

Cross Ethnic Sharing of Nang Stamp Design of "Tuke" in Xinjiang

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Abstract: Culture is the witness of history and the carrier of our spiritual civilization. Chinese culture has evolved from the characteristics of 56 ethnic groups. In particular, ethnic minority culture is inextricably linked with culture. They can be a kind of custom, a kind of dress, more likely a kind of food. In Xinjiang, Nang is not only an indispensable traditional food for people, but also a symbol of cultural heritage, and even a cultural park of Nang in Urumqi has been established. This paper will discuss the content of cross-ethnic sharing based on the Nang stamp of this food.

1. Introduction

Nang is not very rare in food. But in Xinjiang, an Nang can make hundreds of patterns of nangs, and can be matched with different cuisines to produce a wonderful taste. This is Xinjiang's food, but also Xinjiang's culture, Nang. However, Nang is not only made by kneading and baking. The thick Nang needs to be poked with a few needles on the Nang, which can not only ensure that the Nang can be baked quickly, but also increase the beauty of the Nang. There is a different taste in my heart.

2. The Historical Origin of Nang Stamp

When it comes to Nang poke, you have to say Nang first. Nang is one of the most popular pasta in Xinjiang. It was called "Hu cake" and "Lu cake" in ancient times. In the eighth volume of Qi Min Yao Shu (pancake method) written by Jia Sixie, an agronomist in the Northern Wei Dynasty, it is recorded that "with honey, you can have a harmonious face. It's four or five inches thick and six or seven inches wide. It's cooked in a pancake oven. Don't repeat. The cake is delicious and can last for a long time. It can be seen that Nang has a long history in Chinese recipes. According to incomplete statistics, there are more than 300 kinds of Nang. According to the production method, it can be divided into filling Nang and traditional Nang; according to the size and shape, Nang is thin, thick, big and small. According to the different raw materials, Nang can also be divided into wheat Nang, corn Nang, chickpea Nang, etc. There are many shapes of Nang, among which different administrations have more implications. The master of Nang often makes various shapes of Nang according to his own preferences [1].

Nang is a kind of sacred food in the mind of Uygur people. They taught their children not to spoil and waste the Nang when they were young. When they saw the Nang on the ground, they had to pick it up and put it in a place where it was not easy to be trampled on. It was considered a crime to spoil and waste food. When they faced with the Nang, they could swear and never lie. When they ate the Nang, they were very careful not to take it alone. The whole Nang must be broken into small pieces or cut to let others eat first, and then eat by yourself. This is to let more people share this kind of food, rather than eating alone.

When we finish saying Nang, we should mention Nang poke. The traditional Nang poke is made of poultry feathers. A finished product will consume more than 150 feathers. We call it the Nang 1.0 era (Figure 1). Use the Nang to poke on the top of the Nang. The purpose of doing this is not to bulge the skin when baking, so that the Nang can be cooked faster [2]. With Nang poking 1.0, we need to talk about Nang poking 2.0 (Figure 2). With the development of the times, steel needles

have gradually replaced feathers. There are various kinds of Nang pokes. The patterns and patterns on Nang pokes are increasing, showing the creative inspiration of different Nang masters. The different patterns on the surface of the Nang are printed with this. You can use the Nang to stamp the beautiful patterns on the pancake, and you need to hold it constantly. Otherwise, when you pick up the Nang, you will take it with you.



Figure 1 Age of Nang poke 1.0



Figure 2 Age of Nang stamp 2.0

3. Nang Poke of "Tuke" in Xinjiang

Nang poke is a common kind of Nang poke in Xinjiang. Nang design is a circular design with three or five rings of 5cm high iron needles [3]. Through such a design, the purpose of Chinese culture is also shown. Xinjiang has always been the gateway and intermediary of Chinese civilization opening to the West in history. The Central Plains culture and Xiqi culture interact with each other here. A simple Nang stamp integrates the development of Xinjiang's national culture and cultural exchange, and shows the unique characteristics of Xinjiang's catering culture in a diversified way.

4. Design of Nang Stamp 3.0 of Xinjiang "Tuke" to Realize Cross Ethnic Sharing

4.1. The Characteristics of Nang Stamp 3.0 Era

With the rapid development of tourism, Nang has entered the brand era from the product era. Nang poke not only developed to the 3.0 era (Figure 3), but also in the process of its development, combining with the local cultural characteristics and realizing the combination of industrial chain.

Tourists can participate in the production, experience and face, make Nang embryo, and customize their favorite Nang. To show the characteristics of national culture and national characteristics in the design [4].



Figure 3 Age of Nang stamp 3.0

Space beauty, in space, there are two kinds of Nang poke design, one is the real pattern beauty, the real idea beauty, showing different national culture and good wishes in the design of Nang poke pattern, through the production of food, we can express this kind of good wish. This kind of pattern usually belongs to the innovative way, boldly displays the imagination, and expresses in the process of eating delicious food. Its pattern, regardless of the primary and secondary, will not overemphasize the beauty of the pattern, just use a form to show the new cultural connotation, and give people visual enjoyment of beauty. One is that there are not too many patterns, just using some cultural symbols to combine minority culture and Chinese culture, and using Nang poke for reference to express their own wishes. Simple lines can bring a lot of cultural influence to Nang poke. Through such two ways, the space beauty of Nang poke 3.0 can be displayed imperceptibly to realize cross-ethnic sharing.

In Xinjiang culture, it is famous for its dynamic beauty [5]. They are happy and active. The use of different patterns to show the beauty of curves, dynamic and static, has changed the balance and symmetry in traditional cultural composition. At the same time, in its design patterns, it is more inclined to show dynamically, using bold and random patterns to transmit this kind of dynamic beauty to extraordinary and unique. It can be said that it is not only a good wish, but also a distinctive feature of cultural integration to show the above patterns and the cultural meaning behind the Nang food culture to people everywhere.

Colorful is a distinctive feature of national culture, which is reflected in daily wear, embroidery patterns, religious beliefs and totem patterns [6]. Therefore, in the design of Nang poke, we can also use different colors to indirectly show the psychological mood of Xinjiang people. Red represents the tenacious vitality and the sacred mission of the Miao people. Black is a cold color system, symbolizing mystery and elegance. It combines red and black to show the color beauty of the pattern. Xinjiang people especially love red, because in the process of inheriting minority culture, Xinjiang is basically based on myth or history. Show this culture and promote cross-ethnic sharing.

4.2. Cross Ethnic Sharing

Relying on Nang poke, which is a kind of mass culture foundation, can make most people feel the artistic variety of cultural and artistic creation and national integration. The imagination and demand of ethnic minorities can not only be shared across ethnic groups, but also encourage the creation of Nang stamp patterns. Based on the existing mass culture and art, the original colors of national characteristics can be preserved, reflecting their religious and cultural beliefs and national characteristics. At the same time, it can integrate the essence of other cultures, inherit and derive more contents of national cultural integration, and realize the rapid development and promotion of social civilization. Build a united, national and harmonious communication environment, and promote the further promotion and development of cultural and art level.

Especially in recent years, China has suffered a lot of natural disasters. In the relief work, Nang not only carries the rescue funds but also the deep feelings of Xinjiang compatriots. For example, after the Wenchuan earthquake, Jiuzhaigou earthquake and Yushu earthquake in Qinghai Province, as well as the baking disaster in the south, Xinjiang people have sent the large and small amount of golden relief materials to the disaster area Thousands of baked nangs. The so-called cultural transmission is not only in the transmission of history and culture, language and culture, things and culture, but also through a small Nang transmission, so that different nationalities can quickly understand and perceive the unique charm of Nang culture. Nang stamp will express the cultural thoughts and metaphorical culture, and interpret the deeper cultural connotation completely.

The so-called cross-ethnic sharing not only shares traditional culture through books and other physical objects, but also realizes cultural sharing through a little change of design thinking. Carry on the splendid culture of our country for five thousand years. Xinjiang Nang culture, just through the way of "industry + tourism", should give full play to its late development advantages, based on the establishment of a long-term mechanism, do a good job in top-level design, on the basis of inheriting food culture, integrate ethnic elements with Nang needle pattern, and achieve more agglomeration effect. After a long time, Nang is not only a kind of food, but also a symbol of folk culture, a representative of local people's eating habits and psychology, and a good thing for people to express their wishes and convey their blessings. Food, can also be given a variety of symbolic and ritual significance, it can be a cross-cultural, cross-ethnic, cross regional existence, food, can also make different countries, different nationalities have a silent, beautiful common language.

5. Conclusion

The combination of culture and food, no matter men, women, old and young, colour and language, can be shared. For Chinese people, cultural heritage is a part that must be understood in depth and carried forward. The inheritance of traditional culture can also be carried out in accordance with the way of innovation, and gradually infiltrated in the process of communication. The ethnic culture and national connotation will be added to it, and the Nang culture will be brought out of Xinjiang through the "national culture" of "one belt and one road" in the new era. We should constantly innovate the form and content of "going out" of national culture, play well the humanistic and emotional cards of cultural output, make use of the core of local culture, constantly package innovation, and then realize cultural integration and cultural exchange in various forms and with the help of colorful national culture. Based on the exchange of culture, we should overcome the disadvantages of culture being symbolized, and establish cross-ethnic cultural self-confidence.

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