

Cultural Characteristics of Sui Language from the Perspective of Cognitive Linguistics

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Abstract: The Sui people are one of the ethnic minorities in China, with a current population of approximately 400,000. They mainly live in Sandu Sui Autonomous County, Qiannan Prefecture, Guizhou Province. Their language belongs to the Dong-Sui branch of the Zhuang-Dong language family. This study, based on the theoretical framework of cognitive linguistics, systematically analyzes the cognitive features of color terms, number terms, and season terms in the Sui language through a bilingual comparison with Chinese. The research findings show that the Sui language distinguishes only eight basic color systems, with a more simplified cognitive range compared to Chinese. In terms of number terms, the Sui people consider odd numbers to be auspicious, and their sacrificial activities follow the traditional concept of "odd numbers being auspicious". The cognition of seasons presents a two-layer structure: daily language uses a binary division of "hot season" and "cold season", while Sui books use the four-season division and incorporate the theory of Yin-Yang and Five Elements. The study reveals the deep connection between the cognitive features of the Sui language and their agricultural life and cultural beliefs, highlighting the diversity of the language and culture of the Chinese nation. It has significant implications for the protection and inheritance of the language and culture of ethnic minorities.

Keywords: Cognitive Linguistics; Sui Language; Linguistic and Cultural Characteristics

1. Introduction

In China, a multi-ethnic family, each ethnic group has its own language and cultural characteristics. As one of them, the Sui ethnic group uses a language belonging to the Dong-Sui branch of the Zhuang-Dong language family.

Sui is the mother tongue of the Sui people. The Sui ethnic group currently has a population of about 400,000, of which more than 63% live mainly in Sandu Sui Autonomous County, Qiannan Prefecture, Guizhou Province. The Sui language is still widely used in Sui settlements.

As the language of the Sui ethnic group, Sui has rich and diverse characteristics. Sui language is a language among the Zhuang and Dong languages that has more consonants and finals. There are 71 initial consonants and 55 finals in the Sandong dialect. As part of the Sui language vocabulary, the Sui ethnic group's color words, "number", "lucky", and "seasonal" words are closely related to the social life and cognition of the Sui people. The analysis and research on them is helpful to interpret the Sui language and Sui society, and can reflect the cultural characteristics of the Sui people from the side.

Cognitive linguistics emphasizes the cognitive connection between language forms and human embodied experience [1]. The difference in language cognition is inextricably linked to different ethnic cultures, and the difference in cognition is closely related to living customs, cultural beliefs, and regional colors. In the process of ethnic exchanges, it is necessary to continuously promote the development of the ethnic language and culture, and at the same time, focus on retaining the national cultural characteristics, enhancing the national identity, improving the national cultural confidence, and ensuring the coexistence of diversity and uniqueness. An Junli stated: "Cross-language comparison is an important method in cognitive linguistics, aiming to discover universal cognitive mechanisms through language differences [2]." Thus, from an ethnic perspective, Sui language expression has great characteristics in language and culture. When the Sui people came into contact with Chinese, they learned Chinese from the thinking and cognition of Sui language. In the process of learning Chinese, they were hindered by the cognition of ethnic language, which caused many

deficiencies in accepting foreign languages. This article takes Sui language as an example, and discusses the language and cultural concepts of color, "number" and "auspiciousness" in Sui language, as well as the cognition of "season" special terms, and puts forward some simple cognition and understanding from the perspective of cognitive linguistics.

2. Differences in the Perception of Color

Observed from the perspective of language and culture, different national languages and cultures have different cognitive horizons. In color classification, various colors show different distinctive characteristics. Different ethnic groups have different understandings of different colors.

In traditional culture, five colors, including cyan, red, soap (black), white, and yellow, are regarded as "correct colors". Mr. Wang Li's "Ancient Chinese Dictionary" the color cyan as: "Cyan, Xunzi studied diligently: 'Green comes from blue and green comes from blue.' The ancients used cyan to match the east, and cyan to match spring, so they also used cyan to match the east. Green refers to the east or spring. The Song Dynasty's Fu Ruizhi said: "There are auspicious clouds, and the red air is connected with the green air." Liang Jiangyan's poem in the Southern Dynasties said: "The mirror is shining with red dust, and the green air is warm [3]." Another example is red: "pink." Shuowen: "Red silk is red and white." The Analects of Confucius Xiangdang: "Red and purple are not considered underwear." Liu Xie's of the Liang Southern Dynasties wrote "Wenxindiaolongqingcai": "The color screen is in red and purple." Refers to red, bright red (after the uprising). Tang Bai Juyi recalled Jiangnan: "The sun rises and the flowers are redder than the fire [3]." Among Zao (black), in the "Dictionary of Commonly Used Chinese Characters" by Wang Li, Cen Qixiang and others, Zao is black, "Book of the Later Han Dynasty: Etiquette Chronicles 1": "The deacons wear long caps and their clothes are black single-layered garments." 'History of the Song Dynasty - Yufu Chronicles': "Purple Ground Soap Flower" [4]. White means white. In Wang Li's "Ancient Chinese Dictionary": "White. The poem Qin Fengche Lin: 'There are horses with white peaks.' And Zhou Song has guests: 'There are guests, and the horses are white.' By extension, it means clean. Qu Yuan's Nine

Chapters of the Songs of Chu and the Warring States Period: "The fine color can be left alone." It is extended to the world of Zhuangzi: "Those who look at the palace will see whiteness in the empty room." It is also referred to as bright. Former Chibi Fu: ' I do not know that the east has already turned white [3].'" The record of yellow is: "One of the five colors, the central earth color. Shuowen: 'Yellow, the color of the earth.' Yi Kun: 'The sky is mysterious and the earth is yellow.' The poem Beifeng Luyi: 'Green is green, green clothes yellow wrap. 'Specially refers to yellow things such as jade and gold.' The poem Qi Feng wrote: ' Wait for me in the hall, and adorn the ears with yellow (yellow jade) tassels.' Mao Zhuan: 'Yellow, yellow jade'. Xia's coins are of three grades of gold, either yellow, white, or red.' Sima Zhen's "Suo Yin" explains that: ' Yellow refers to yellow gold. 'Lu's Spring and Autumn Classification: 'The reason why white is considered firm is that yellow is considered full. Therefore, it is a sword, and it is a strong sword. "This refers to brass [3]." From this, we can see that the ancients' understanding of colors was the "five colors". In different dynasties, the admiration for these colors was also different, such as black in the Xia Dynasty, white in the Shang Dynasty, red in the Zhou Dynasty, black in the Qin Dynasty, and red in the Han Dynasty. In the Tang Dynasty, clothing was yellow and flags were red, and in the Ming Dynasty, red was the appropriate color. In addition, with the development of society and the integration of cultures, the common colors of traditional Han clothing also include red, yellow, blue, green, etc.

The Sui people are mainly engaged in mountain rice farming. Based on their daily living habits, their understanding of colors is relatively narrow and neutral. In addition to the traditional understanding of "primary colors", the Han people have also developed a distinct and detailed understanding of other colors due to the development of modern society. However, in the cognitive context of the Sui people, colors are still only divided into "'ha:n³³red, ɲa:n³³yellow, eu²⁴green, qam³⁵Dark (general term for dark colors), nam²⁴black, vaj³³orange color, p^{ba}24grey, pa:k⁴³White" There is no obvious distinction between the eight color systems. Only the color systems with large differences have obviously different names. For example: la:k⁴³ quk³⁵ na:i⁵⁵ ha:n³³ tja:m³⁵

This dress is bright red.

ʔna³³ ɳa³¹ ha:n³³ sa:ŋ²⁴

Your face is red.

nam³³ la:u⁴² nam³³ ɳa:n³³ tja:m³⁵

When the flood is big, the water is very yellow.

la:k⁴³ hoŋ³³ na:i⁵⁵ ɳa:n³³ ljeu⁴² ɳa:ŋ³³

These trousers have turned yellow.

ma²⁴ ɳa³¹ eu²⁴ na:i²⁴ xo³³

Your vegetables are very green and good.

nam³³ eu²⁴ za:u³³

The water is very green.

qam³⁵ ben²⁴ ɳa:ŋ³³, pa:i²⁴ ɳa:n³¹ pa:i²⁴

The sky is getting dark, go home.

tsu:u³¹ sa³⁵ ea:ŋ²⁴ xo³³ pjaŋ³⁵ qam³⁵ ɳa:n³³

The skin becomes darker due to more sun exposure.

quk³⁵ ɳa³¹ nam²⁴ na:i²⁴ xo³³

Your clothes are so black.

pjam²⁴ qam⁴² ɳa³¹ nam²⁴ xo³³

Your hair is so black.

ei²⁴ min³¹ li⁴² au⁴² vaŋ³³ tsje²⁴

Make orange glutinous rice to eat during Qingming Festival.

la:k⁴³ quk³⁵ na:i⁵⁵ la:k⁴³ quk³⁵ vaŋ³³

This dress is orange.

tan³³ tsɑ:k³⁵ nam²⁴ en²⁴ tsɑ:k³⁵ pha²⁴

Black shoes become gray shoes.

quk³⁵ ɳa³¹ pjek³⁵ pha²⁴ phen²⁴ ljeu⁴² ɳa:ŋ³³

Your clothes are grey.

mai⁴² tsɑ³⁵ ʔuk⁵⁵ nuk⁴³ pa:k⁴³

The tree has white flowers.

tsɑ:k³⁵ ɳa³¹ tsɑ:k³⁵ pa:k⁴³

Your shoes are white.

The above examples are all common sentences in life. Because the Sui people are relatively innocent and simple, they are not exposed to many colored objects in their daily lives, and they also have few expressions about colors. Unlike Chinese, which has rich and clear vocabulary, such as "red, orange, yellow, green, blue, indigo, and purple", Chinese distinguishes them very carefully. In the consciousness of the Sui people, colors that are similar to them are called in the same color system, such as: *colors close to the dark color system are called "qam³⁵", ɳa³¹ tan³³ tsɑ:k³⁵ qam³⁵ xo³³ The shoes you are wearing are too dark.* "qam³⁵" is mostly used to represent a neutral term. Green, cyan and blue are all called "eu²⁴", there is no clear distinction between these three colors, "ben²⁴ eu²⁴ xo³³". The sky is too blue. In the Sui people's cognition, they yearn for a living environment with green mountains and clear water, so they are collectively referred to as

"eu²⁴". In the Sui ethnic group's cultural customs, black does not represent dullness. They worship black and navy blue, which is clearly reflected in the Sui ethnic group's clothing. Therefore, in Sui language, they are collectively called "nam²⁴" or "qam³⁵", and clothes of this color are often worn on grand occasions. When getting married, brides in Jiuqian District of Sandu Sui Autonomous County will wear black or navy blue clothes made by their mothers. The colors represent joy and solemnity. Even though the Sui ethnic group mostly wears black clothes at weddings, red also represents joy and auspiciousness in their lives. When offering sacrifices to their ancestors during festivals, the Sui people will place red things on the altar, which means that life is prosperous and smooth

3. Differences in the Cognition of Numbers and Auspiciousness

Each ethnic group has different languages and cultural beliefs. The Sui people have their own written "Shui script" and calendar. Auspicious days are all selected by Shui script masters. In the consciousness and cognition of the Sui people, except for Shui script masters, ordinary people only have a general (ordinary) concept of time and numbers, and do not have a deep understanding and perception. Since ancient times, China's traditional culture has a deep interpretation of numbers. For example, "Liwei · Hanwenjia" records: "The three cardinal guides are the ruler as the minister's guide, the father as the son's guide, and the husband as the wife's guide." There are five constants: benevolence, righteousness, courtesy, wisdom and trustworthiness. It can be seen that in ancient times, three and five were auspicious numbers. Those who abide by the three cardinal guides and five constants and fulfill their filial piety as children can be regarded as the fine traditional virtues of the Chinese people. For example: "One" represents the meaning of the great success of heaven and earth, and is often considered an auspicious number, representing beautiful meanings such as "consistent" and "single-minded". "Two" represents the mysterious power of husband and wife, yin and yang, and heaven and earth. "Three" represents heaven, earth and man. Ancient Taoism also mentioned that the human body has three treasures - essence, qi and spirit. "Four" represents the four seasons, the four directions and the four times, and is also regarded as one of

the basic numbers of Chinese culture. "Five" represents the five elements: gold, wood, water, fire and earth, and is also a symbol of blood, bones, tendons, hair and skin in ancient medicine. "Six" represents the six Jias: Jia, Yi, Bing, Ding, Wu and Ji, which depicts many concepts such as the Heavenly Stems and Earthly Branches and the Zhou Tianxing. "Seven" represents the seven emotions: joy, anger, sorrow, fear, love, hate and desire. "Eight" represents the Eight Diagrams, which were used for divination and harmony of yin and yang in ancient times, and are also considered the beginning of all things. "Nine" is the number of great success. In addition to the return to one, it also represents dignity, perfection, achievement, etc.

In contrast, in the language and culture of the Sui people, with the mutual blending and influence of Han culture, there is no mention of which numbers are auspicious or not in the language. Even if there are, they are the result of the mutual blending and communication with multi-ethnic cultures in recent years, and the influence of the homophonic translation of a certain number in Chinese characters has led to taboos. During the first month of the Spring Festival to the fifteenth day of the first month, the Sui people will choose to worship their ancestors on odd-numbered days. Before the fifteenth day of the first month, as long as it is an odd number, it is a good day. You can worship your ancestors on any of the first, third, fifth, seventh, ninth, eleventh, thirteenth, and fifteenth days of the Lunar New Year, but it is taboo to worship your ancestors on even-numbered days. The folk saying of the Sui people is that on even-numbered days during the New Year, the ancestors eat at home, not in the temple, so only on odd-numbered days will someone go out to worship the stone temple to bless the family with peace and the children with success. In all sacrificial activities, the tributes (sacrificial offerings) chosen by the Sui people are also odd-numbered sacrifices, and three, five, or seven incense sticks are chosen to be inserted into a hole. In the traditional culture of the Sui people, odd numbers represent all good things. In the Sui language culture, "one" and "two" have different ways of expressing numbers than numerals. When the single digit is pronounced "to³¹", once it is paired with other numbers, the pronunciation of the number "one" changes, such as: "ʔjət³⁵one" and "ti³¹one", for example:

"so²⁴ ʔjət²⁴ first day of the first lunar month", "sup⁴³ ʔjət²⁴ eleven". When "ti³³" is used with a quantifier, it becomes: "ti³³to³¹A" At this time, "to³¹" means "a" when used with other words; "ti³³ tsuŋ²⁴ kha:u³³ a cup of wine". When the single digit of "two" is expressed alone, it is pronounced "ya³¹", and when it is combined with other numbers, it is pronounced "ŋi⁵⁵", such as: "so²⁴ ŋi⁵⁵the second day of the first lunar month", "sup ŋi⁵⁵twelve". These numbers have special meanings in the Sui language and culture.

The auspicious days for the Sui people are all selected by the Shui script master based on the Shui script. Regardless of whether any number is an auspicious number or not, the Sui people used the Shui calendar before they accepted Chinese culture. The Sui calendar has "ei³³(Zi), su³³(Chou), zi³¹(Yin), ma:u⁴²(Mao), sən³¹(Chen), ei⁵³(Si), ŋo³¹(Wu), mi⁵⁵(Wei), sən²⁴(Shen), zu⁴³(You), hət³³(Xu), ʔa:i³³(Hai)" which is similar to the Han lunar calendar. The Sui people's living customs are based on the Sui calendar, and they have a certain understanding of the good days in the Sui calendar. According to the auspicious days looked at by the Shui script master and the living customs of the Sui people, good days include "su³³(Chou), zi³¹(Yin), ma:u⁴²(Mao), sən³¹(Chen), mi⁵⁵(Wei), hət³³(Xu), ʔa:i³³(Hai)," such as: *van²⁴ ma:u⁴² na:i⁵⁵ tum³³ tsje²⁴ ma:u⁴² This Mao day is the opposite of the Mao festival.* The Sui people have their own festivals. According to the auspicious date chosen by the Shui script master, the first Mao Festival begins around the sixth month of the Sui calendar every year, and the next batch of festivals will be held in order, with the next Mao day thirteen days later being the next batch. The Sui people celebrate this festival very grandly, and it is called the "Oriental Valentine's Day" locally. The ancient folk songs circulated among the people include:

tsa:u⁴⁴ tsɿ²⁴ zən²⁴

Creation of Man in Ancient Times.

hən³¹ tsje²⁴ ma:u⁴² ʔjət³⁵ ma:u⁴² ŋam³¹ li⁵⁵

The first Mao day passes through Shuili (place name) Mao

ma:u⁴² ŋi⁵⁵ ma:u⁴² ton⁵⁵ ta³¹

The second Mao day passes through Dongtang (place name) Mao

ma:u⁴² ha:m²⁴ ma:u⁴² pja³¹ pu³³

The third Mao day passes Shuipu (place name) Mao

ma:u⁴² ɕi³⁵ ma:u⁴² tu³³ ɕjan²⁴

*The fourth Mao day passes Jiuqian (place name)
Mao*

tu³³ ɛjan²⁴ la:u⁴² tsje²⁴ ma:u⁴² tjam⁵⁵ lən³¹

The last Mao Festival of Jiuqian

It can be seen that "ma:u⁴²Mao"(the pronunciation as Mao) is a particularly auspicious day for the Sui people. The Shui script masters will use auspicious days and auspicious days to name children. Before learning Chinese, the names given to newborns by the elderly will be related to the time of birth. Even if it is not an auspicious day, the elderly hope that the children will be smooth and safe, and the elderly will give the children meaningful names. Nowadays, most people still choose a baby name based on an auspicious day. For example, the day of birth on " [mi⁵⁵] Wei"(the pronunciation as wei) can be translated into Chinese as "Mi"(the same pronunciation as mi⁵⁵). When a newborn baby is born on this day and it is also a good day, the Shui script master will give the child a baby name "MiMi" based on the auspicious day. This name is a child's name in the Sui language. It is not only nice to hear, but also contains the parents' expectations for their children, hoping that the children will grow up smart and beautiful. Feng Xiaoyu argues in his article that: "The original meaning of a word, through various mechanisms, gives rise to different meanings, expressing rich connotations, which fully demonstrates the principle of economy in human language [5]." Therefore, the seven auspicious days of the Sui people are the most used auspicious days. They are the best auspicious days for folk activities, and they are also the best days calculated by the Shui script master through the sixty Jiazi years and the five elements combined with the year, month and day. Different ethnic groups have different customs and cultures, and their concepts and expressions of numbers and auspicious days are also different. Different ethnic languages and cultures reflect different cultural perspectives.

4. Differences in the Perception of Seasons

Cognitive linguistics holds that the essence and application of language should be explained through human cognitive abilities. Cognitive linguistics holds that the essence and application of language should be explained through human cognitive abilities [6]. The diversity of ethnic languages and cultures makes Sui culture have different characteristics in terms of thinking,

cognition and expression. The Sui people live in a plateau area with beautiful mountains and clear waters, and distinct dry and wet weather. They also have unique understandings of the environment and climate. The seasonal words in Sui language are very distinctive. There are two sets of seasonal divisions. One set is for daily language, with only spring and winter (summer and spring use the same words, and autumn and winter use the same words); the other set is the terminology that appears in the Shui script. The four seasons are divided according to the four seasons of the year, and the distinction is clear and clear.

The lifestyle of the Sui people is a small peasant economy model with men farming and women weaving as the main focus. There are busy farming seasons and slack farming seasons in a year. The busy farming season is after the beginning of spring, when the temperature turns warmer; the slack farming season is after the autumn harvest, when the temperature gradually drops. Therefore, in the social cognition of the Sui people, the solar terms are divided into two seasons: "cold" and "hot". Haiman's iconicity principle holds that the simplification of linguistic structure constitutes a direct mapping of the experiential priorities of agrarian life. Therefore, the economic distinction between busy farming seasons (warm seasons) and slack farming seasons (cold seasons) is cognitively more salient than the physical property of temperature variation itself. Spring and summer are hot seasons, called "ŋa:ŋ³¹ sən²⁴". It is believed that both seasons are warm and windy, and the clothes are cool. There is not much difference between them. Both are busy farming seasons, and contain the rebirth of all things. As the ancient song says:

*ʔŋa:ŋ³¹ pa:i²⁴ sən²⁴, tsəp⁴³ ni³¹ ɛən²⁴ va³⁵, za:u³¹
ʔit³⁵ sa³¹ ko³⁵.*

As summer arrives, new buds appear on the branches and the vines begin to produce bunches of grapes.

Autumn and winter are cold seasons, called "ŋa:ŋ³¹ ŋo²⁴". This term means that after the autumn harvest, the temperature starts to get colder and winter approaches. Farmers start to be idle and gradually add clothes to prepare for the cold winter. The Sui language can be expressed as: "ŋa:ŋ³¹ sən²⁴ tu³³, ŋa:ŋ³¹ ŋo²⁴ ʔnit⁴² hot in summer and cold in winter." For example, the Sui ancient song is paraphrased as:

ʔni³³ tət³⁵ nam³³ qam³³ yon³⁵ me³¹ ŋai²⁴

The water froze into ice, and even the lid of the wine jar could not be moved.

ljeu³¹ ni³¹ ʔŋai²⁴ pu³³ tai²⁴ he³¹ ɛun³¹

All the small fish and shrimps died

ka⁴² qo²⁴ sun³¹ ʔŋit³⁵ pu³³ tai²⁴ zən²⁴

It's too cold, and boatmen will die when they go out on the boat

ˈdiu²⁴ sa:i³³ ham⁵⁵ khoŋ³³ sən²⁴ tsau³¹ ljeu³¹

We ask you, summer is here, where is it?

From the ancient songs, we can see that the Sui people are looking forward to the arrival of summer and the return of temperature. The ancient songs are brought into the four seasons by using summer and winter, and the four seasons are divided into hot and cold, and the songs are narrated with sharp contrast. Using hot and cold to summarize the four seasons is in line with the Sui people's ideas from the perspective of living customs. The Sui people call the beginning of spring "ɣa:u^{24m}be²⁴", which means the first day of the new year in the Sui calendar, implying that the busy farming season is coming soon. The beginning of winter is called "pa:i²⁴ nja:n³¹ ɲo²⁴", which means winter is coming. Although the daily language in the cognitive language of the Sui people divides the four seasons into summer and winter, it does not affect their understanding of the concept of the four seasons. Most of the time, they distinguish them by spring sowing and autumn harvest.

The four seasons that appear in the Shui script are the days that the Shui script master chooses according to the four seasons of spring, summer, autumn and winter to match their yin and yang. The Shui script master believes that his selection is harmonious and all things can be completed smoothly. According to Lakoff's principle of embodied cognition, the Sui people construct the metaphorical association that "a masculine ethos (Geng and Xin belonging to metal) is required in the hot season" through bodily experiences such as physical fatigue from spring ploughing; the terminological system of the Shui script serves as the symbolic encoding of such experiences. For example, the "Four Seasons Yin and Yang" [hi³⁵ ɲot⁴² jum¹³ ja:ŋ³¹] recorded in the Shui script entry:

sən¹³ ja³³ ka³³ qeŋ¹³ hən¹³ van¹³

Spring Summer Waiting for Geng Xin Day

hju¹³ toŋ¹³ ka³³ ɲum³¹ tui³⁵ van¹³

Autumn Winter Waiting for Ren Gui Day

The general meaning is: when holding major folk activities in spring and summer, choose the day with Geng or Xin as the heavenly stem,

which is in line with the Yin and Yang matching; when holding folk activities in autumn and winter, choose the day with Ren or Gui as the heavenly stem, which is in line with the Yin and Yang matching. From this, we can know that the four seasons in the Shui script are distinct, and the timing of folk activities follows a specific Yin and Yang matching principle. The Shui script customs occupy an important position in the lives of the Shui people. For example, in funerals, sacrifices, marriages, construction, travel, divination, and production, the Shui script master first looks up the basis in the Shui script to choose an auspicious day, and then acts strictly in accordance with its constraints.

In Han culture, the four seasons are clearly distinguished, and there are obvious dividing lines between spring, summer, autumn, and winter. In "Shuowen Jiezi" (Daxu version): "Spring is Tui. From the roots of grass and the sun, grass grows in spring; the sound is Tun [7]." Spring is the season for grass and trees to grow, the sun shines, and all things revive. Wang Li's Dictionary of Ancient Chinese: "Summer is the second season of the four seasons, April, May and June are summer. Book of History: 'The movement of the sun and the moon creates winter and summer.' Poetry of Songs: April; 'April is summer [3].'" Shuowen Jiezi (Daxu Edition): "Autumn, the harvest of crops. From rice, abbreviated sound [7]." It means that autumn is the harvest season, when crops mature. "Dong, the end of the four seasons. From bing (ice) and zhi (in the end). zhi is the end character in ancient Chinese [7]." Winter means the end of the four seasons. The character is composed of "bing" (for ice) and "zhi". "zhi" means "end" in ancient Chinese, symbolizing that winter is the end of a year, the weather is cold, and it is related to ice. The 24 solar terms are clearly divided, such as Lichun, Lixia, Liqiu, and Lidong. In the Spring and Autumn Period, there were already four solar terms of "Mid-Spring, Mid-Summer, Mid-Autumn, and Mid-Winter". The names that have developed to this day are also gradually matured according to the development of social sciences and theories and the changes in language. The 24 solar terms are not only a division of seasons, but also the crystallization of the wisdom of the ancient working people in my country. It reflects the changes in seasons, phenology, and climate, and plays an important guiding role in agricultural

production. At the same time, the 24 solar terms also contain rich cultural connotations, such as poetry, proverbs, folk customs, etc., which are an important part of the excellent traditional culture of the Chinese nation. In the development of national society, with the progress and influence of language and culture, different languages have distinct expression characteristics, showing the language thinking of each nation. Wang Renzhi and Yang Qingyan argue in their article that: "The deep integration of language and culture can enhance the ethnic group's own identification with and sense of pride in their traditions [8]." As a carrier of culture, language carries the history, traditions, values and lifestyle of the nation. The languages of different ethnic groups have different differences in vocabulary, grammar, and pronunciation, which reflect the diversity of ethnic cultures. There are also rich words in the Sui language to describe natural phenomena, animals and plants, which reflects the unique cognition and observation of the natural environment by the Sui people. At the same time, the way of expression of language also reflects the thinking mode and cultural characteristics of the nation. In cross-cultural communication, understanding the language and cultural characteristics of different ethnic groups will help to enhance mutual understanding and respect and promote cultural exchange and integration.

5. The Development of Sui Language Cognition

The development of Sui language cognition faces many challenges. In today's society, Chinese language and culture have a great influence on the Sui language, resulting in a gradual decrease in the cognition of the ethnic language. From the analysis of color, number and auspiciousness, and seasons, it can be seen that the ordinary people of the Sui nationality have a relatively superficial understanding of the relevant content, while the Shui script master has a more accurate cognition.

The development of the Sui ethnic language is of great significance for promoting the diversity of ethnic languages. The development of the cognition of the Sui ethnic language is closely related to the local environment, geographical location, and human factors. The exchange and integration of various ethnic cultures have to some extent enhanced the ability and cognition

of some Sui ethnic people in recognizing colors, promoting the development of cultural diversity. However, during the development of the Sui ethnic language, its borrowing from Han language culture has gradually blurred the basic expression of the mother language. From some aspects related to the Sui ethnic language, such as the cognition of colors, Sui ethnic women prefer black and dark blue in their clothing, but the cultural connotations may not be deeply understood by the general public. Yan Huanhuan pointed out: "Affected by factors such as human body experience and cultural experience, the cognitive experience of the same origin domain will project onto the same or different target domains [9]." In terms of the expression of "number" and "auspiciousness", in the Sui ethnic language, the same number can have multiple expressions, and the grammatical structure is different, and the expressions are also different; while the calculation of "auspiciousness" mainly relies on Shui script masters, due to the limitations of their knowledge and the inheritance of traditions, as well as the impact of modern lifestyle changes and economic development, the general water ethnic group people do not master this skill. Therefore, only a few elderly Shui script masters who are now elderly can use it. In terms of seasonal cognition, ordinary farming people simply recognize the twelve solar terms through climate changes and living environments, but the Shui script masters' understanding of the twelve solar terms is not based solely on simple factors such as region, environment, and human factors, but rather through precise calculations based on the twelve solar terms, twelve zodiac signs, years, months, and days. The Sui ethnic culture and the Han ethnic culture have many differences. The Han ethnic culture has a long history and is profound and extensive, and there are rich connotations and diverse forms in the expressions of numbers and auspiciousness. For example, in Chinese, numbers are often associated with auspicious meanings, such as "six" representing smoothness and "eight" representing prosperity. In terms of solar terms, the twenty-four solar terms of the Han ethnic group are divided according to the position of the sun on the ecliptic, reflecting the changes of seasons, climate, and phenology, and have important guiding roles for agricultural production and people's lives.

The differences in language cognition are closely linked to national culture, and these

cognitive differences are influenced by factors such as living customs, cultural beliefs, and regional characteristics. Wen Xu states in his article: "Cognitive linguistics emphasizes the inseparability of language, cognition, and culture, arguing that language not only reflects culture but also profoundly shapes human cognitive structures [10]." Therefore, for the preservation of minority languages, especially for ethnic groups with relatively small populations like the Sui people, the preservation and development of their language is an urgent and significant task. We should continuously promote the development of our own ethnic language culture during ethnic interactions, pay attention to preserving the ethnic cultural characteristics, enhance ethnic identity and cultural confidence, and ensure the coexistence of diversity and uniqueness of ethnic language culture. At the same time, we should recognize that language is not only a tool for daily communication but also an important carrier of cultural inheritance. Ethnic scripts like Shui script are of great significance for the inheritance of Shui ethnic culture. Ethnic language and culture require a series of measures, such as strengthening the application of the Sui language in daily life, production labor, festive occasions, and market exchanges in the Shui ethnic settlement areas, creating a favorable language environment; conducting Sui language teaching, using the Sui language for auxiliary teaching and reading Shui script in the first and second grades of primary schools, paying attention to the scientificity and accuracy of teaching; strengthening the education and promotion of Sui language culture, making more people understand the characteristics and value of the Sui language, raising people's attention to the Sui language; cultivating Sui language teachers, improving teaching quality, and providing policy support for the inheritance and development of the Sui language. Strengthen the inheritance of Sui language and script, Sui language and oral culture, improve the cognition and attention to the ethnic language culture, deeply explore the aesthetic psychology, cognitive methods, folk beliefs, and life pursuits of the Sui people, to promote the inheritance and development of the Sui language and culture, and better understand and inherit the Shui ethnic traditional culture.

6. Conclusion

Language and writing have not only evolved,

developed and enriched, forming a unique cultural tradition, but also been closely linked to social development and influenced each other. In the process of language development, the relationship between language and culture has always attracted much attention, and language has an essential and irreplaceable influence on culture. Language was born with the formation of human society and developed with the changes in social life. Each nation has its own unique language and cultural characteristics, which reflect the unique language and cultural perspective of the nation to a greater or lesser extent. The language cognition of different nations not only shows the mutual promotion and integration between nations, but also further highlights the diversity of Chinese culture. To understand the cultural characteristics of a nation, it is necessary to explore the cultural community from the perspective of language, and to deeply understand the cultural background, customs and cognitive fields of different nations from the perspective of history and living environment, which will help to build a good social cognition and social communication. Language, as one of the important ways for nations to express emotions and ideas, has developed through the mutual collision of languages of various nations. Its richness fully reflects the diversity of national culture, and also highlights the inclusiveness of the great development of national culture. In short, language culture and social development complement each other and jointly promote the progress of human civilization.

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