water Feast. Only by combining the Water Feast with culture can we achieve long -term development.

Guan Ji Shui seats are welcomed by the elders with simple stores and the people, but the facilities are old and lack of decoration, which cannot meet the needs of young consumers on taste and identity symbol. At the moment when the young group became the mainstream of consumption, its environment and dishes failed to attract local young people, and they were less considered during daily dinner or banquets.

As a halal seat, Xiangmin Water Feast is mainly cow and mutton. It is suitable for returning people and diners who require meat, but the lack of publicity leads to low popularity. It is little known to the locals. Opportunities for water seats.

Shuikou Water Feast are characterized by the spring water in the village, but the cultural atmosphere is insufficient and the lack of the reflection of the Water Feast culture, which leads to difficulty in propaganda. There are also problems with business management, and lack of effective management and business strategies. AS an intangible cultural heritage, it is necessary to establish a suitable management mechanism to promote its development.

5.1.3.3 Guidelines for protection, inheritance and dissemination

In terms of technical inheritance, the inheritance and protection of intangible cultural heritage (non -heritage) depends on the activities of the inheritance. Their liquidity and variability bring uniqueness and challenges. In order to strengthen the subjectivity and ability of the inheritance, the Ministry of Culture and the Ministry of Education have implemented the "Chinese Nas test Heritage Population Training and Training Plan" since 2015. By the second quarter of 2019, 27,909 people have been trained, which has enhanced the inheritor's practice and the practice and Inheritance

ability. In addition, the work of rescue records of dietary non-heritage representative projects is also very important, including video records and literature finishing, such as Moutai and Shaoxing rice wine brewing skills. However, the current record work has not been fully covered with all projects. It is necessary to strengthen the attention of training and regulatory authorities to ensure the efficiency and integrity of the recording work, so as to protect and inherit non-heritage more effectively.

In terms of cultural value, Luoyang Water Feast are cultural banquets that integrate the Tang Dynasty, folk customs, and opera. Each dish contains rich cultural connotation and history. In order to inherit this intangible cultural heritage, the culture and history behind the dishes are needed, and the public's awareness of its value is enhanced through storytelling, festivals, exhibitions and other forms. Schools and communities should carry out cultural and educational activities, cultivate the younger generation of cultural consciousness and confidence, and enhance their recognition and sense of belonging to the Luoyang Water Feast. Let Luoyang Water Feast a cultural bridge connecting tradition and modernity to jointly protect this precious heritage.

In terms of production skills, the traditional cooking technique of maintaining the Luoyang Water Feast, such as using specific raw materials and steaming, is the core of maintaining its flavor. On this basis, innovative dishes to attract young people, such as developing healthy seats. Emphasize craftsmanship and improve the skills through cooking display and training. Combined with modern technology to improve efficiency, and through media propaganda, the younger generation of interest in Luoyang's Water Feast culture is stimulated to promote its inheritance and development.

In the form of performance, the performance art of Luoyang Water Feast needs exquisite plates and utensils to choose from, combining historical art performances such as short dramas, increasing interaction. Innovative performance forms, combined with modern stage technology to enhance audience participation. Demonstrate in cultural festivals to enhance tourist experience. These measures make Luoyang Water Feast an important carrier to attract tourists and spread culture.

In terms of protection measures, as an intangible cultural heritage, Luoyang Water Feast require multiple protection measures: implement the market access

system standardized qualifications, formulate standardized operation specifications to maintain traditional skills, and strengthen industry self-discipline and policy support, such as funds and tax benefits. Establish a protection unit such as Luoyang Restaurant, systematically protect and inherit the Water Feast culture. These measures will effectively maintain the traditional characteristics and cultural value of the Luoyang Water Feast.

In terms of cultural promotion, in order to promote the Luoyang Water Feast, it can develop tourism products with the theme of Water Feast, combined with famous monuments to design tourism routes, and hold the Water Feast culture festival. Using multimedia and Internet platforms, such as video sharing and social media, display the production process and cultural background, and open online courses to teach cooking skills. Strengthen cooperation with tourism platforms, set up special exhibition areas, and encourage catering companies to innovate Water Feast products to meet the needs of modern consumers. Through these measures, the popularity of Luoyang Water Feast is enhanced, attracting tourists, and promoting cultural exchanges and tourism development.

5.2 Discussion

The water mats involved in this study are the food in Luoyang, Henan. Luoyang is the ancient capital of thirteen dynasties and the birthplace of Henan civilization. It has a rich history and culture. This article uses Luoyang water mats as the research object to discuss its protection, inheritance and dissemination guidelines. , through the literature research method, interview method, and direct observation method, the following research results were obtained. The development of diet has an important connection with the economic and cultural development of a period. The "Book of Songs" records about diet; the Qin and Han Dynasties to the Tang and Song Dynasties were the most important economic periods in Chinese history. , an important period of cultural development, showing rich and colorful characteristics in food, so the prosperity of the Tang Dynasty provided an economic foundation for the development of Luoyang water banquets, making the cooking techniques and the use of ingredients more diverse. As the capital of the East, Luoyang has frequent cultural exchanges, and Luoyang water banquets have been influenced and integrated by multiple cultures. (Jin Hongxia 2017) believes that traditional food culture has important social and

cultural value. This is mainly reflected in promoting social harmony, inheriting culture, enhancing interpersonal communication, enhancing national cohesion and improving the quality of life. It is an important means of communication and intimacy between family members. Way. It is rich in profound etiquette connotations and contains rich historical information and local characteristics. By tasting and making traditional dishes, people can understand and experience China's history, geography, folk customs and social customs, and enhance their sense of identity with their own culture and national identity. Traditional food culture has important economic value. It has promoted the rapid development of the catering industry. Food culture is an important part of cultural tourism. China's eight major cuisines and numerous local snacks provide domestic and foreign tourists with a rich gastronomic experience. Many cities and By building a food tourism brand and developing food tourism routes and activities, the region has attracted a large number of tourists, which has promoted the development of hotels, transportation, retail and other related industries and created considerable economic benefits. In order to satisfy current consumers' demand for high quality and characteristics with the demand for food ingredients, agricultural producers and food processing companies continue to improve technology and product quality. It has promoted agricultural modernization and innovation in the food processing industry. Chinese traditional food culture contains rich historical stories, artistic elements and sources of inspiration, providing rich material culture for the food culture creative industry and having important creative and brand value. Thus, it can be seen that the emergence and development of water mats are closely related to the economic situation and cultural exchanges of a period. They are also an important basis for cultural inheritance, identity recognition, and promotion of local economic development. The long-term development of water mats needs to be based on the development needs of the times. Among the relevant materials, there is little content about water mat culture and the development of the current cultural industry. The author studies it from a development perspective and combines it with the current cultural tourism perspective (Jin Hongxia 2017) It is believed that Chinese traditional food culture contains rich cultural connotations and philosophical ideas. These core values and concepts not only affect Chinese people's eating habits and eating styles, but also reflect Chinese people's unique understanding of life, nature and society. In

the current era Under the tourism boom, Wen Cultural tourism has also been sought after. As an important representative of local characteristic culture, Luoyang Water Feast has become an important resource for attracting tourists and cultural enthusiasts. The development of water mat cultural tourism products, such as food tourism routes, cultural experience activities, etc., not only promotes the development of local tourism, but also brings new growth points to the local economy. This economic driving role of cultural tourism shows the importance and value of Luoyang Water Feast on both the cultural and economic levels. (Lin Lin 2015) believes that the essence of intangible cultural heritage is to gradually expand in the process of tourism cultural industry, turning regional cultural phenomena into national and even world cultural imprints. The common cultural customs within a nation become "novelty", "culture" and "economy" in the eyes of tourists. People in the region will pay attention to the culture of their own nation. , this kind of attention is the awakening from "spontaneous" to "consciousness". Through tourism, foreign tourists can understand and experience different food cultures, local history and folk customs, promote cultural promotion and exchanges, and also have great benefits for local economic development.

Regarding cultural communication theory, it is an academic field that studies how cultural phenomena spread and influence society through different communication media. It involves the definition of culture, communication processes, the way audiences receive and understand cultural information, and how these processes shape individual and social perceptions, behaviors, and values.

Regarding cultural tourism, its main purpose is to explore and experience the cultural heritage, traditions, values and lifestyle of a destination. This form of tourism emphasizes the diversity and uniqueness of culture. Tourists usually hope to have an in-depth understanding and appreciation of cultural landscapes and historical relics in different cultural backgrounds through participation and personal experience. In the process, tourists unconsciously become the disseminators of intangible cultural heritage have become an effective way to promote traditional culture. The combination of the transmission of intangible cultural heritage and tourism performances has stimulated tourists' interests, attracted experts and tourists from all

over the country, expanded the research team, and promoted the dissemination and protection of intangible cultural heritage.

However, the important point of this research is that the value of food culture is two-dimensional, consisting of social and cultural value. The Social and Cultural Value: Regional food culture enhances cultural identity and inheritance internally, and promotes cultural exchanges externally. It also provides material for cultural and creative industries, reflecting unique understandings of life, nature, and society and The Economic Value: As an intangible cultural heritage, Luoyang Water Feast holds significant economic value, promoting local economic development through tourism and cultural heritage protection.

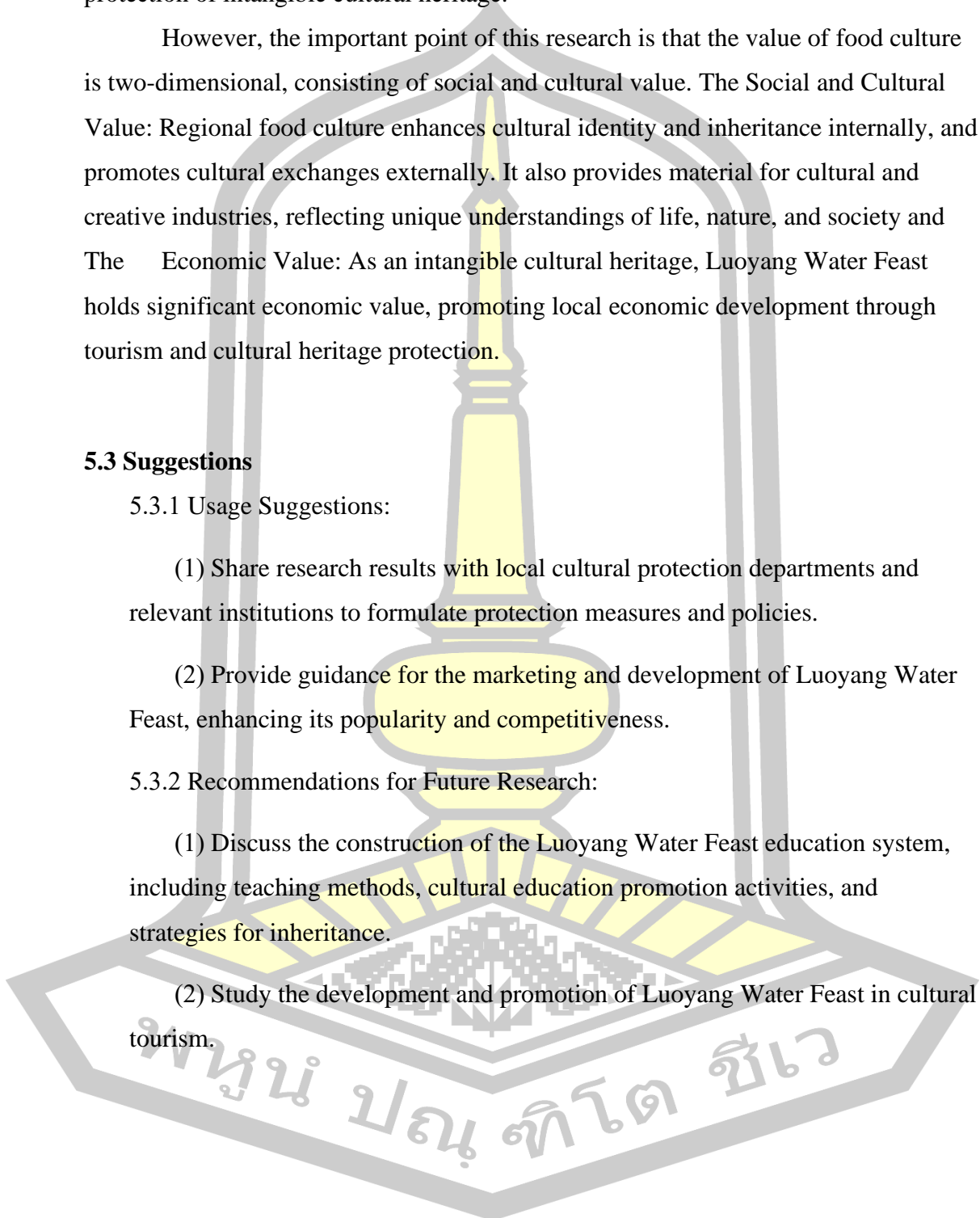
5.3 Suggestions

5.3.1 Usage Suggestions:

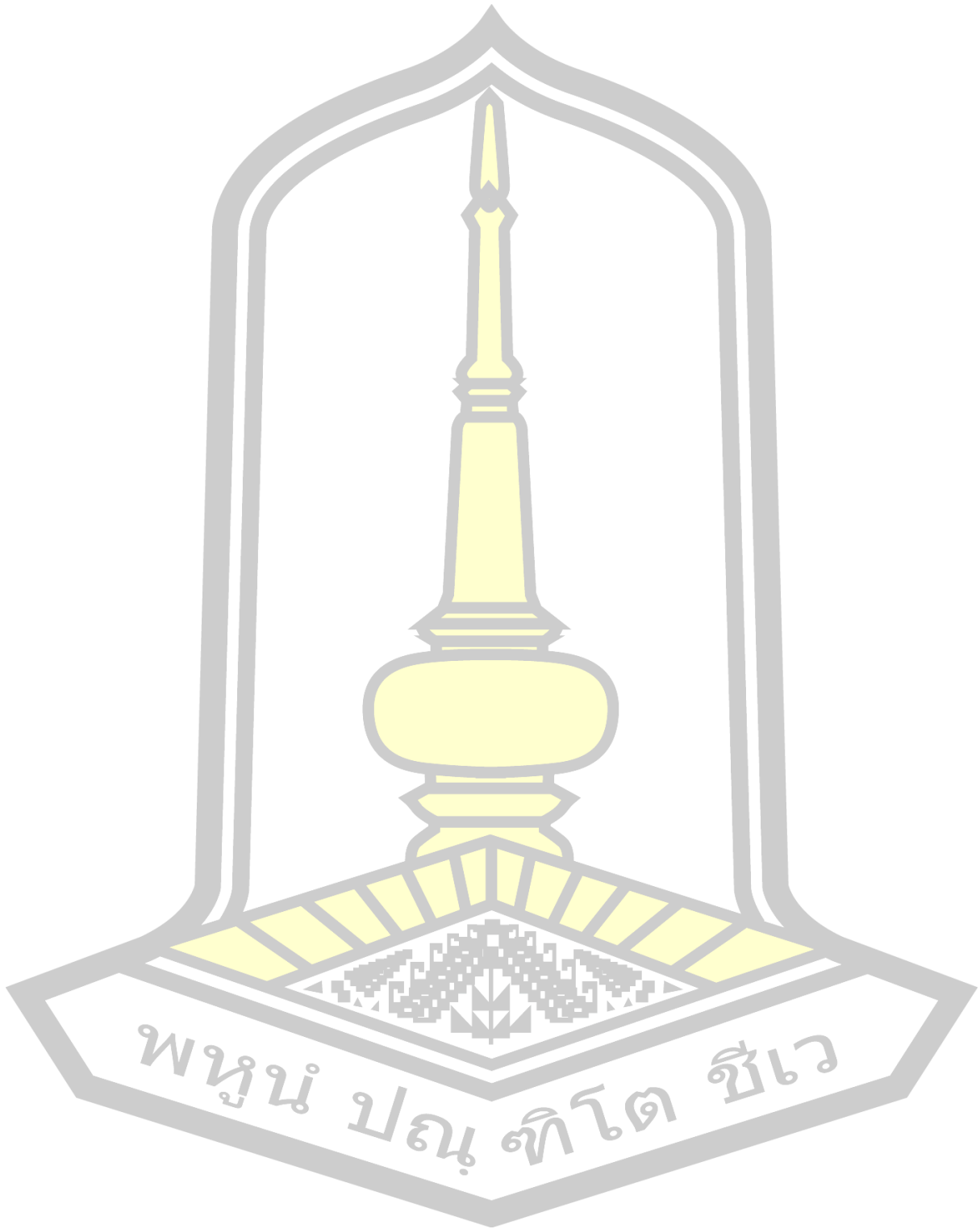
- (1) Share research results with local cultural protection departments and relevant institutions to formulate protection measures and policies.
- (2) Provide guidance for the marketing and development of Luoyang Water Feast, enhancing its popularity and competitiveness.

5.3.2 Recommendations for Future Research:

- (1) Discuss the construction of the Luoyang Water Feast education system, including teaching methods, cultural education promotion activities, and strategies for inheritance.
- (2) Study the development and promotion of Luoyang Water Feast in cultural tourism.



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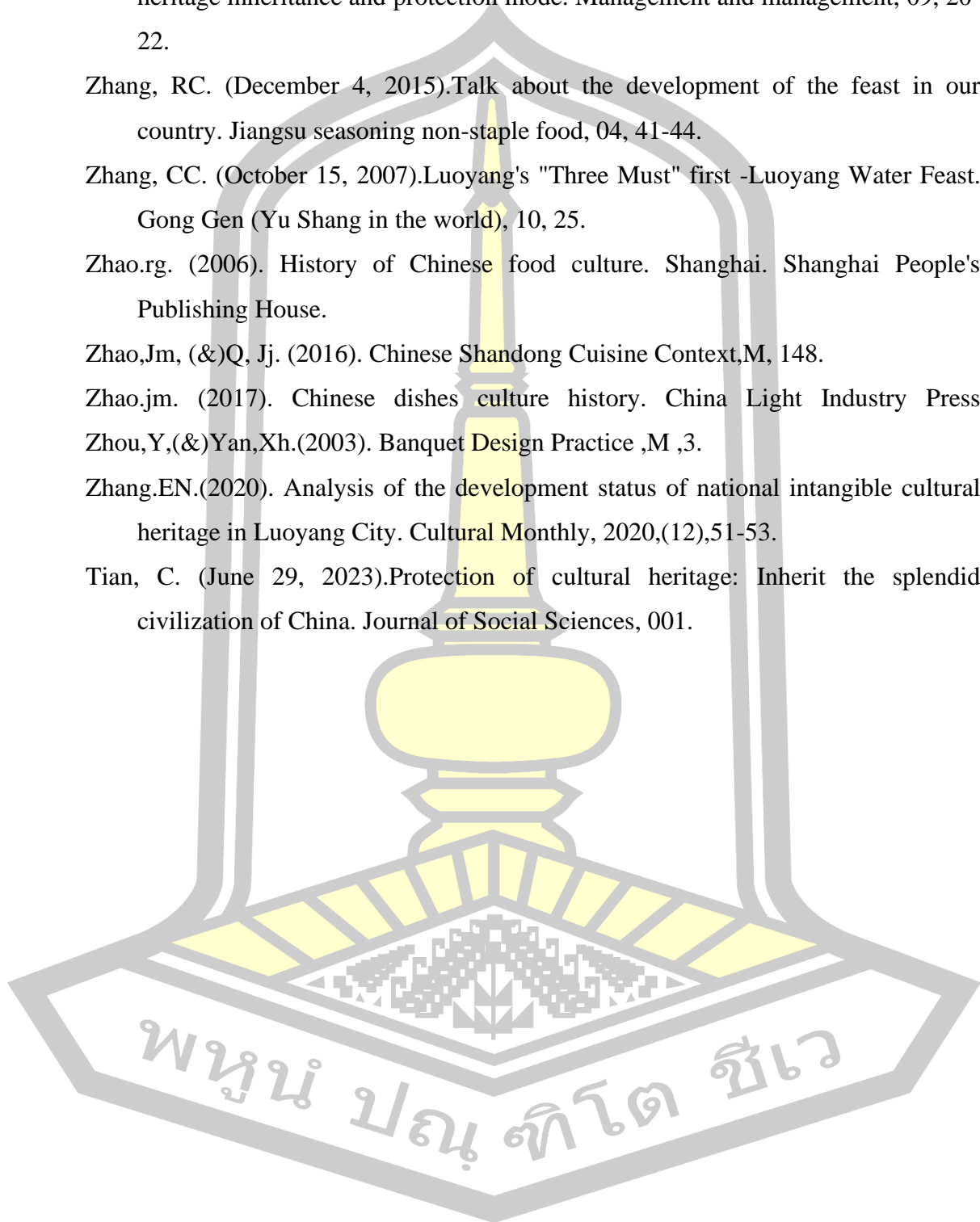
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Appendix

Name of interviewee

List of interviewees

Key Informants		
Number	Name	Career
01	Lao Yubin	inheritor of skills
02	Yao Yanli	Inheritor of intangible cultural heritage
03	Mis Chen	Core cast
04	Zhang Ye	Cultural and tourism staff

Casual Informants		
Number	Name	Career
01	Li Zhi	chef
02	Zhang Ya	chef
03	Wu Liu	museum staff
04	Zhang xiaofei	museum staff
05	Li Zhiyuan	waiter
06	Hu Yu	waiter
07	Zhang Kang	waiter
08	Chen Tai	actor actress
09	Li Na	actor actress
10	Zhou Tian	actor actress

พหุบัณฑิต ชีเว

APPENDIX 1: General informant

Title : Water Feast Culture in luoyang city: Guidelines for protecting, inheriting and disseminating

1. What stage is your age...

- 20 The following
- 20-30
- 30-35
- 35-40
- 40-45
- 45-50
- More than 50

2. Your position is:

3. Which city do you currently live in :

4. What places that you have traveled to so far :

5. Among the places you have visited, which food is your favorite?

6. Do you know the Luoyang Water Feast?

7. Are you satisfied with the price of Luoyang Water Feast?

8. Are you satisfied with the environment of Luoyang Water Feast?

9. Are you satisfied with the taste of Luoyang's Water Feast?

10. Are you satisfied with the appearance of the dishes of the Luoyang Water Feast?

11. Are you satisfied with the service of Luoyang Water Feast?

12. Are you satisfied with the related performances of the Luoyang Water Feast?

13. How do you understand the Luoyang Water Feast?

14. Will you recommend your relatives and friends to taste the Luoyang Water Feast?
Why?

APPENDIX 2: Leisure informant

Title : Water Feast Culture in luoyang city: Guidelines for protecting, inheriting and disseminating.

Date:_____ Gender:_____ Age:_____ City:_____ Position:_____

Staff of the banquet restaurant:

1. What role do you think Luoyang Water Feast plays in local culture?
2. Can you describe the process of service in the Water Feast?
3. What Factors Do You Think May Affect the Inheritance and Development of the Water Feast?
4. How do you think you can better attract young people's interest in Water Feast Culture?

Chef of a banquet restaurant

1. How do you lead and master the cooking skills of luoyang Water Feast?
2. What Aspects Do You Pay Most Attention to When Cooking Water Feast?
3. How do you Think Traditional Cooking Skills Are Adapted in Modern Kitchen?
4. What do you think of combining traditional skills with modern elements?

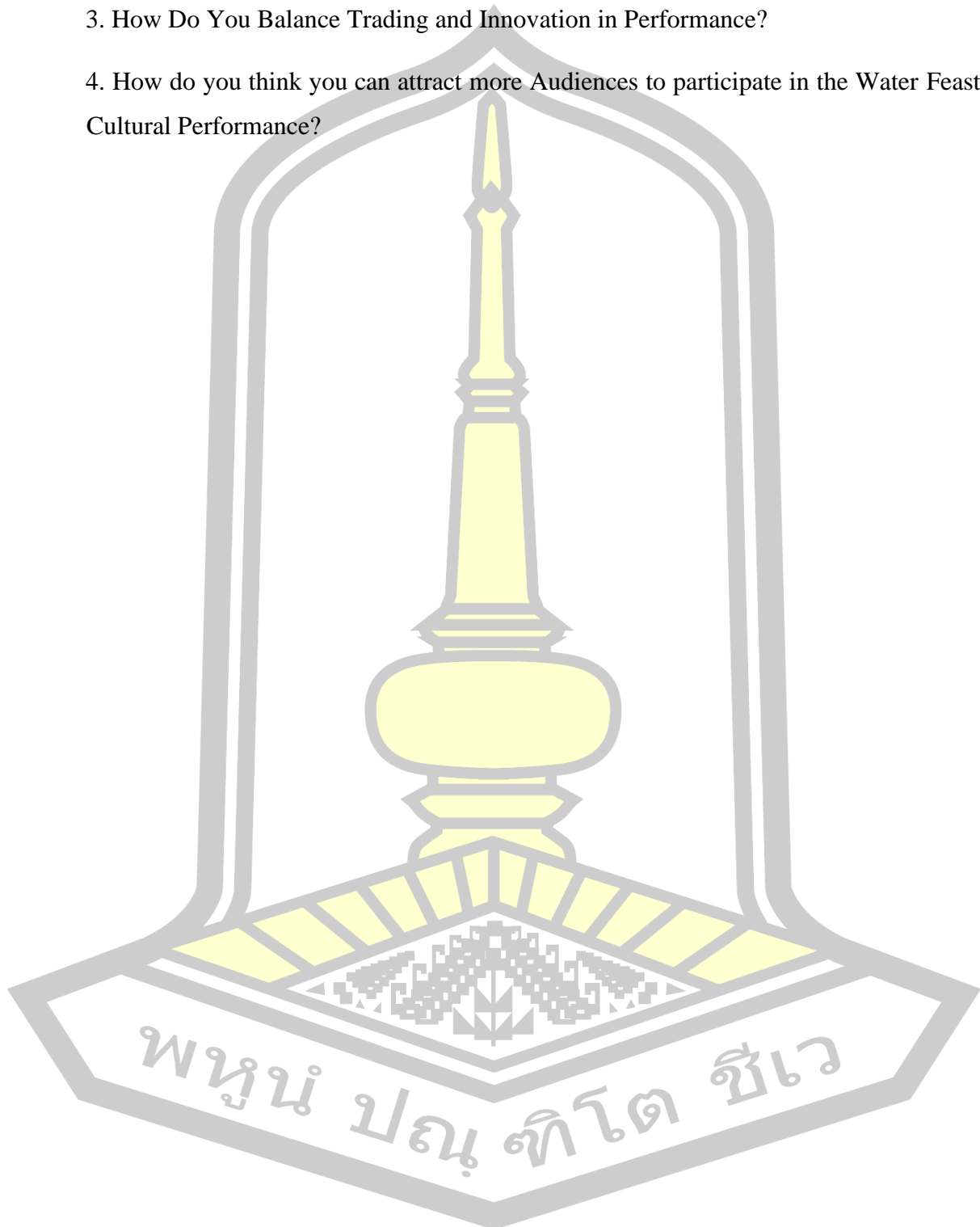
Staff of the Water Museum:

1. How Does the Museum Show The History and Culture of the Luoyang Water Feast?
2. What do you think the museum has played in protecting and inheriting the Water Feast Culture?
3. What are the educational and promotion activity activity?
4. How do you think you can use the museum resources more effectively to spread the Water Feast culture

Luoyang Water Feast related performers:

1. Why Did You Participate in the Water Feast Cultural Performance?

2. What do you think is the Role of Performance in inheritance the Water Feast Culture?
3. How Do You Balance Trading and Innovation in Performance?
4. How do you think you can attract more Audiences to participate in the Water Feast Cultural Performance?



APPENDIX 3: Key Person

Title : Water Feast Culture in luoyang city: Guidelines for protecting, inheriting and disseminating.

Date:_____ Gender:_____ Age:_____ City:_____ Position:_____

1. How do you learn the cooking skills of Luoyang Water Feast? What is the current inheritance?
2. What are the uniqueness of the Luoyang Water Feast? What are the key steps?
3. What are the special requirements in the selection of ingredients? How to ensure the quality and traditional nature of ingredients?
4. While maintaining traditional, how do you innovate to adapt to modern taste?
5. What are the challenges of the current inheritance of the Luoyang Water Feast?
6. What is the historical background and cultural significance of Luoyang Water Feast?
7. What is the status of Luoyang Water Feast in Luoyang and even Chinese food culture?
8. What documents or materials record the development and change of Luoyang's Water Feast?
9. From an academic perspective, what suggestions can better protect and inherit the Luoyang Water Feast?
10. What are the characteristics of the performance art of Luoyang Water Feast?
11. What do you think of the water Xi performance in cultural heritage?
12. What do you think of the application of modern technology in the performance of Water Feast?
13. How do you think how to attract more young audiences through the performance of Water Feast?
14. What suggestions do you have to improve the artistic and ornamental of Water Feast performance?

15. What role does Luoyang water seat play in Luoyang Cultural Tourism?
16. Do you think how to better combine Luoyang Water Feast with cultural tourism?
17. What do you think of Luoyang Water Feast as cultural tourism products for marketing?
18. What strategies do you think can effectively attract tourists to experience Luoyang Water Feast?
19. What are your suggestions to enhance the brand influence of Luoyang Water Feast in cultural tourism?

Table 1 Information recommendations for key personnel

	Li Yubin	Yao Yanli Ms	Ms. Chen	Teacher Zhang
Inheritance of skills	Through the apprenticeship system and training courses, we cultivate a new generation of chefs and inheritors to ensure that the skills are passed on.	Continuous breakthroughs, exploration and innovation in inheritance	Teaching the cooking skills of Luoyang Shuixi through workshops, training courses and apprenticeships	Cultivate a new generation of chefs and successors through the establishment of an apprenticeship system, professional training courses and workshops
Cultural Value	Incorporating elements of the prosperous Tang Dynasty, folk customs, and opera culture into the banquet makes Luoyang Water Feast a rich cultural feast.	Every dish of Luoyang Water Feast has its unique cultural connotation and historical story, which needs to be deeply explored and	Raise public awareness and respect for this tradition through storytelling, cultural festivals and exhibitions.	Carry out cultural and educational activities about Luoyang Water Feast in schools and communities to enhance the younger generation's awareness and interest in its cultural value

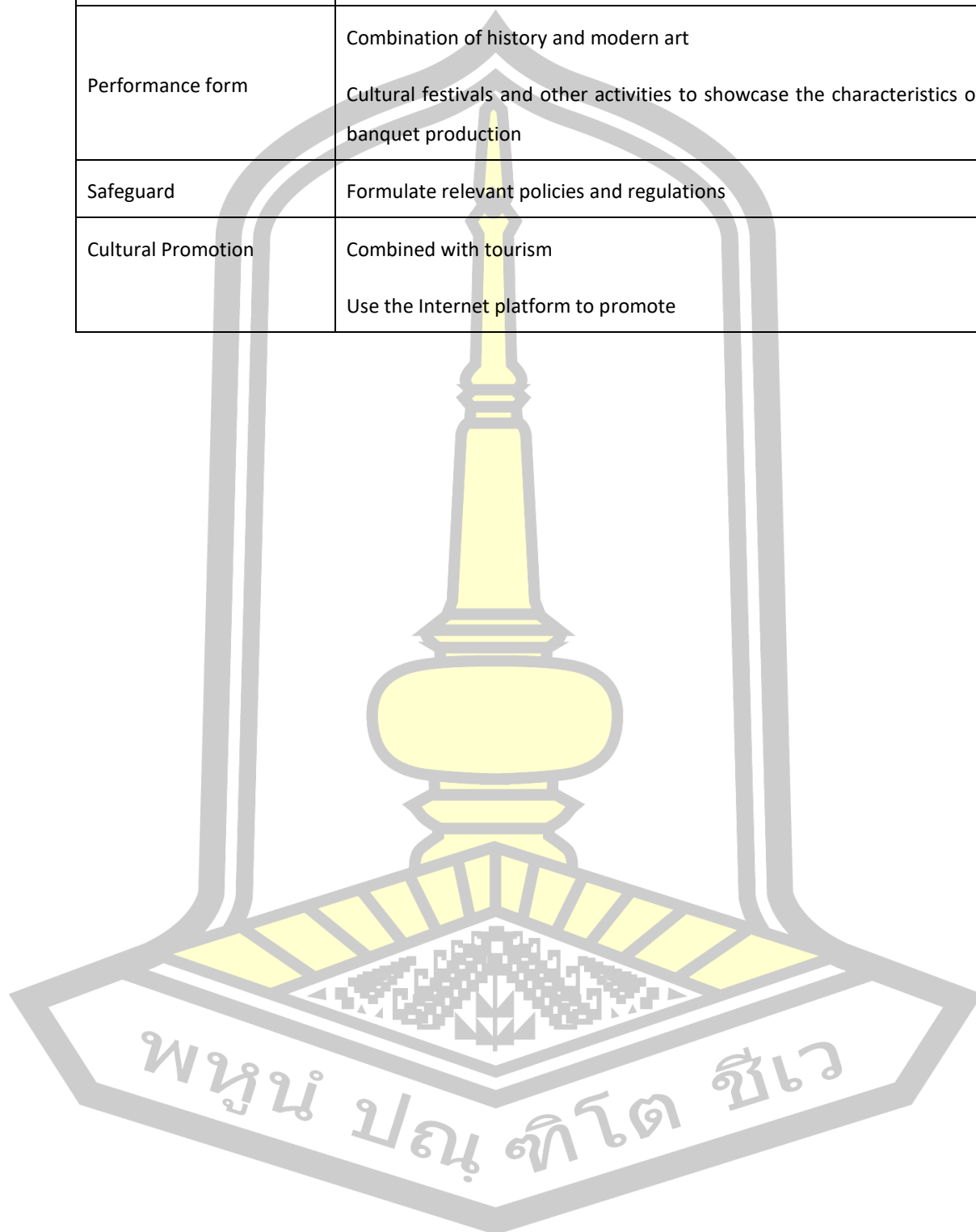
		passed on.		
Craftsmanship	Maintain traditional cooking techniques, such as using specific ingredients and cooking methods to ensure the purity of flavor, and innovate appropriately to suit the tastes and health habits of modern young people	The craftsmanship of Luoyang Shuixi is exquisite, including material selection, knife skills, cooking methods, etc., which needs to be maintained and promoted.	Maintain the traditional production process of Luoyang Shuixi while exploring the combination with modern cooking techniques to attract the interest of the younger generation	Maintain the traditional craftsmanship of Luoyang Shuixi, such as using specific ingredients and cooking methods to ensure the purity of the flavor
Performance form	Enhance the artistry of Luoyang Water Feast performances, and showcase the essence of Chinese culinary art through exquisite plating, utensil selection, and artistic performances combined with history	The serving procedures and dining etiquette of Luoyang Water Feast embody the essence of ancient Chinese banquet culture, such as traditional rituals such as "bringing children to court".	Innovative performance forms, such as combining modern stage technology with traditional elements, make the presentation of Luoyang Water Feast more vivid and attractive.	Combine cultural festivals and special events to showcase the production process and cultural characteristics of Luoyang Water Feast, and enhance tourists' sense of participation and experience
Safeguard	Promote market access system,	Policy support:	Strengthen policy support	Cultivate a new generation of chefs

	formulate standardized operation rules, strengthen industry self-discipline, and regulate market competition	Luoyang Municipal Government issued policies	and legislation to ensure the effective protection of the traditional skills and cultural value of Luoyang Water Feast	and successors through the establishment of an apprenticeship system, professional training courses and workshops
Cultural Value	Incorporating elements of the prosperous Tang Dynasty, folk customs, and opera culture into the banquet makes Luoyang Water Feast a rich cultural feast.	Develop tourism products and experience projects with the theme of Water Feast culture	Utilize multimedia and Internet platforms to promote Luoyang Shuixi, including video production, online courses and social media activities	Use modern platforms such as the Internet and social media to promote and expand the popularity and influence of Luoyang Water Feast. Attract tourists to Luoyang

Table 2 Guidelines for protecting, inheriting and spreading Luoyang water feast culture

	Strategy
Inheritance of skills	Establishing an apprenticeship system Professional Training Courses Continuous technical innovation
Cultural Value	Integrate history and folk culture Explore the historical stories and cultural connotations of each dish Carry out Water Feast cultural activities
Craftsmanship	Maintain traditional techniques and add appropriate innovation

	Maintain and promote production craftsmanship
Performance form	Combination of history and modern art Cultural festivals and other activities to showcase the characteristics of water banquet production
Safeguard	Formulate relevant policies and regulations
Cultural Promotion	Combined with tourism Use the Internet platform to promote



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