

The Marine Cultures and Customs in Taiwan: Formation, Development and Characteristics*

Bingyan Zhu

School of Intentional Education and Tourism
Hainan College of Software Technology
Qionghai, China 571400

Shixiang Liu**

School of Intentional Education and Tourism
Hainan College of Software Technology
Qionghai, China 571400
**Corresponding Author

Abstract—Bestowed with unique geological location, Taiwan province has typical oceanic resources with regional characteristics. Since the per-historic times, Taiwan people's life was closely related to sea and oceans with their own features. From the ancient times, the Stone Age to the Han Dynasty, the land culture and marine culture in Taiwan came into being almost concomitantly. From the Three Kingdoms to the Sui Dynasty, the Han culture gradually spread to the southern part of China. From the Tang Dynasty to the Song and Yuan Dynasties, people on both sides of the Taiwan Straits communicated more frequently. From the Ming and Qing Dynasties to the period of Japanese Occupation, a large number of immigrants poured into Taiwan with their cultures and customs, and regional marine cultures in Fujian and Taiwan initially formed. Since the end of the War of Liberation till the present, the research on regional marine cultures and customs in Taiwan have been continuously furthered to preserve and inherit the local cultures and folk customs. It is of significance to explore the marine culture of Taiwan to enhance the soft cultural power and enhance national identity and cultural self-confidence.

Keywords—formation; development and characteristics; marine culture and customs; Taiwan

I. INTRODUCTION

Generally speaking, marine culture is the term of material wealth and spiritual wealth formed in the long-term interaction with the ocean, including marine system, marine politics, marine spirit, marine immigration, marine psychology, marine behavior, marine customs, marine literature and art, etc. [1] In short, marine culture refers to the humanistic characteristics and marine spirit formed by the interaction between people and the ocean, the concept and consciousness of using the sea, the way of thinking, the customs and habits, the code of conduct and the way of doing things. With the national Maritime Power Strategy put forward, the Belt and Road Initiative is becoming more and more popular in the whole world. Some related researches have significantly increased both in quantity and quality, especially in Shandong, Zhejiang, Guangdong, Guangxi,

Fujian, Jiangsu, Liaoning, Shanghai, Taiwan and other places in China.

II. THE FORMATION AND DEVELOPMENT OF MARINE CULTURE AND CHARACTERISTICS

Generally, most scholars held that the Taiwan ancient people belonged to the Baiyue nationality. According to the Annals of the Taiwan Province, the ancient "Yangzhou" in the Xia and Shang Dynasties (about 2070-1046BC) included Taiwan area. Both aborigines in Stone Age and later immigrants came from the mainland. Taiwan's culture originates from the mainland, which is an important part of the Chinese culture. As an island, Taiwan not only bears abundant land culture, but also is featured with particular marine culture.

A. *Since the Ancient Stone Age to the Han Dynasty, Taiwan's Ancestors Gradually Enhanced Their Ability of Sailing, Using Shellfish and Other Marine Organisms as Their Main Food Sources, Which Laid a Foundation for Current Taiwan's Marine Culture*

In prehistoric times, aborigines have inhabited Taiwan for thousands of years. During 30 million and 10,000 years, the earth experienced some glacial periods. Seamounts connects Dongshan Island in Dongshan county of Fujian province with the Penghu Islands, which made it possible for ancient people to cross the straight on foot or by canoe. About 50,000 years ago, Taiwan entered the Paleolithic age. Archaeologists generally believed that the Taiwan Strait was still landlocked 15,000 years ago.

In March 1968, the Changbin Culture in Baxian Cave in Taitung County was discovered. It was a Paleolithic cultural site discovered in Taiwan 15,000 years ago. The earliest known ancient human beings in Taiwan were the "Zuozhen people" from Zuozhen Township Tainan County about 20,000-30,000 years ago, which was speculated to be the practitioner of "Changbin culture". Miaoli's web-shaped culture in Taiwan was dated back to more than 10,000 years, living by hunting, fishing and gathering. Although the "Dongshan land bridge" linking the two sides of the Taiwan Strait, it was submerged about 8,500 years ago, and ancient humans and other related species have entered Taiwan.

*Fund: This work has been financially co-supported by Hainan Federation of Social Science Associations 2017 HNSK (ZC) 17-8 and the Education Department of Hainan Province 2018 (Hnky2018-87).

About 7,000 years ago, Taiwan entered into the Neolithic Age. The ancient people of Tapen Keng, located in Xinbei city, still lived by hunting, fishing and gathering, but they started primary agriculture such as taro and potato farming about 4,700-7,000 years ago. About 3500-4500 years ago, the ancient people at the Niumatou cultural site in Qingshui town, Taichung, shifted to farming, fishing and hunting to make a living. However, the ancient people lived by fishing, fishing and hunting whether it was the Zhishan Rock cultural sites (located in Taipei today) about 3000-3600 years ago, or in the grand cultural sites (located in Taipei today) 2500-4500 years ago.

The cultural site of Pinan in Taitung was discovered in the late new period about 2000-3500 years ago. Although agriculture became increasingly important, the unearthed fishing tools also indicated that ancient humans were also dependent on the sea. About 2000 years ago, Taiwan stepped into the Iron Age, and the Shisanhang cultural relics in Taipei is the typical example. It is predicted that Shisanhang started about 2,300 years ago, and ended when the Han people entered this region. At that time, the agriculture was more developed, rice and other crops were planted, and the fishery was also quite developed.

During the Shang and Zhou Dynasties (about 1600 BC-221 BC), Taiwan's culture gradually shifted to the inland and the sea. During the Spring and Autumn Period and the Warring States Period (770-221 BC), specialized agencies have been set up to build ships. At the same time, the Yue nationality developed quickly, not only gathering food along the coast, but also expanding their voyages, engaging in commercial activities and practicing cultural expansion, which marked the maturity of marine culture. Emperor Qin Shihuang unified the Central Plains and current Fujian province, which strengthened ties with the Central Plains. In 110 BC, emperor Wu of the Han Dynasty destroyed the state of Minyue, and moved it to the Yangtze and Huai rivers. The cultural development of Minyue (the current Fujian province) was interrupted. Accompanied by the land culture, Fujian and Taiwan ancestors gradually explored the production and lifestyle of "what you get depends on what you do", which objectively promoted the local marine culture.

B. During the Period Between the Three Kingdoms, the Jin Dynasties and the Southern and Northern Dynasties to the Sui Dynasty, the Mainland Strengthened the Management of Taiwan, Which Boosted the Development of Taiwan Marine Culture

According to the Han History Geography records "overseas... there is the State of Yi and Chan", it is recorded in Shen Ying's book that Yi Zhou in Linhai (now Taizhou, Zhejiang province), two thousand miles to county, without frost and snow, is surrounded by mountains..." Therefore, it is speculated that "Yizhou" in the literature refers to Taiwan, indicating that people had a certain understanding of it at that time. During the Three Kingdoms period (AD 230), the Emperor Sun Quan of Wu ordered a large number of people to search for Yizhou (present-day Taiwan), which not only made Taiwan into China's territory, but also had a profound

impact on promoting economic and cultural exchanges across the Taiwan straits.

On the other hand, the Emperor Wudi of the Han Dynasty pacified the current Fujian area, but the Dan people carried on the traditional culture. The Dan People, known as "Bai Shui Lang" or "Yacht", is a distinctive marine ethnic group in China. Their ancestors were born in Fujian, making boats as their homes and living by fishing. Up to the Sui Dynasty, the land culture of Fujian was far behind the Central Plains based on farming. Across the sea from Fujian, Taiwan was attacked by the Three Kingdoms and the Sui Dynasty twice. Only thousands of local people were taken back to the mainland, failing to substantially supplement the mainland's military force or labor force, which indicated that Taiwan was sparsely populated at that time. It can be seen that rice planting was quite common in Taiwan at that time, but the production tools still remained the Stone Age, among them fishing and hunting playing important roles. Although marine products were abundant, their daily necessities were mainly simple textiles and bamboo or wood products, still living in primitive areas. It was speculated that the ancestors of coastal aborigines struggled to make living with their own peculiar hunting, fishing and farming for a long time. Meanwhile, they had fewer opportunities to learn technologies from the coastal residents living in Fujian and Guangdong, such as copper-making, iron making, agriculture or trade techniques, which in turn helped them to continue or promote the development of marine culture in Taiwan.

C. During the Tang, Song and Yuan Dynasties, a Growing Number of People from Mainland Immigrated to Taiwan, Which Further Developed Taiwan's Marine Culture with the Integration of Other Ethnic Groups

Since the Tang and Song Dynasties, wars and disputes in the Central Plains continued, and the people were displaced. According to records, a number of immigrants moved to Penghu Islands in the Tang Dynasty. With the development of society, the immigration has been transformed from civil migration to official immigration. In 1171 AD, the government of the Southern Song Dynasty sent generals to divide the villages in Penghu Islands, which indicated that the Han people must have migrated there previously.

In the Yuan Dynasty, more and more immigrants from mainland began to settle down in Penghu Islands, not only fishing at sea, but also reclaiming farmland, developing agriculture and herding cattle and sheep. The mainland-rooted immigrants in Taiwan not only brought advanced farming techniques, but also knowledge, skills, experiences or customs of shipbuilding, navigation, fishery, marine trade and beliefs, which effectively promoted the integration of various ethnic groups. According to Wang Dayuan, a famous geographer in the Yuan Dynasty, the ethnic minorities in Taiwan used sulfur, yellow wax, mink etc. to exchange porcelain with the mainlanders. The trade between the ethnic groups in Taiwan and the mainland immigrants has proved that fishing production and living customs still kept developing, which meanwhile is of beneficial to boost the economic and cultural exchanges between Taiwan and the mainland.

D. Since the Ming and Qing Dynasties to the Period of Japanese Occupation, a Large Number of Immigrants Poured into Taiwan, Various Ethnic Groups Further Integrated, and Regional Marine Cultures in Fujian and Taiwan Initially Formed

In the early Ming Dynasty, the event of "Coastal Evacuation" was adopted. Most of the islanders were moved to the mainland in order to prevent pirates and Japanese pirates. After the middle of the Ming Dynasty, the population of Fujian increased greatly, and coastal people were forced to flee to Taiwan to reclaim wasteland due to the small amount of arable land. At the end of the Ming Dynasty, the Dutch occupied Taiwan in order to develop trade. Most of Fujian people moved to Taiwan, reclaiming land and producing raw silk, porcelain, sugar and other commodities. After the failure of anti-Qing Dynasty, Zheng Chenggong defeated the Dutch colonists and went back to Taiwan, attracting large numbers of the Min people who immigrated to Taiwan.

In 1644, Zheng withdrew from Xiamen to Taiwan, and the Qing government implemented a series of policies, such as ships were not allowed to enter the sea, and marine trade was strictly prohibited. In 1683, the Qing government unified Taiwan. For the purpose of developing Taiwan, a large number of immigrants were attracted to live in Taiwan with their customs and cultures. In the late Ming and early Qing Dynasties, the amount of Taiwan aborigines were estimated over ten thousands. In the early years of the Qing Dynasty, the population of the Han people in Taiwan had an absolute advantage, more than 80% of which came from Fujian. It not only made the Minnan dialect the most used frequently, but also the marine cultures and customs deeply rooted in Taiwan, such as the Sanbo Ginger in honor of the most famous maritime explorer Zheng He, which promoted the continuous integration of various ethnic groups.

By the end of the Qing Dynasty, Taiwan had become one of the most economically developed regions in China. In 1894, China lost the Sino-Japanese war. In March 1895, the Japanese army occupied Penghu. In April 1895, China was forced to sign the Treaty of Shimonoseki and cede Taiwan and the Penghu to Japan after losing the Sino-Japanese War to Japan. In August 1945, Japan surrendered, 50 years of colonial rule was ended. Japanese colonial rule over Taiwan seriously affected the social, economic and cultural development of Taiwan, but also aroused people's maritime rights and awareness.

E. Since the End of the War of Liberation, Taiwan Province Has Been Constantly Expanding the Connotation and Extension of Marine Cultures, Constantly Strengthening the Research on Regional Marine Culture, and Further Preserving and Inheriting the Marine Cultures and Folk Customs

After the War of Liberation, the Kuomintang government moved to Taiwan and continuously broadened the connotation and extension of marine culture in Taiwan. With the deepening of reform and opening up in the mainland, Chinese economy, politics and culture have developed in an all-round way, with great progress made in the marine folk

culture as well. With the further development of cross-strait cultural exchanges, the study of regional marine culture has been continuously strengthened.

In November 2015, the "Chinese Marine Culture Forum" was jointly held in Boao, Hainan by Hainan Academy of Social Sciences and Taiwan Ocean University. It is the first time that the oceanographers have held the forum under the theme of Marine culture across the Strait with the theme East China Sea and South China Sea: Maritime Silk Road and the Development and Revival of Chinese Marine culture.

In November 2018, Strategy of Ocean Development Forum was held in Sanya, Hainan. Zhao Kangtai, then president of the Hainan Academy of Social Sciences, delivered a speech in the forum. Hainan and Taiwan are two big islands in China, and both of them bestowed rich marine culture resources and marine custom culture. Therefore, it is of great significance to realize the great rejuvenation of the Chinese nation to jointly study the historical development, current laws and future trends of Chinese ocean culture.

In November 2018, Strategy of Ocean Development Forum was held in Sanya, Hainan. The participating experts and scholars exchanged and discussed the topics of "Building Hainan Free Trade Zone and Free Trade Port with Chinese Characteristics Brings New Opportunities to Marine Industry Cooperation" and "One Belt and One Road Construction Brings New Opportunities to Marine Industry Cooperation".

Through exchange and discussion, the participating experts believe that marine industry is the key industry that must be paid much more attention to in the following construction of Hainan Free Trade Zone. Hainan and Taiwan should facilitate deeper exchanges and cooperation in marine industry, which will not only accelerate the upgrading of marine fishery technology, but also provide a high-quality export route for the development and utilization of advanced marine resources in Taiwan.

III. CONCLUSION

The 21st century will focus much more on the seas and oceans. Taiwan's rich marine folklore culture is a concrete manifestation of the marine folklore culture with Chinese characteristics. Deep exploration of Taiwan's marine folk culture should exert a far-reaching significance on promoting the exchange of marine folk culture across the Taiwan Straits, protecting and inheriting the marine folk culture with regional characteristics between Fujian province and Taiwan province, actively practicing the national Maritime Power Strategy, enhancing the soft cultural power of marine customs, and promoting the Chinese culture identity.

REFERENCES

- [1] Editorial Committee, "Chinese Oceanic Culture (Taiwan Volume)", Beijing: Oceanic Published Press, 2016.
- [2] Shengde Dai, The South China Sea, Guangdong: Guangdong Economy Published Press, 2013.

- [3] Xiaowang Xu, *The Offsprings of Mazu: A Study of Marine Culture in Fujian and Taiwan*, Shanghai: Xuanlin Press, 1999.
- [4] Zhiyong Chen, *The Marine Culture in Hainan*, Haikou: Hainan Published Press, 2018.