

Goddess and Sea Sacrifices in the Yellow Sea Valley of China

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Abstract: The Ocean has an irreplaceable role in the history of China's development. On the one hand, marine resources are an indispensable resource in the development of human society, providing basic guarantees for the development of human society transportation, fisheries and other industries. On the other hand, the marine civilization bred by the sea has enriched the spiritual world of mankind to a certain extent and promoted the development of human civilization. Therefore, studying the marine culture and sacrifice activities in China has important practical and historical significance. Therefore, this paper further analyzes the sea gods and marine sacrifice activities in the Yellow Sea Basin of China, in order to provide theoretical basis for follow-up research.

1. Research Background

1.1 Literature review

At present, there are few studies on sea gods and marine sacrifice activities in a strict sense. Research on marine folk activities has focused on folklore matters. Among them, according to the characteristics of the current marine folk activities in the world, Qu Jinliang introduced the activities of marine houses with typical representatives from all over the world, and further demonstrated the charm of the activities of the ocean house (Qu, 2013). Other scholars have described the mystery and utilitarian nature of marine customs in southern Anhui, highlighting the residents' awareness of the sea and the idea of living in harmony with the sea (Wang, 2013). Lin Jinliang further elaborated the concept of marine culture, further introduced the close relationship between the people and the ocean in southern Anhui, and further found that the current marine culture in southern Anhui is highly inclusive (Lin and Lin, 2010). Other scholars studied the marine islands worship activities in Penglai, and introduced fishermen's life, marine production activities, marine folk festivals, etc., and comprehensively introduced the folk activities of marine fishermen in Penglai (Lu, 2017). In summary, the current research on marine ritual activities mainly focuses on the introduction of characteristic folk activities. Therefore, in order to make up for the gaps in related fields, this paper takes the Yellow Sea region as an example to further study the Chinese marine sea gods and marine ritual activities.

1.2 Purpose of research

The Yellow Sea is located in the eastern part of China, close to Shandong Province. Therefore, the sea gods and sea ritual activities in the Yellow Sea in Shandong Province are relatively frequent. This phenomenon makes the Donghai Temple mainly located in Shandong. In the ancient Shandong region, after thousands of years of cultural changes, it has shown a splendid and colorful marine culture. In ancient times, there were many dances that came from the marine culture. Therefore, studying the marine culture in Shandong has important historical significance. However, the current research on marine culture has regional and dichotomy problems, mainly manifested in the study of marine culture in a certain region or marine culture in a certain period of time, and it is difficult to ensure the integrity of marine research. Therefore, based on the relevant research literature, this paper further studies the marine culture of the Yellow Sea basin as an example, providing a theoretical basis for subsequent research.

2. Ancient Chinese Sea Gods and Sea Sacrifices

2.1 Ancient Chinese ocean and ocean family

In ancient China, people worshipped the oceans not to worship the oceans. They were more eager to embrace the oceans. The sustenance of the sea was to pray that Poseidon could protect the safety and health of the fishermen from the sea, and even pray for the blessing of the country. It is precisely because of the practical social needs of fishermen that the culture of ocean worship is born (Zhang and Li, 2018). Since the birth of the marine worship culture has a close relationship with the needs of the society, it has been deeply imprinted with social imprints since its birth. The culture of ocean worship has undergone thousands of years of change and continues to this day, mainly due to its social function (Zheng, 2011). It can be seen that the culture of marine worship mainly comes from nature, but its main place is still human society. The backwardness of production technology in ancient China, the production of agricultural animal husbandry is mainly based on the days of eating, if the weather is smooth, farmers will have a better harvest. If there is a natural disaster, the income of the peasants will be lost in one year. The fishermen who rely on the sky to eat in front of the unpredictable ocean are even more helpless and can only be resigned. In this context, the ocean is personalized and deified, and the marine culture is born.

As early as 2,000 years ago, Qu Yuan, the great Chinese poet, had questioned why the ocean was flowing eastward and would not overflow. This problem lasted for thousands of years in the ancient times of underdeveloped science and technology. There are still many questions about the ocean. Among them, the Western Jin Dynasty writer Zuo Si mentioned in his “Wu Du Fu” that the world of the sea is rich and colorful, and there are many strange things that attract many people to yearn for. The thought of Zuo Si can more reflect the spirit of the ancient people's exploration of the ocean century. However, due to the limited production level at the time, this exploration was limited to the infinite imagination and personal worship of the sea world. In addition to the tides and tides of the sea, the ancients always believed that there was a mysterious force in the dominance, and defined this mysterious power as the sea god. Among them, Qu Dajun's “Guangdong New Language” mentioned that when the sea god came to the sea, the ocean would rise and fall. After thousands of years of change in ancient times, people who are good at observing ocean changes have found that ocean tides are related to the trajectory of the moon, and that tidal fluctuations are related to the trajectory of the moon. Qu Dajun's “Guangdong New Language” mentioned that when the moon rises, there will be a rising tide. When the moon moves, there will be a phenomenon of tidal retreat. It is further pointed out that both the tide and the tide are dominated by the moon, which in turn denies the sea god. presence. However, in the social environment of the time, this statement was not recognized by the contemporary people, but was considered nonsense. At that time people would rather believe in the existence of the gods than to believe that the tides are changing with the changes of the moon.

Located in the Yellow Sea basin, Shandong has been a frequent marine disaster since ancient times. According to historical records, from the 1182s to the 1782s, the Shandong region suffered from major trends almost every year. Due to the impact of marine disasters, agriculture in Shandong was seriously damaged. Among them, the recent direct impact is that the storms will inundate large areas of farmland, and the phenomenon of seawater intrusion will cause disasters such as salinization and crop death in coastal areas, affecting farmers' income. The tidal disaster is a common marine disaster in Shandong. It not only makes the ocean break the bank, but also destroys the salt field. What is more serious is that the farmland has been destroyed after the tidal water, and it has been impossible to cultivate for many years.

2.2 Yellow Sea Ocean Myth

Since the ancients believed in the existence of the sea god, the worship of the sea god was formed invisibly. At the same time, faith and art have a certain relevance, and the development history of the two complement each other and advance each other. Among them, art is derived from faith, and art makes the faith more visual and dramatic, adding a sense of picture. Art works related to ocean deepening mainly include marine mythology, sacrifice dance, and paper-cut art in

Shandong. The legends about the sea gods in the Yellow Sea are mainly the Eight Immortals crossing the sea and Shi Dalang. The ancient Yellow Sea and Bohai Sea areas, as well as the East China Sea, are collectively known as the East China Sea, so the Eight Immortals are also one of the main sea gods in the Yellow Sea. The Eight Immortals mainly refer to Tiezhu Li, Lan Caihe, Zhang Guolao, Lu Dongbin, He Xiangu, Cao Guofan, Han Zhongli, and Han Xiangzi.

Legend has it that the Queen Mother of God wants to hold a birthday, and all the gods go to give a birthday to the Queen Mother. The banquet was over three patrols. Baxianyuan Road returned to their respective residences, passing through the Yellow Sea on the road, and Lu Dongbin of the Eight Immortals, through the spirit of alcohol, proposed that everyone drop their own artifacts, and if they could safely cross the East China Sea at that time, they would be able to show their own skills. Lu Dongbin's voice just fell, and the Eight Immortals all made their own solutions and crossed the ocean safely. But at this time everyone found that the blue mining and did not reach the other end of the ocean safely. This is what everyone is looking for, only to find that Lan Cai and was detained by the East Sea Dragon King, and confiscated the artifacts of the blue mining. The theory of the people was fruitless, and the two sides changed their hands, causing the Eight Immortals to fill the East China Sea with Taishan, and the Dragon King filed a lawsuit against the court. The final result is the end of the Eight Immortals' next year, a legend that provides the imagination of the Poseidon faith for the vast majority of the people. Shi Dalang is an orphan of Chongming Island. He has been different from other children since childhood. When Dalang plays the flute, there will be a phenomenon in which the waves rise and fall with the sound of the flute. One day, Dalang put the sea otter, which was made by the prince of the East China Sea, back into the sea. The Prince gave many gifts to Dalang in order to repay it. Dalang was famous for it and the whole Chongming Island. It is said that after the death of Dalang, no large waves will stop returning to the sea as soon as they reach the grave of Dalang. Therefore, in order to thank Dalang, the fishermen will go to the Dalang grave to perform sacrificial activities every spring and autumn.

3. Modern Yellow Sea Sea Sacrifice

With the passage of time, the activities of the sea gods in the Yellow Sea have undergone major changes. Compared with the belief activities of Mazu and Xihai God, the activities of the Yellow Sea Sea God Sacrifice are slightly inferior. Whether it is an official sacrifice or a local sacrifice, it cannot be compared with the former two. Therefore, this paper mainly studies the changes of the current marine ritual activities in the Yellow Sea region from three aspects: national sacrifices, folk beliefs, and temple repairs.

3.1 National sacrifice

In the ancient Yellow Sea, it belongs to the East China Sea region, so the Yellow Sea Poseidon is mainly based on the East China Sea God. The timely activities of the Donghai God mainly began before the Qin Dynasty, but the perfect sacrificial system was mainly formed in the Han Dynasty. In "Han Shu. Geography", there is a record of seawater in this place in Linyi. This seawater refers to the Donghai Temple in Laizhou, Shandong Province today. After this, the Donghai Temple was moved many times and finally moved back to Laizhou, Shandong. Among them, the Donghai Temple in the Sui Dynasty moved to Shaoxing, Zhejiang Province today, and moved back to Laizhou in Shandong during the Tang Dynasty. The Song Dynasty moved to the East China Sea, and the Donghai Temple in the Yuan Dynasty moved back to Laizhou, Shandong. During the Qing Dynasty, the government generally arranged for people to arrive in Laizhou, Shandong Province for the national ritual activities in the spring and autumn. During the Kangxi years, the relevant provisions of the national ritual activities were detailed, and the Qing dynasty has been using this rule. After entering the Republic of China, Western knowledge was continuously integrated into Chinese traditional culture. The timely activities of the East China Sea Poseidon once stopped appearing. The Tanah Lot Temple became the activity base of merchants, and many commodity trading activities were carried out in the Tanah Lot. More seriously, in 1946, the East China Sea Temple was completely destroyed, and all kinds of ritual activities were stopped.

3.2 Folk belief

The jurisdiction of the East China Sea is extensive, mainly including the coastal areas of the East China Sea. Therefore, many Donghai Temples have been established in these areas. At present, in the Nantong area of Jiangsu Province, the belief in the East China Sea still exists. During the Republic of China, Huang Yanpei recorded his feelings after participating in the Hengsha embankment. He wrote that he did not know the dust in the East China Sea. It can be seen that some local governments will also carry out activities to worship the sea when carrying out construction work, and there will be many scholars and visitors involved in these activities. At the same time, there are many new Donghai Temples built in modern times. The Linglong Palace of Renjia Village, Cixi City, which was built in the Daoguang Period of the Qing Dynasty, has a relatively large scale and has become the main belief of the people of Ningbi for thousands of years. It is still relatively intact today.

3.3 Temple repair

The Temple of the East China Sea was built in the Han Dynasty. In the “Han Shu. Geography”, there is a record: “Linyi, there is sea water.” Although in the follow-up dynasty, the Donghai Temple was moved to other places for special reasons. However, throughout the history of China, the East China Sea Temple mainly refers to the East China Sea Temple in Laizhou, Shandong. In the later dynasties, the Donghai Temple was repaired to varying degrees. For example, during the Ming Dynasty, the East China Sea Temple and Laizhou City were simultaneously expanded. Specifically, in the hall of the East China Sea Temple, the portrait of the Dragon King of the East China Sea is enshrined, and the image of the East Sea Dragon King is drawn into the palace. In this picture, Feng Bo and the Rain Master, as well as the Leigong Electric Mother, greeted the sea gods. In the backyard of the Tanah Lot Temple, it is the palace of the Dragon King and the Sea Goddess, also known as the Niangniang Temple. In the modern East China Sea Temple, the repairs were carried out three times, in 1843, and the Shandong town of Laiqing was repaired. In 1876, the governor of Shandong Province, Ding Baozhen, raised funds to build and built a thunderstorm. The last time was in 1925, Zhang Weinan rebuilt the scoop pavilion and made the last repair to the Donghai Temple. Among them, the scale of repairs was the largest in 1843, and the Qing government allocated 6,600. The repair work took only 7 months to complete. With the completion of this repair work, the Temple of the East China Sea has been completely renewed, mainly divided into the front hall, the historical tablet pavilion, the bell and drum building, and the gate of the horse temple. At the same time, in the process of repairing, the flagpoles of the East China Sea Temple were replaced and replaced with strong new wood. In addition, more than 80 walls of the city walls were built, and the roads were newly paved to make the roads smoother.

4. Conclusion

Although the sea worship belief activities in China have suffered a great impact in modern times, the ancient and modern sea worship belief activities also have reference significance for the current construction of China's maritime power. The worship of the ocean by ancient and modern residents made the public awe of the ocean, not easily destroying the marine environment, or conducting excessive marine fishing. In particular, ancient and modern residents have used marine life as a region where Poseidon lives, which plays an important role in the protection of marine life. For example, in the area around the Shandong Peninsula, sea turtles are used as the gods. In fact, the sea turtles are caught accidentally, and they need to be returned to the sea with respect and respect. This practice plays an important role in the protection of marine life. Therefore, when China protects marine life and marine areas, it can learn from the practices of the ancients and have certain beliefs in the ocean.

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