

Homology Analysis of Folk Culture of Fujian and Taiwan Based on Totem*

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Abstract—The folk culture of Fujian and Taiwan has been inseparable since ancient times. From the point of view of the historical origin and current situation of the totem of Fujian and Taiwan, the culture of Fujian and Taiwan has the common totem worship and the same origin. Among many factors of national identity, cultural factors are even more influential than consanguinity. The folk culture on both sides of the Taiwan Straits has many similarities, and it is also deeply influenced by the Chinese civilization, including the Guyue civilization. Therefore, it can be seen that the big family of the Chinese nation is a community of shared future where blood is thicker than water.

Keywords—Fujian and Taiwan totems; folk culture; both sides of the Taiwan Straits; homologous

I. INTRODUCTION

The area of Minyue and Taiwan has been a cultural region with the same root and common source since ancient times. In ancient times, many southern regions, including Fujian and Zhejiang provinces, were called Baiyue. They all belong to the Guyue culture, and many of them take the snake as their totem. In ancient times, Min was a branch of Yue people, so it was called Minyue, taking the snake as its totem. *Shuo Wen Jie Zi* interprets "Min" as "Southeast nationality, snake species", which means the descendants of snake totem. The folk custom of worshipping snakes still exists in Fujian, for example, the meeting of welcoming snakes and the meeting of celebrating lanterns in Zhang Hu, Nanping, northern Fujian. Taiwan and Fujian, especially in southern Fujian, are separated by a narrow strip of water and facing each other across the sea. They are geographically close, blood close, cultural affinity, and have a very close cross-straits common cultural ties. Similarly, the Taiwanese aborigines, such as the Gaoshan people, take snake as their totem. There are many folk legends that Chinese moccasin is the incarnation of their ancestors and taboos against hunting snakes. Therefore, totem names and signs, totem taboos and rituals, totem fertility beliefs, totem incarnation beliefs gradually appeared, forming a distinctive totem cultural

circle on both sides of the Taiwan Straits.

Totem is an imported product, which means the national emblem or symbol of a nation's culture. Basically, totem is one of the earliest cultural phenomena in human history. In the primitive society, people took one or more natural graphics as the patron deity of the clan and the symbol of the nation, and formed totem worship. These totems were the worship of the common ancestor of the people at that time, or the pictorial expression of prayer for gods in people's hearts [1]. Totem is derived from myths and legends, and also supported by the discovery of archaeological relics. For example, Pangu, the creator of the world, took the dragon head and the snake as his totem. Yellow Emperor, Yan Emperor and their descendants took fire, bird, tiger and turtle as totems. Baiyue took the snake as the totem, while dragon is the totem of Chinese nation.

As a cultural symbol, totem can directly reflect the spiritual belief of a group or a nation. It can also reflect the "group consensus" from a unique perspective, including the perspective of human's original consciousness and collective expectation. Combined with literature and historic sites, totem can deeply explain some myths and allusions, classical records and folk customs of the local nation. These materials help people understand a nation's history, national style and common psychology. In other words, through totem culture, people can understand a nation's national characteristics, collective behavior mode and thinking mode through totems. All these are of great significance and reference value for the study of a nation's overall thinking and cultural connotation, especially the study of totem worship, which has good academic and cultural values for the cognition of the nation's social life and cultural psychology [2].

II. THE TOTEM CULTURE OF FUJIAN AND TAIWAN IS OF THE SAME ORIGIN

Totem culture is the national culture shared by people on both sides of the Taiwan Straits, and the common culture is the symbolic factor of the same type of nation and the important characteristics of the nation. Many scholars believe that among the factors of national identity, cultural factors play an even more prominent role than blood relationship, and the content of culture also embodies the common spiritual worship connotation of the nation. The Chinese civilization includes the commonality and overall

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national civilization of all nations. Similarly, the Chinese culture is the crystallization of all ethnic groups' accumulation, consensus and innovation. It has always been the source of the Chinese civilization and embodies the cohesion of the whole nation.

From the perspective of archaeology and ethnology genetics, the kinship between the people of Taiwan and of Minyue has existed for tens of thousands of years: the migration of the people of Fujian and Taiwan.

The activities recorded in historical materials are relatively late, and the folk exchanges between Fujian and Taiwan can be traced back to the Eastern Han Dynasty. During the Tang Dynasty, many people in Fujian began to migrate across the sea to the islands along the Taiwan Strait, Pescadores, and even to Taiwan itself. It is said that the travel notes of *Journey to Taiwan* in Tang Dynasty described many beautiful scenery of the islands along the Taiwan Strait. During the Song and Yuan dynasties, it became a fashion for Fujian people to move to Pescadores. According to documents, tens of thousands of mu of land was opened up to grow wheat and other crops in Taiwan Island and mainland China in the Southern Song Dynasty. In the Yuan Dynasty, there was already a flourishing scene of commerce and trade. At that time, the Pescadores had become an important harbor for mainland China to trade with Southeast Asia and other overseas regions, and they were under the jurisdiction of Fujian. In the Yuan Dynasty, Wang Yuan made a detailed description in *Yi Dao Zhi Lue*. During the Yuan dynasty, the government even set up a special administrative agency, Pescadores Agency, to regulate the exchange of local people and the maritime trade of goods. [3].

In the Ming and Qing dynasties and modern times, with the migration of Minyue to the east and mainland people to Taiwan, people in the southeast coastal areas migrated to Taiwan one after another, opening up new homes in Taiwan and forming new ethnic groups. At the same time, with the deepening emotions of people on both sides of the Taiwan Straits since the reform and opening up, people in Taiwan have sought their roots and recognized their ancestors, returned to the mainland to visit relatives, and actively participated in the construction of ancestral halls, repairing ancestral house, and compilation of family pedigree. In addition, many places in Taiwan are named after the mainland or hometown, with a variety of behavior to encourage their own descendants to find their ancestral hometown, love their ancestral home, not forget the history, and trace the roots of the source, reflecting the family affection of people on both sides of the Taiwan Straits since the Guyue nationality [4]. Even when Taiwan was occupied and invaded by Japan, others attempted to subdue the people of Taiwan with the Kominka Movement, but the people of Taiwan always turned their hearts to the motherland and carried out various forms of anti-aggression campaigns to resist the cultural invasion of others by means of cultural protection. The most typical representative is that temples with strong totem belief overcame all kinds of difficulties and traveled thousands of miles to return to the ancestral temple of the mainland to worship ancestors, fully reflecting

the national feeling of sharing the pulse and destiny, common belief and same root. Even if they can't make it to the mainland, they usually hold a ceremony, facing the east and offering sacrifices, to express Taiwan compatriots' deep attachment to their native land through folk beliefs. At that time, Shangbaijiao was held in Xuejia Tzu Chi Temple in Taiwan (whose Ancestral temple is Tzu Chi Temple in White Reef in Longhai, Fujian) on March 11 every year. Representatives from the relevant temples nearby sent representatives to form the incense delegation. They gathered at the river bank of the General Creek and set up a table to offer incense. Facing the mainland, they worshiped their ancestors at a distance to express Taiwan compatriots' sincere love for the motherland [5]. After 1949, the activity of Shangbaijiao in Xuejia Tzu Chi Temple in Taiwan resumed and gradually became a local custom with a larger scale. The number of people who participated in the sacrificial activities exceeded 100,000, which indirectly expressed the wish of Taiwan compatriots for the reunification of the motherland. The situation is like: "Qi Zhuang Hu Tian, Wan Zhong Tong Can Xue Jia Di, Xue Nong Yu Shui, Qian Qiu Bu Wang Bai Jiao Jiu. (The inscriptions show the deep attachment of Taiwan compatriots to their native land and the loyalty and unswerving patriotism)"

The worship of totem in Fujian and Taiwan, especially the totem of dragon, snake, lion and turtle, is deeply rooted in people's hearts, including religious worship, cultural customs, festivals, food and housing, etc. showing the inseparable cultural homology complex [6]. Architecture and the art of architecture stand out.

With the integration of ancient nations and the development of history, totem culture has been updated iteratively, gradually evolving from single animals such as snakes, birds and turtles to combined animal images, and dragon totem is the final product. The dragon, the symbol of Chinese civilization, derives its form mainly from snakes, lizards and crocodiles. The Chinese dragon and the totem of the dragon and snake represent the image of the Chinese nation and the belief of the nation, Zhu Shen Tong Si [7]. As time went by, the dragon became a sacred thing worshipped by the Chinese nation and a continuation of the culture of snake worship. And Fujian people prefer the dragon, because the dragon is more noble and powerful than the snake. The dragon totem worship of people in Fujian and Taiwan is reflected in daily life, food customs, folk culture, folk beliefs and residential design. In particular, the folk belief shows a large number of gods worshipped by the people of Fujian and Taiwan, which makes people realize that the religious belief of the people of Taiwan is the inheritance of their ancestors' beliefs, and shows that the beliefs of Fujian and Taiwan share the same cultural origin with the same stream and root. All these confirm that the culture of Fujian and Taiwan is of the same origin, and the people of Fujian and Taiwan are the descendants of the dragon.

No matter the utensils and costumes of daily life, or the typical symbols of major activities, such as festivals and sacrificial ceremonies, are inseparable from the figure of dragon. For example, the largest number of stone carved

dragon columns in ancient China is not in the Central Plains. On the contrary, most of the carved stone dragon columns are located in Fujian and Taiwan, especially in southern Fujian and Taiwan, and the number is especially large. Almost every city, even every town, has carved stone dragon columns. Stone carved dragon columns and dragon lions stone statues are everywhere in Taiwan. Taipei Longshan Temple has eight pairs of dragon columns. Dacheng Hall in the Confucius Temple in Taipei, and the Nan Yao Palace in Taipei all boast dragon columns. The Xilong Temple in Anping, the Chenghuang Temple, and the Tianhou Temple in Kaitai also boast carved stone dragon columns.

According to statistics, there are more than 800 Matsu Temples in Taiwan, many of which have stone carved dragon columns. Many stone arches also use stone carved dragon columns. The square is also decorated with many stone carved dragon columns. Similarly, Matsu Temples and Confucious' temple are everywhere in Northern Fujian, southern Fujian, Zhangzhou and Quanzhou area, and bluestone dragon column and column carved with double dragon and double phoenix can be seen everywhere. All these fully reflect the love and worship of the people of Fujian and Taiwan to the dragon totem and the image of the dragon, and the image of the dragon has become the common totem representative of the Chinese nation [8].

Totem culture can deeply reflect that the people in Fujian and Taiwan have the common historical and cultural origin and totem image worship, and reflect the common national psychology and bear the common future expectations. The cohesion of the whole nation is indirectly expressed, thus the totem belief of dragon and snake sustains the deep attachment of people across the straits.

III. THE FOLKLORE CULTURE OF FUJIAN AND TAIWAN IS OF THE SAME ORIGIN

Taiwan's folk culture is the result of the coexistence and integration of Minnan culture represented by Minnan people, hakka culture represented by hakka people and new culture brought by people from other provinces. Taiwan culture, tracing back to ancient times, also belongs to the Chinese culture with Heluo culture as its core, and is an inseparable part. In addition to the basic characteristics of traditional Chinese culture, there is also a distinct diversity: It not only has the basic attributes of aboriginal culture, but also has the distinctive characteristics of Minyue culture and Lingnan culture. At the same time, it also has the characteristics of the culture of other parts of the mainland, such as the Central Plains, the Huguang, and even the Western culture, Japanese culture and other foreign cultures. However, the main foundation is still Minnan culture and Minyue culture. Therefore, the culture of Fujian and Taiwan has common folk culture foundation.

Up to now, among the numerous folk cultures in Taiwan, ethnic minorities, such as the Gaoshan people, can still feel the folk culture atmosphere of Fujian and Taiwan with the same origin in their lives. For example, apart from Minnan dialect, which has become the most popular language in Taiwan, Minnan people in Taiwan maintain their

hometown's customs of food, clothing, housing, etiquette, marriage and funeral, follow the annual festival custom, worship gods brought from their hometown, and sing their hometown's music opera. From then on, Fujian and Taiwan have become the same folk custom area.

Taking folk beliefs as an example, both Fujian and Taiwan have common objects of worship. In addition to the worship of Buddha, Avalokiteshvara, Jade Emperor, Kuan Ti, Town God, Gnome Kobold, there are also the special worship for local gods in Fjian and Taiwan, such as Kaimin king, Matsu, Linshui lady, Baosheng Dadi, St. King, etc. These can only be found in Fujian and Taiwan, which fully explains the deep historical origin of the people of Fujian and Taiwan. Folk songs such as Nanyin, folk arts such as puppet head carvings, lanterns, folk operas such as Liyuan opera, Gaoja opera, and Taiwanese opera are all folk cultures with unique characteristics, which further reflect the "source of civilization" between Fujian and Taiwan.

As long as the folk beliefs in Fujian and Taiwan are mentioned, it is necessary to mention the Matsu worship. Up to now, the folk culture exchange between Fujian and Taiwan is still very active. One of the typical representatives is the goddess of belief in Fujian and Taiwan represented by Matsu culture. Since the Song, Ming and Qing Dynasties, Matsu has always been the god of the sea in the southeast coastal areas of China, also known as celestial Queen, queen of heaven, Saint Mother, mother, etc. Matsu temple in mainland China is mainly distributed in Hainan, Guangdong, and Fujian, among which Fujian accounted for nearly half of them, with more than 400. In Taiwan, there are more than 5,000 Matsu temples, which can be said to be prosperous. Matsu belief, a typical representative of folk belief, is an inseparable part of Chinese cultural heritage. It is not only the common local culture between the two sides of the Taiwan Strait, but also the common important tourism resources between Fujian and Taiwan. Moreover, it is a bond that unites compatriots on both sides of the Taiwan straits and plays an irreplaceable role. [9] In addition, the published historical documents directly recording Matsu belief are more than 2 million words, covering many subjects in economy, politics, literature, art, education, science and technology, religion and folk custom, fully revealing the common cultural characteristics of both sides of the Taiwan straits.

It is difficult to describe in words the depth of the deep admiration of the people in Fujian and Taiwan for Matsu. Even in the Japanese occupation period, Taiwan compatriots carried out a massive "worship Matsu and motherland" activity. On Matsu's birthday (The 23rd day of the third month of the lunar calendar), every Matsu Temple will carry out the statue of Matsu, sacrificial activities, and think of a variety of ways to find their roots in the mainland. Some of them organized an incense delegation to bypass Hong Kong and Macao to visit their ancestors on Meizhou Island in Putian, Fujian, where Matsu Temple originated. Since the resumption of normal exchanges between the two sides of the Taiwan straits, a huge number of Taiwan compatriots cross the straits to visit Matsu Temple on the mainland every year. Every sacrificial activity attracts tens of thousands of

Chinese people from both sides of the Taiwan straits and all over the world. The feelings are further sublimated through religious activities and gradually integrated into the folk culture of Fujian and Taiwan. Therefore, historically, the folk beliefs in Taiwan have played a positive role in cultural development and integration, enhancing the cohesion of the Chinese nation, and promoting the maintenance of the reunification of the motherland.

From the perspective of folk belief and folk culture, the cultures of Taiwan and Fujian have the same characteristics, which reflect the common belief of the nation.

IV. TAIWANESE CULTURE AND GUYUE CULTURE SHARE THE SAME ORIGIN

The most representative of Taiwan's ethnic groups is the Gaoshan ethnic group. Historical research shows that the Gaoshan people are the earliest inhabitants of Taiwan, mainly distributed in the mountainous areas of the island and the eastern plain of Taiwan. The origin of the Gaoshan people is unclear, but it should be noted that they are "a branch of the Guyue people". Shi Lianzhu, author of the 1981 edition of *Taiwan History*, which was published by Fujian People's Publishing House, mentioned that the Gaoshan people of Taiwan "migrated to Taiwan from the mainland in the ancient times", meaning that the Gaoshan people of Taiwan first migrated to Taiwan from the Gu people of the mainland. At that time, the mainland people near Taiwan were the Guyue people. The inhabitants of ancient southern China were widely distributed in the south of the middle reaches of the Yangtze River, and there are many ethnic groups such as Minyue, Dongyue and Nanyue, also known as Baiyue or Guyue. After the Qin and Han Dynasties, the Guyue people merged with the Han people in Central Plains in the long-term development, and some merged with today's Zhuang and Buyi nationalities to form the ancient Chinese nation [10].

Gaoshan people and Guyue people have the same or similar folk culture, which can be verified from many aspects. First, in terms of clothing and tattoo, Guyue people had the custom of "breaking off the hair and tattoo body". Currently, Gaoshan people also have many similar customs. There are many historical accounts of tattooing and shaving. For example, according to the *Fan Qing Xi Su of Taiwan Zhilue*, the Gaoshan people living on both sides of the Danshui and Neishe of Taiwan "all have long hair, big ears and tattoos". According to the document, the Gaoshan tribe in North port and Douwei Longan, to which Shuishalian belongs, all have the custom of tattooing. Now they still have tattoos on their faces or foreheads as signs of adulthood.

The second is the totem belief. As mentioned above, the Guyue people mostly take dragon and snake as the object of totem worship, while the Gaoshan people also take "snake" as the totem worship, especially the Paiwan people and the Lukai people, who took Chinese moccasin as the object of worship. Living places, buildings, costumes and utensils are engraved with the pattern of snakes, they also ban snake haunting. In the folk tales of the Gaoshan people, there are still many legends about snakes.

The third is folk beliefs such as divination, witchcraft and so on. Before the Qin and Han Dynasties, the witchcraft of the Minyue nationality had become famous. Even the Emperor Wu of Han Dynasty respected the witchcraft. It was described in *Records of the Historian: The Book of Feng Chan* that when the Emperor Wu of Han Dynasty destroyed the country, he used a large number of magi of the state of Yue to build Yuezhu Shrine in the imperial palace to pray for longevity. The attention of the nobility and the royal family led to the rapid spread of witchcraft to the people. Chicken divination, for example, is a form of divination. The Minyue people judged the good or bad by the sound of the chickens, and thus judged when to carry out the important activities such as sacrifice and farming. The bird divination of the Gaoshan people in Taiwan originated from the chicken divination of the Minyue people recorded in ancient books. According to local chronicles of Taiwan, people of the Gaoshan ethnic group used bird calls to predict good fortune and bad luck when they went hunting. A bird's loud call implies a good time to go out and work. During the busy farming season and the spring ploughing, simple sacrificial ceremonies were held in advance, as well as divination of birds, and ploughing began only after auspicious signs were obtained.

In addition to marriage, funeral, food, music and other folk customs of people's livelihood, Taiwan Gaoshan and Guyue have many similarities in some unique folk activities or customs. Moreover, there are many similarities in the subtle customs of chiseling teeth as an object of love, piercing the ear, headhunting, chewing betel nuts and so on.

Some scholars compared the 100 very special Gaoshan customs listed in *The Annals of Taiwan* with those of Indonesia and Malaysia. The similarity rate was about 20%, while the similarity rate reached 80% when compared with the ethnic minorities in the south of the mainland, such as the Zhuang, Tong and Yi ethnic groups, especially those closely related to Guyue.

This study fully shows that the people of Gaoshan ethnic group in Taiwan and that of the mainland share the same origin. With the deepening of cross-strait exchanges, the author further realized that the essence of Taiwan regional culture is also the deepening and development of the totem culture of Guyue, which further proves that the people of Taiwan and the people of the mainland are all descendants of the Chinese nation, and the two sides of the Taiwan straits have a myriad of deep feelings.

V. CONCLUSION

Based on the analysis of the historical origin and current situation of the totem of Fujian and Taiwan from the perspective of archaeology, history, human sociology and other disciplines, the culture of Fujian and Taiwan is of the same origin, and the folk culture on both sides of the Taiwan straits has been greatly influenced by the Chinese civilization, including the Guyue civilization. All aspects reveal the common blood and community of shared future of the big family of the Chinese nation, which proves the cultural attributes of the two sides of the Taiwan straits all the time.

People on both sides of the Taiwan straits have profound historical feelings and common modern cultural characteristics.

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