

The Origin and Development of Fuzhou Sea God Belief

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Abstract—The belief of Fuzhou sea god is an important part of Fuzhou folk belief and one of the most oceanic features in Fujian capital culture. Its content is rich and varied, including Mazu Belief, Linshui Madame Belief, Shangshugong Chen Wenlong Belief, Yungong Belief and Yanyu God Belief. The belief in Fuzhou Sea God began in Song Dynasty with the development of social economy, frequent maritime activities and the gradual development of overseas trade. With the promotion of Fuzhou Port's status, the development of Fuzhou's navigation, the further strengthening of overseas trade and the promotion of Zheng He's maritime activities, such as the envoys of Chengfeng Ryukyu, the belief in Fuzhou Sea God flourished in Ming and Qing Dynasties. After the Republic of China, with the development of scientific knowledge, the belief in Fuzhou Sea God declined, but still flourished. Today, the belief in Fuzhou Sea God is still continuous.

Keywords—Fuzhou Sea God Belief; origin; dissemination

I. INTRODUCTION

Fuzhou is located in the southeast coast of China, the downstream of Minjiang River and the coastal areas in the eastern part of Fujian Province adjacent to the sea in the east and combining different cultures together, where the overseas traffic has an early development. History recorded that during the Warring States period; Fu Chai, the king of Wu had led navy to the estuary of Minjiang River Chang Le, and built ships there. Since the Han Dynasty, there has been overseas trade. The Three Kingdoms Wu established a shipbuilding base in Houguan, and during Tang Dynasty the foreign trade has entered its peak. In the Ming Dynasty, Zheng He used the estuary of Minjiang River Chang Le as the berthing base and the starting point for his seven voyages to the West. In the Ming and Qing Dynasties, Fuzhou became the only starting point for the emissary to canonize Ryukyu. After the Opium War, Fuzhou was turned into a port of "The five trade ports" and became the main port in southeast China. During the Tongzhi reign of the Qing Dynasty, Fujian Shipbuilding department was established, and Fuzhou became the cradle of modern Chinese navy.¹ Since ancient times, people in Fuzhou have been dealing with the ocean for a long time, and they have formed an indissoluble bond with the ocean. The folk

culture formed by them in the navigation is deeply influenced by the marine culture. Among them, the folk belief of the sea god is the most prominent.

Sea God belief is a phenomenon of god belief produced by people in the ocean activities. Fuzhou Sea God belief is an important part of Fuzhou folk beliefs and it is also one of the parts with the most maritime features. After Tang and Song Dynasties, with the increasing frequency of sea-related activities, Fuzhou Sea God belief gradually emerged. After the Ming and Qing Dynasties, with the promotion of the status of Fuzhou Port, the development of Fuzhou's navigation industry, the further strengthening of overseas trade, and with the promotion of maritime activities such as Zheng He's voyages to the West, and canonize the Ryukyu emissary, Fuzhou Sea God belief has become more prosperous, and gradually formed a huge Sea Gods belief system with Mazu belief as the center, Mrs. Linshui Chen Jinggu belief, Minister Chen Wenlong belief, Na Gong belief and Yanyu god belief as supplement. With the changes of the times and the advancement of science and technology, the Fuzhou Sea God belief has gradually weakened, but it has become an indispensable cultural element in the life of people along the coast of Fuzhou. Based on the records of local history in Fuzhou, this paper focuses on the origin of Fuzhou Sea God belief and the dissemination of the past generations, so that people can understand the folk culture of Fuzhou Sea God belief more deeply.

II. THE DISSEMINATION OF FUZHOU MAZU BELIEF

Mazu, also known as Tianfei, Tianhou, etc., formerly known as Lin Mo, who born from the Northern Song Dynasty at Fujian Putian Meizhou Island. Mazu was a witch before her death, when she was a child, she was very spiritual, she could predict that people were in trouble. When she died at the age of 30², she was regarded as a god by the locals. Later, in the first year of Song Zhezong Yuanyou (1086), she was "appeared" in the Ninghai Shengdun (now belong to Baitang Town, Hanjiang District, Putian City), a few hundred miles away from Meizhou Island, so she was called as "Goddess".³ After

¹ Huang Qiquan: "National Historical and Cultural City — The Main Connotation of Fuzhou", "Bashan Stream Collection", China Society Press, 2003, p. 30-31.

² [Ming] Huang Zhongzhao: "Ba Min Tong Zhi" Volume 58, "Ancestral Temple", editor-in-chief of the Fujian Local Records Compilation Committee, "Fujian Local History Series", Fujian People's Publishing Company, 2006, p. 506.

³ [Song] Liao Pengfei: "Reconstruction of Shuji Temple in Shengdun Ancestral Temple", Jiang Weijiao: "The Collection of Mazu Literature

that, there were legends of Mazu's "appearance" happened all over the places, Fifth year of Song Xuanhe (1123), after Mazu's "appearance", she received the first praise by the rulers of the Northern Song Dynasty, Song Li Junfu's "Pu Yang Bi Shi" Volume 7 has recorded this matter.⁴ Since then, Mazu has developed from the island protection god of Meizhou Island to protection god to protect the maritime safety, such as fishing boats, merchant ships and diplomatic envoys, canonize emissary, navy, sailors, and boatmen. The spread of Mazu beliefs has spread gradually, The Southern Song Dynasty Ding Bogui's "Genshan Shunji Holy Temple Record" records that the Mazu beliefs spread throughout Fujian, Guangdong, Zhejiang, Jiangsu and other places in Southern Song Dynasty.⁵ From Song to Qing Dynasty, in order to pacify the people and the sea, the feudal rulers of the Song, Yuan, Ming and Qing Dynasties gave Mazu a total of 31 imperial awards (14 times in Song, 5 times in Yuan, 4 times in Ming, 8 times in Qing), and the title was also from "Madam" to "Princess in Heaven" and then to "Queen in Heaven", finally to "Holy Mother in Heaven", Mazu sacrifice to the Qing Dynasty was also officially included in the National Sacrifice.⁶ Due to the vigorous propaganda of the feudal rulers, the Mazu beliefs were widely spread. The Mazu Temple was spread all over the country's coastal areas, Taiwan Island and overseas Chinese residential areas. The Mazu belief became the most influential Sea God belief among the nationwide and overseas Chinese.

The Fuzhou Mazu belief began in the Song Dynasty, and the Ming Dynasty Wang Yingshan's "Min Du Ji" fifth volume had the records about Tianfei Palace.⁷ This is the earliest Tianfei Palace in Fuzhou in the records. The descendants have undergone many repairs and reconstructions, and it is one of the sacrifice places to canonize the Ryukyu emissary in the Ming and Qing Dynasties. In the Yuan Dynasty, due to the implementation of sea transportation, the Mazu belief gradually flourished. In the early Ming Dynasty, Song Lian's "Yuan Shi" volume 76 recorded that from the Yangtze River estuary in Jiangsu to the Tianjin Port of Bohai Bay and the coastal areas of Fujian, Zhejiang and Guangdong, many Tianfei Temples were built, including Quanzhou, Fuzhou, Xinghua and other places in the coastal areas of Fujian, they all built Tianfei Temples⁸. The number of reconstruction or the construction of Tianfei Temples in the Fuzhou area of Yuan Dynasty were five during records: The first is the Shuibumen

Tianfei Temple which expanded in Zhizheng 17 years of Yuan Dynasty (1357), Ni Zhong, the Royal writer of Yuan Dynasty had written a record about this matter, the record introduced the life experience of Mazu, the imperial award situation from Song Dynasty to the Yuan Dynasty, later the relevant records of the descendants of Fujian Fangzhi are all based on this record.⁹ The second is the Tianfei Temple newly built in Yuan Dynasty at Hekouwei of Min Xian¹⁰, the third is the Tianhou Temple newly built in the Yuan Dynasty at Changle Yunmen Mountain¹¹, the fourth is the Tianfei Temple newly built in Yuan Yanyou four years (1317) at Lianjiang Fusha¹², the fifth is the Fuqing Lingci Temple (Tianfei Temple) newly built in the early Yuan Dynasty¹³.

During the Ming and Qing Dynasties, with the further frequent maritime activities, the Fuzhou Mazu beliefs flourished. In addition to sheltering fishing vessels and merchant ships at sea, Mazu often escorts the imperial diplomatic envoys, Ryukyu emissary and the navy voyages. They all put the statue of Tianfei in the main boat, pray in the face of Recompilation of winds, pray for responsiveness, and change danger into safety.¹⁴ Therefore, Mazu became a common belief of people in the coastal areas of Fuzhou, which can be seen from the number of Fuzhou Tianfei Temple which reconstructed or newly built in Ming and Qing Dynasties.

Historical Materials", "The Inscriptions", China Archives Publishing Company, 2007, p. 1.

⁴ [Song] Li Junfu: "Pu Yang Bi Shi" Volume 7, [Qing] Ruan Yuanji: "Wan Wei Bie Cang", Jiangsu Ancient Books Publishing Company, 1988, p. 282.

⁵ [Song] Ding Bogui: "Genshan Shunji Temple", [Song] Qian Shuoyou: "Xian Chun Lin An Zhi" Volume 73, "Sacrifice Three", Zhonghua Book Company Editorial Department, "Song Yuan Fang Zhi Series" Book 4, Zhonghua Book Company, 1990, p. 4015.

⁶ Shen Yuqing, Chen Yan, etc.: The total volume 9 of the "Fujian Tongzhi" of the Republic of China, "Temple. Fuzhou", the 27th year of the Republic of China (1938).

⁷ [Ming] Wang Yingshan edited: "Min Du Ji", Volume 5, "Southeast of city, Min County", "Chinese Fangzhi Series" No. 71, Chengwen Publishing Company, 1967, p. 28.

⁸ [Ming] Song Lian and others edited: "Yuan Shi" Volume 76, "The Sacrifice", Zhonghua Book Company, 1976, p. 1904.

⁹ [Ming] Huang Zhongzhao: "Ba Min Tong Zhi", Volume 58, "The Ancestral Temple", edited by the Fujian Local Records Compilation Committee: "Fujian Local History Series", Fujian People's Publishing Company, 2006, p. 506.

¹⁰ [Ming] Wang Yingshan: "Min Du Ji", Volume 5, "Southeast of city, Min County", "Chinese Fangzhi Series" No. 71, Chengwen Publishing Company, 1967, p. 29.

¹¹ "Jiaqing Re-construction Record" Volume 246, "Fuzhou Fu Two Ancestral Temple", "Four Series of Sequels, History", Commercial Press, 1934, 25th, p. 7.

¹² Embellished by Cao Gang, Gao Shijia, edited by Qiu Jingyong: The Republic of China "Lianjiang County" Volume 21, "Sacrifice", "Chinese Local History Integration" Fujian Prefecture County Series 15, Shanghai Bookstore Press, 2000, p.187.

¹³ [Qing] Lin Yicai: "Hai Kou Te Zhi", "Chinese Local History Integration" Township Records 26, Shanghai Bookstore, 1992, p. 309.

¹⁴ [Ming] Edited by Yu Zheng, collected by Fuzhou local chronicle compilation committee: Ming Wanli "Fuzhou Fuzhi" volume 16, "Ancestral Temple", Haifeng Publishing Company, 2001, p. 204.

TABLE I. STATISTICAL TABLE OF THE DISTRIBUTION OF TIANFEI TEMPLE REBUILT OR NEWLY BUILT IN FUZHOU PREFECTURE IN THE MING DYNASTY

County Name	Number	Temple Name	Location	Data Source
Min Xian	5	Tianfei Temple	Right city wall insider Shuibu Gate	"Ba Min Tong Zhi" volume 58 "Temple"
		Tianfei Temple	River mouth outside Shuibu Gate	"Ba Min Tong Zhi" volume 58 "Temple"
		Tianfei Temple	Yang Yu Island	Daoguang "Ba Min Tong Zhi" volume 58 "Temple"
		Tianfei Temple	He Kou Wei	"Min Du Ji" Volume 13 "Juncheng Dongnan. Minxian Shengji"
		Tianfei Temple	River side of Nantai River	Ming Dynasty Xia Ziyang, Wang Shizhen "Shi Liu Qiu Lu"
Chang Le	9	Tianfei Temple	South side of Nan Shan, Xian Ci Ao, Gang Wei, Dong Shan, Guang Shi, Song Xia, Hou Shan, Mei Hua	Ming Dynasty "Changle Xianzhi" Volume 5 "Si Dian Zhi. Si Guan"
		Tianfei Temple	Yang Yu Island Yunmen Mountain	The Republic of China Li Yong "Changle Liuli Zhi" Volume 4
Fu Qing	4	Lingci Temple	Down river of Dong fang Min li	"Ba Min Tong Zhi" volume 58 "Temple"
		Gaofu Temple	Gao Ping Village	The Republic of China "Pingtan Xianzhi" Volume 23 "Ci Si Zhi"
		Tianfei Temple	Long Mountain	"Min Du Ji" Volume 27 "Jundong Dongnan. Fuqing Shengji"
		Tianfei Palace	East side of Rui Feng Temple	Lin Yicai: "Hai Kou Te Zhi"
Lian Jiang	2	Tianfei Temple	Qinping Xiali Fusha	"Ba Min Tong Zhi" volume 58 "Temple"
		Tianfei Temple	Xi Temple at Jia Xian	The Republic of China, "Fujian Tong Zhi", total volume of nine, "Altar Temple"
Luo Yuan	1	Tianfei Temple	Song Qi Mountain at the East County	"Ba Min Tong Zhi" volume 58 "Temple"

TABLE II. STATISTICS ON THE DISTRIBUTION OF TIANFEI TEMPLE IN FUZHOU, QING DYNASTY BESIDE THE RECORD IN THE DAOGUANG "RECOMPILATION OF FUJIAN TONGZHI"

County Name	Number	Temple Name	Location	Data Source
Min Xian	1	Tian hou Temple	Luozhou liutou jiao	Ming Dynasty Chen Run "Luozhouzhi. Simiao Ciyu"
Min Qing	1	Tian hou Temple	Outside the west gate	Qianlong "Fuzhou fuzhi" Volume 15 "Temple two"
Chan Le	9	Tian hou Temple, Jizhou Temple	South side of Nan Shan, Xian Ci Ao, Gang Wei, Wen Shi, Song Xia, Mei Hua, Hou Shan, Siduwong Shanling	Qianlong "Fuzhou fuzhi" Volume 15 "Temple two"
		Tian hou Temple	Near the Sanfeng Tower at the west of the county	Yongzheng "Fujian tongzhi" Volume 15 "Ci Si"
Lian Jiang	5	Tianfei Temple	Right side of Fuyouji Shu at the west of the county, Fu Sha, Ma Bi, Xiao Cheng, Ji Shi	The Republic of China "Lianjiang Xianzhi" Volume 21 "Ci Si"
Fu Qing	10	Tianhou Temple, Lingci Temple	Rui Yan, Top of Long Mountain	Qianlong "Fuqing Xianzhi" Volume 20 "Za shi zhi"
		Tianhou Temple, Sha Temple, Gaofu Temple	Nan pao tai in Houjun District, North of Da Sa Ao, Shatavillage in Gao Ping District, Gong Island, Gao Ping village, Tian shan mei village in Ao Gang District, Bei Lou village in Da Bian Island, piedmont of Xiayu Mountain	Republic of China "Pingtan Xianzhi" Volume 23 "Ci Si Zhi"
Yong Tai	1	Tian hou Temple	Near the Jiao Chang at the east of the county gate	Republic of China "Yongtai Xianzhi" Volume 7 "Ci Si Zhi"

The recorded number of Fuzhou Tianfei Temple which reconstructed or newly built in Ming and Qing Dynasties was 21, mainly distributed along the coastal areas of Changle, Fuqing and coast area of Min Xian (see "Table I"). In Qing Dynasty, the Tianfei Temple in Fuzhou was spread all over the place. There are 18 Tianhou Temples in Fuzhou recorded in Daoguang "Recompilation of Fujian Tongzhi" Volume 20 "Tan miao", 7 temples in Min Xian, locations are: Left city wall of Shuibu gate, Nantai Mountain, Min'an Town, Yangyu, Hebei Litingtou Yishanyuan, Waihekou outside Shuibu gate, Nantai Xiapu Street. 2 temples in Houguan Xian, locations are: Wushi Mountain, Chunyu Pavilion. 1 temple in Changle Xian, location is: Taiping Port / outside Xiguan. 3 temples in Fuqing Xian, locations are: Fenghuang Mountain, Dongfang Minli (Lingci Temple), Haitan. 2 temples in Lianjiang Xian, locations are: Jiangxia Street / left side of Zishouyuan, Qiping Xiali. 1 temple in Luoyuan Xian, location is: Songqi Mountain outside east gate / Gangwei. 1 temple in Gutian, location is the east of county office. 1 temple in Pingnan, location is the north of county office. 1 temple in Minqing, location is outside the south gate.¹⁵ In addition, there are 27 Tianfei temples in Fuzhou in the Qing Dynasty (see "Table II"). Therefore, there were total 47 Tianfei Temples in Fuzhou in the Qing Dynasty, 8 in Min Xian, 2 in Houguan, 109 in Changle, 13 in Fuqing, 7 in Lianjiang, 1 in Luoyuan, 1 in Gutian, 1 in Pingnan, 2 in Minqing, 1 in Yongtai. The Tianfei Temples are still mostly distributed along the coast of Fuqing, Changle, Lianjiang and Minxian.

In Ming and Qing Dynasties, the prosperity of Mazu belief in Fuzhou area has many reasons. From a macro perspective, it is related to the status promotion of Fuzhou Port in Ming and Qing Dynasties, the development of Fuzhou's navigation industry, the frequent maritime activities, and the further strengthening of overseas trade. Fuzhou has been a famous port since ancient times, with its geographical advantages, it has continuously developed overseas trade. In Han Dynasty, Fuzhou Port was called Dongye Port, and in the late Tang Dynasty and the Five Dynasties, during the period of Wang Shenzhi's governance, Gantang Port was opened to develop overseas trade, Fuzhou became the "Capital of Minyue and important city in Southeast China". In Song Dynasty, Fuzhou Port entered and exited a large number of ships, and Fuzhou became a prosperous port city: "Hai bo qian sou lang, Chao tian wan qing qiu" (Bao Qi Yong Changle), "Bai huo sui chao chuan ru shi, Wan jia gu jiu hu chui lian" (Huang Chang).¹⁶ In Ming Chenghua 10 years (1474), the Municipal Shipping Department moved from Quanzhou to Fuzhou, so the status of Fuzhou Port was enhanced, and maritime traffic and overseas trade were further developed. Fuzhou in the Ming Dynasty was one of the important shipbuilding bases in the country; the "Fu Ship" it built was famous with the strong sturdiness. According to "Ming Shi · Zheng He Zhuan", Zheng He took "Fu Ship" for the west journey, the ship was tall as a building, and draught

1.2 feet. It is divided into four layers, with a large stone on the bottom, bedroom on the second floor, weapons and cooking utensils on the third floor, and a terrace on the fourth floor for shooting artillery. The big one can carry hundreds of people.¹⁷ "Tian Xia Jun Guo Li Bing Shu" recorded that, the famous Ming Dynasty General Qi Jiguang once said in the sea battle, the Fu ship pressed down by the wind, just like the car crushing mantis, relying on the power of the ship, we won every time¹⁸. "Fu Ship" was used for both maritime traffic and sea battle, the scale of maritime activities has been further expanded, and the influence of Mazu belief has been further enhanced.

On the micro level, it is related to the promotion of many believers in Mazu, especially related to the promotion of Zheng He's seven voyages in the Ming Dynasty and the emissary of Ryukyu. Under the impetus of many believers, the rulers repeatedly gave Mazu imperial awards, which directly promoted the spread and prosperity of Mazu belief.

In Ming Dynasty, Fuzhou Port was dominated by Taiping Port. The huge fleet led by Zheng He's for the seven voyages to the West often stationed in Changle Taiping Port, recruiting crew members and repairing ships. Taiping Port became an important maritime base for Zheng He's voyages to the West. Due to the poor sailing conditions and lack of scientific knowledge, the huge fleet led by Zheng He pinned their hopes on the gods. Every time before shipping to the ocean and returning safely, they would worship Mazu and build Tianfei Temples in Changle and other places where they stopped as the place the army prayed. The construction of many Tianfei temples in Fuzhou all related to it. For example, Changle Wenshi Tianfei Temple, also known as Guangshi Tianfei Temple, is located in Wenshi Mountain, it has been told to be built by Zheng He in Ming Yongle 7 years (1409) for them to prayer before shipping.¹⁹ Legend says when Zheng He's fleet was in distress at sea; Mazu "showing spirit" blessed them and made them return to Nanjing safely. Zheng He reported the imperial court to build the Wenshi Tianfei Temple, and bestow the Tianfei Temple plaque, and later this temple is the place where they prayed before they start the voyage. Another example is Changle Nanshan Tianfei Temple, which was later relocated, that is, the West Gate Huameitai Tianhou Temple. It was built by Zheng He in Yongle 10 years (1412) when he wait for the wind in Changle Taiping Port before his fourth Voyage to the West, it was built in order to reward the goddess Tianfei's blessing, it is a place for the fleet officials to pray and thank God.²⁰ In the spring of the 6th year of Ming Xuande reign (1431), Zheng He built the Tianfei Temple before his last trip to the West, it was used as a wish for sailing. The monument "Tianfei Lingying Zhiji" published in the Tianfei Temple has

¹⁷ [Qing] Zhang Tingyu: "The Ming Dynasty", Volume 344, "The 192nd of Biography", Zhonghua Book Company, 1974, p. 1672.

¹⁸ [Qing] Gu Yanwu: "Tian Xia Jun Guo Li Bing Shu", "Si Bu Cong Kan. History", the collection of Kunshan Library of Shanghai Hanfen Building.

¹⁹ Anonymous: "Chang Le Guang Shi Zhi", Ming Hongzhi edition, 1980 provincial copy.

²⁰ [Qing] Embellished by He Shijun, edited by Shen Chengguo, Chen Jiuding: Qianlong "Changle Xian zhi" volume4, "Si Dian Zhi", publication of Qing Qianlong Emperor 28 years (1763).

¹⁵ [Qing] Chen Shouyi: Daoguang "Recompilation of Fujian Tongzhi" Volume 20, "The Temple", "The 9th of China's Provincial Records", Huawen Press, 1968, p. 533-559.

¹⁶ [Song] Wang Xiangzhi: "Yu Di Ji Sheng" volume 128, "Fuzhou", Zhonghua Book Company photocopying selection, Song banknotes, p.3676-3680.

survived to the present, recorded in details the last six voyages of Zheng He and the miracles of Tianfei. Another example is Changle Meihua Tianhou Temple, which was also created during the Yongle Period of the Ming Dynasty when Zheng He went to the Western Sea, Zheng He had visited this place many times. The prosperity of Fuzhou Mazu beliefs during the Ming and Qing Dynasties was also related to the Ryukyu emissary. In Ming and Qing Dynasties, the locations where Ryukyu emissaries pray before shipping were mainly Changle Guangshi Tianzhu Temple, Yishanyuan Tianhou Temple, and the Hekou Tianfei Temple outside the Shuibumen. For example, Changle Guangshi Tianfei Temple, the Ming court sent messengers to the Ryukyu to canonize the Ryukyu King, they all set up a sacrifice here. When the ship is in jeopardy at sea, they pray for the sea god, and the red light would appear and guide the ship, then the ship will be able to be safety from danger, Ming Wang Yingshan's "Min Du Ji" volume 5 has recorded this matter.²¹ In the forty-first year of Ming Jiajing's reign (1562), Guo Rulin's "Wenshi Miaobei Ji" also recorded that, the Wenshi Temple was rebuilt three times in the seventh year of Chenghua's reign (1471), the thirteenth year of Jiajing's reign (1534), and the thirty-seventh year of Jiajing's reign (1558). Later, the Ryukyu emissary set sacrifice here before shipping.²² In the sixth year of Wanli's reign (1578), Xiao Chongye asked the local officials of Changle County to raise funds to repair the Wenshi Tianfei Temple during the preparation of the Ryukyu trip. After the completion of the trip, Xiao Chongye personally wrote the "Rebuilding the Guangshi Temple Inscription".²³ Another example is that the Shuibumen Tianfei Temple is also the place where Chen Kan made a prayer for the Ryukyu trip. When he came back, he asked the court for the Spring and Autumn Festival.²⁴ According to the records of Zheng Zugeng's "Minxian Xiangtuzhi", the Tianhou Temple of Yishanyuan is also an important temple for the Ryukyu ambassadors to make payers.²⁵ Since entering the Qing Dynasty, Tingjiang has gradually become the place where the enemies of the Ryukyu are set to sail. For example, during the reign of Emperor Kangxi, when Wang Ji and others were ordered to serve as an envoy in Ryukyu, they worshiped Tianfei in Yishanyuan on June 20th in the 22nd year of Kangxi²⁶; in the 22nd year of Emperor Qianlong (1757), after Quan Kui and Zhou Huang asked the permission to worship Tianfei, they also held sacrifices at the Tianhou Temple in

Yishanyuan.²⁷ After that, it can be seen that in the eighteenth year of Daoguang (1838) and the fifth year of Tongzhi (1866), there were two rituals for Tianhou sacrifice and two rituals for Sea god sacrifice.²⁸ The official beliefs and sacrifices have made the rulers pay more attention, which undoubtedly greatly promoted the prosperity of the Mazu belief.

In addition, the prosperity of Fuzhou Mazu beliefs during the Ming and Qing Dynasties was also related to the promotion of commercial ships, fishing boats, sailors, boat divisions, navy, immigrants across the ocean and other voyagers.

One is sailor, navy, and merchant ship. In the ancient maritime industry, sailing transportation was the mainstay. Due to the limitation of navigation technology, in the face of the "unlimited" sea, the ship may be destroyed at any time. It is said that Mazu can save ships in distress at sea, ship owners, sailors and businessmen in the maritime industry, they all hope to receive the blessing of the gods, especially Zheng He's seven voyages to the West sea, round-trip about 100,000-mile sea journey. The vast sailors and the boat masters all pray for blessing. All the officials to serve as an envoy aboard courtiers, all the officials who came to tribute China, the merchants, the boat masters, and even the farmland which suffer from the drought, they all pray to Tianfei.²⁹ Therefore, Mazu belief spreads along the coast very fast; the Sea god belief in the coastal areas is particularly developed. In order to pray for smooth sailing and change danger into safety, they especially worship the sea god. Nantai is the most important pier of the Lijiang River and is the birth of foreign ships ("Fan Chuan Pu"). The shipyard of the Ming Dynasty is located here, there are also Tianfei Temples there³⁰. After entering the Qing Dynasty, Nantai became a prosperous trading port. In Qing Dynasty, the Yanpingfu people built the Xiapu Street Tianhou Temple.³¹ The Ryukyu emissary between Fuzhou and Ryukyu also promoted the exchange of commercial trade. According to the stone monument of the Guild Hall, there is an important Tianhou Temple in the TaiBao of Hekou, namely Ryukyu Commercials Guild Hall. It was first built in the third year of Daoguang in Qing Dynasty (1823), and expanded in the 19th year of Daoguang (1839), the trade and maritime exchanges of the Guild Hall depend on the blessings of Tianhou.³² The second is the Navy. In the Ming Dynasty, the Japanese pirates repeatedly harassed the Chinese coast, Qi Jiguang led the army to fight against the pirates along the coastal areas of Fuqing, and they need the blessing of Sea god

²¹ [Ming] Wang Yingshan: "Min Du Ji", Volume 5, "Southeast of city, Min County", "Chinese Fangzhi Series" No. 71, Chengwen Publishing Company, 1967, p. 29.

²² [Ming] Chen Kan, Xiao Chongye, Xia Ziyang: "Shi Liu Qiu Lu San Zhong", "Taiwan Literature Series", 287th, Bank of Taiwan, 1959, p. 105.

²³ [Ming] Chen Kan, Xiao Chongye, Xia Ziyang: "Shi Liu Qiu Lu San Zhong", "Taiwan Literature Series", 287th, Bank of Taiwan, 1959, p. 105.

²⁴ [Qing] Hao Yulin, Xie Daocheng, etc.: Yongzheng "Fujian Tongzhi" Volume 15, "Sacrifice", "Jingyin Wenyuange Siku Quanshu", Taiwan Commercial Press, 1986, 527th, p. 580.

²⁵ [Qing] Zheng Zugeng and other: "Min Xian Xiang Tu Zhi, Di Xing Lue 1 (all districts)", "Chinese Fangzhi Series" No. 226, Chengwen Publishing Company, 1967, p. 191.

²⁶ [Qing] Wang Ji: "Ce Feng Shu Chao", Huang Runhua, Xue Ying, "The National Library Collection of Ryukyu Materials", Beijing Library Press, 2000, p. 871.

²⁷ Shen Yuqing, Chen Yan, etc.: The volume 9 of the "Fujian Tongzhi" of the Republic of China, "Temple. Fuzhou", edition of the 27th year of the Republic of China (1938).

²⁸ [Qing] Zhou Huang: "Liu Qiu Guo Zhi Lue", "Taiwan Literature Series", 293th, Bank of Taiwan, 1959, p. 299-303.

²⁹ [Qing] Xu Jingxi: Qianlong "Fuzhou Fuzhi" Volume 14, "Temple one", "Chinese Fangzhi Series" No. 72, Chengwen Publishing Company, 1967, p. 346.

³⁰ [Ming] Xia Ziyang, Wang Shizhen: "Huiji Xia's Genealogy - Shi Liu Qiu Lu", Huang Runhua, Xue Ying: "The National Library Collection of Ryukyu Materials", Beijing Library Press, 2000, p. 460-461.

³¹ [Qing] Chen Shouyi: Daoguang "Recompilation of Fujian Tongzhi" Volume 20, "The Temple", "The 9th of China's Provincial Records", Huawen Press, 1968, p. 534.

³² Fu Yiling: "Fuzhou Ryukyu Trade History Record", "Fu Yiling's 50 Years of History", Xiamen University Press, 1989, p. 237.

when they patrol the sea way. The coastal navy in Qing Dynasty also needed the blessing of Sea god. According to the record, in the 19th year of Emperor Kangxi's reign (1680), the army of Shi Lang was able to successfully capture Taiwan and also received the blessing of the Tianfei.³³ The third is immigrant. During the Yuan, Ming and Qing Dynasties, with the further expansion of the sea activities of the people, the links with the coastal areas were also closer. In the late Ming Dynasty and Qing Dynasty, a large number of immigrants from Fujian crossed the ocean, moved to the coastal areas, and immigrated to Taiwan and Southeast Asia in large numbers. They are enshrined with the image of Mazu to protect the safety of the ship. Some of them are Fuzhou people, they brought Mazu belief to all the places, Qing Dynasty Zhaoyi's "Chu Yu Cong Kao" volume 35³⁴ and Qing Dynasty Wu Ziguang's "Danshuting Zhi Nigao" both had the record of Mazu entered to Taiwan and the Mazu Temple spread widely in Taiwan.³⁵

During the Republic of China, Mazu belief was also prosperous. There were many Tianhou Temples in Fuzhou area. Not only were many Tianhou Temples preserved during the Ming and Qing Dynasties, but also many new ones were built during the Republic of China. Take Changle as an example, according to the "Changle Xianzhi" Volume 18 recorded, there are Tianhou Temples all over Changle county, such as Chenkeng Dutou, Gangwei, Xianqi Ao, Dongshan, Wenshi, Songxia, Houshan, Meihua, Zhanggang, Hujing, Zeli, inside Meihua city, Dongping Village, Jinfeng Zushe pu, etc. The sacrifices for the sacrificial activities are a piece of cloth, three pieces of white porcelain, one sheep, one pig. A jug of wine, a xing (a pot for soup), two gui (a sacrificial vessel for millet, rice and durra), four Biandou (bamboo and wooden utensils), and the rituals at the time of sacrifice are also described in detail that under the blessing of Tianfei, the sea is calm and peace, the sea is clear, and the merits of the songs are sung.³⁶ During the Republic of China, the Tianhou Temple in Changle County was built with Yangyu Yunmen Mountain, Monkey Island, Xiazhu, Fuqi, Changyang and Gao'an. Li Yong's "Chang Le Liu Li Zhi" volume 4 recorded them.³⁷

Mazu belief passed from generation to generation until now, is still an important part of the spiritual life of people in Fuzhou. According to the field investigation, many Tianfei Temples and Tianhou Temples in Fuzhou area have been preserved until now, including Lianjiang Fengcheng Mazu Temple, Hongtang Tianhou Temple, Cangqian Mazu

Niangniang Temple; Mawei Tianhou Temple, Haiyu Tianhou Temple, Dongjing Tianhou Temple, Yishan Yuan; Changle Xiguan Tianhou Temple, Wenshi Tianfei Temple, Meihua Tianhou Temple and Tianfei Lingying Monument; Luoyuanfu Qianjie Tianhou Temple and Pingtan Dongmei Tianhou Temple.³⁸ Today, in some places, Mazu's birthday is still an important festival in the belief activities. The temples are holding grand ceremonies, and the believers are constantly pouring into the temple hall to make wishes.

III. THE DISSEMINATION OF LINSHUI FUREN BELIEF IN FUZHOU

Linshui Furen, common name Chen Jinggu, from Fuzhou Cangshan Xiadu, was born in Tang Dynasty Dalin period, the daughter of Chen Chang, married to Gutian Liu Qi. Legend said she rescued the desperately poor and helped who were in difficulty, she helped people get rid of a scourge, she prayed for the rain for people, after she died, she became the goddess who protect pregnant women and protect children from disaster and drought. Linshui Furen belief began in the Tang Dynasty, during Chunyou period of Song Dynasty, Linshui Furen was enshrined as "Chongfu Zhaohui Ciji Furen" by the imperial court, and she was awarded the title of "Shunyi Furen". Since then, Linshui Furen belief spread widely in Fujian Area. In Yuan Dynasty, the sacrifice of Linshui Furen officially entered the National sacrifice.³⁹ In the Yuan, Ming and Qing Dynasties, there are many imperial awards for her, and the titles include "Tianxian Shengmu", "Huguo Taihou Yuanjun", "Shuntian Shengmu" and so on. After the Ming and Qing Dynasties, the power scope of Linshui Furen expanded, it is said that she also took charge of the rivers and seas and became a god of maritime protection. Linshui Furen belief has been respected and prosperous, its influence affecting Zhejiang, Jiangxi, Taiwan, Hong Kong and Southeast Asia.

According to the record in Volume 20 of "Recompilation of Fujian Tongzhi" by Daoguang in the Qing Dynasty, there is a Zhaoling Temple in the 26th Duxikou. It was built during the Song Xianchun period and is a temple to sacrifice Linshui Furen.⁴⁰ It can be seen that the belief of Linshui Furen in Fuzhou began in Song Dynasty. During the Ming and Qing Dynasties, the belief of Linshui Furen in Fuzhou was prosperous. During the Jiajing years of Ming Dynasty, Gao Cheng served as an envoy to Ryukyu, he was in danger at sea, and everyone sought help from the gods of Tianfei. Tianfei "appeared" and said that she had sent Linshui Furen to rescue them. After returning to Fuzhou, Gao Cheng accidentally found Linshui Furen Remple outside the Fuzhou Shuibumen, so he asked the Taoist in the temple. The Taoist said that Linshui Furen is the younger sister of Tianfei, and she was born with divine power, so we sacrifice her here, if there is sweat on the statue of Linshui Furen, then we would know that

³³ [Qing] Zhang Tingyu, Ji Huang, Liu Yong and others: "The Qing dynasty literature" volume 160, "Group Sacrifice two", Commercial Press, 2000, p. 5781.

³⁴ [Qing] Zhao Yi: "Chu Yu Cong Kao" Volume 35, Commercial Press, 1957, p. 760-761.

³⁵ [Qing] Wu Ziguang: "Dan Shui Ting Zhi Ni Gao", "Taiwan Chronicle Appendix III", "Taiwan Literature Series" 36th, Bank of Taiwan, 1959, p. 98.

³⁶ Li Zhongyan, Li Yongxuan: The Republic of China "Changle Xianzhi" Volume 18, "Ci Si Zhi", "Chinese Local History Integration" Fujian Prefecture County 21, Shanghai Bookstore Press, 2000, p. 302-303.

³⁷ Li Yong: "Chang Le Liu Li Zhi" Volume 4, "Chinese Local History Integration" Township Records 26, Shanghai Bookstore, 1992, p. 393.

³⁸ Dai Hui: "A Brief Account of the Historical Relics of Haisi and Fuzhou Sea God Beliefs", "Fujian History", 2015, No. 1.

³⁹ [Ming] Zhang Yining: "Gutian xian Linshui Shunyi Miaoji", "Cui Ping Ji", "Jing Yin Wen Yuan Ge Si Ku Quan Shu", Taiwan Commercial Press, 1986, No. 1226, p. 641.

⁴⁰ [Qing] Chen Shouyi: Daoguang "Recompilation of Fujian Tongzhi" Volume 20, "The Temple", "The 9th of China's Provincial Records", Huawen Press, 1968, p. 560.

she is working hard to save the ships in danger.⁴¹ Since then, the Linshui Furen belief in Fuzhou has become more prosperous, and the sacrifice activities are very common. In the Wanli period of Ming Dynasty, Xie Zhaoshuan's "Wu Za Zu" Volume 15 claimed that, Luoyuan and Changle all have Linshui Furen Temples, and the sacrifice of the ships is very religious. In particular, women's belief in Linshui Furen to protect their pregnant baby is more pious, they were not willing to use their money to make friends and relatives, but they were willing to use money for sacrifices.⁴² Ming Xu Huobo's "Longyuanmiao Poem" reflects the grand occasion of the sacrifice at that time. His poem said: "Linjiang yimiao si chanjuan, Shaonv xuanling wudainian. Kedou zongheng jixiaochu, Yaoshe xiangfuj jingzhongmian. Chunqiu yelao gengluoxiu, Fula cuntong songzhiqian. Taiman gubei xingkediao, Zhuanglou wuzhu suohanyan".⁴³ In the Qing Dynasty, Fuzhou "all counties and towns have temples, women sacrifice more respectful".⁴⁴ During the Ming and Qing Dynasties, there are 14 Linshui Furen Temples in Fuzhou in record (see "Table III"). During the Republic of China, it was more widely distributed, reaching 22 temples (see "Table IV"). Since the appearance of Linshui Furen belief, there are many names such as "Shunyi Temple", "Chongfu Temple", "Chenfuren Temple", "Yulin Temple", "Hulin Temple", "Zhaoling Temple", "Dousan Temple", "Linshui Temple" and "Xiyang Temple". The temples are concentrated in the coastal Changle, Lianjiang, Luoyuan and other places, 10 in Changle, 5 in Lianjiang and 3 in Luoyuan.

At the same time as the Linshui Furen Temple is gradually increasing, on the other hand, the personal image of Linshui Furen is gradually becoming full in the process of belief dissemination. The earliest record about Chen Jinggu is generally considered to be Zhang Yining's "Gutianxian Linshui Shunyi Miaoji", in which the description of Linshui Furen's personal image is limited to the protect people from disaster and drought, but to the Ming and Qing Dynasties, Linshui Furen's personal image is gradually full, Ming Huang Zhongzhao's "Bamin Tongzhi", Ming He Qiaoyuan's "Min Shu", Ming Wang Yingshan's "Min Da Ji", Ming Chen Minghe's "Jin An Yi Zhi", Qing Shi Hongbao's "Min Za Ji", Qing Liren Heqiu's "Min Du Bie Ji" and various government records, county records and other books have enriched Linshui Furen's birth and death year, family background, miracle and other content, and there are mainly two different versions.

The book "Bamin Tongzhi" which finished in the 25th year of Chenghua of Ming Dynasty (1489), Volume 58 of this book recorded the parents of Linshui Furen, the year of birth and death, how she skilled the snake in Linshui Dong, how people

built temples for her, how did she respond when they made the sacrifices and the pray for the sun and rain, pray for the health and ask for sons, as well as the matters she was enriched as "Shunyi Furen" in Chunyou period of Song Dynasty.⁴⁵ Half a century later, on the basis of the records in the "Bamin Tongzhi", Ming Wang Yingshan's "Min Da Ji" volume 52 added the story of Chen Jinggu's family witch history and the matter of she rescued Pucheng Xu Qing's daughter-in-law.⁴⁶ After about half a century, in the fourteenth year of Wanli (1586), He Qiaoyuan's "Min Shu" merged the records of "Bamin Tongzhi" and "Min Da Ji" together in the volume 147, and added the story of she gave birth and pray for the rain, which formed a complete story of Linshui Furen.⁴⁷

Since then, the records of Fujian Tongzhi, Fuzhoufu Xianzhi about the Linshui Furen sacrifices either based on "Bamin Tongzhi", or based on "Min Da Ji", almost no exceptions.⁴⁸

⁴⁵ [Ming] Huang Zhongzhao: "Ba Min Tong Zhi", Volume 58, "The Ancestral Temple", edited by the Fujian Local Records Compilation Committee: "Fujian Local History Series", Fujian People's Publishing Company, 2006, p. 515.

⁴⁶ [Ming] Edited by Wang Yingshan, proofread by Chen Shutong, Lu He, and collected by Fujian Provincial Local Records Compilation Committee: "Min Da Ji" Volume 52, "Wai Zhuan-Xian Shi", China Social Sciences Press, 2005, p. 696-697.

⁴⁷ [Ming] He Qiaoyuan, Xiamen University Ancient Books Research Institute: "Min Shu" Volume 147, "Ling Si Zhi", Fujian People's Publishing Company, 1995, p.4366-4367.

⁴⁸ There are also exceptions in the local history records that are beyond the records in "Min Shu". Ming Wanli "Luoyuan Xianzhi" Volume 2 "Jian Zhi Zhi.Si Miao" recorded: "Chongfu Palace, located in forty steps west of the old in the county office. Its god called Chen Jinggu, from Fuzhou Xiadu, who was born in the first year of Tang Dali, lived in Huokou Huangyan of the county, she changed from witch into goddess, people sacrifice her. During Duanping and Chunyou years of Song Dynasty, her performances were reported to the court, and the emperor granted her the title of 'Shunyi Furen'. In Renchen year of Jiajing, official Zhu Shizhong destroyed it and succumbed to the people. The people were so sad and pity, so they gathered themselves on the side of the Shuilu temple in the west of the city." Daoguang's "Recompilation of Fujian Tongzhi" Volume 20 "Tan Miao" considered this statement unreliable, and it said: "There are more than a hundred years from Tang Dali period to Min Wang, and the Nanwan patrols only started in Song Dynasty, so there is no connection.

⁴¹ [Ming] Gao Cheng: "Linshui Furen ji", [Ming] Chen Kan, Xiao Chongye, Xia Ziyang: "Shi Liu Qiu Lu San Zhong", "Taiwan Literature Series", 287th, Bank of Taiwan, 1959, p. 102-103.

⁴² [Ming] Xie Zhaozhi: "Wu Za Zu" Volume 15, "Shi Bu Three", Shanghai Bookstore Publishing Company, 2001, p. 305.

⁴³ [Ming] Wang Yingshan: "Zhu Du Ji" Volume 30, "Jun Xi Bei, Gutian Shengji", "Chinese Fangzhi Series" No. 71, Taipei: Chengwen Publishing Company, 1967, p. 185.

⁴⁴ [Qing] Shi Hongbao: "Min Za Ji" Volume 5, "Chen Furen", "Ba Min Literature Series", proofread by Lai Xinxia, Fujian People's Publishing Company, 1985, p. 74.

TABLE III. SUMMARY OF THE DISTRIBUTION OF THE LINSHUI FUREN TEMPLE IN FUZHOU DISTRICT DURING THE MING AND QING DYNASTIES

County Name	Number	Temple Name	Location	Data Source
Min Xian	1	Shunyi Temple	Jia Chong Li	Daoguang "Re-erite Fujian Tongzhi" Volume 20 "Tan Miao"
Hou Guan	1	Shunyi Temple	Wushi Mountain	"Min Du Ji" Volume 10 "Juncheng Xinan yu. Hou guan xian"
Chang Le	4	Linshui Temple	Beside the Tianfei Temple on Nanshan Mountain, former site of Nanshan Fuquan Tang at the west of the county, Shi du long Mountain	Ming Dynasty Chongzhen "Changle Xianzhi" Volume 5 "Si Dian Zhi"
		Yulin Temple	Left side of Chenghuang Temple	The Republic of China "Changle Xianzhi" Volume 18 "Ci Si Zhi"
Lian Jiang	1	Linshui Temple	Wenma Temple	Daoguang "Re-erite Fujian Tongzhi" Volume 20 "Tan Miao" The Republic of China "Lianjiang Xianzhi" Volume 21 "Ci Si "
Luo Yuan	3	Chongfu Temple, Shunyi Temple, Xiyang Temple	40 steps west of county, on the Xiyang Ling at the northwest of county, Xiao Gang	Wangli "Luoyuan Xianzhi" Volume 2 "Jianzhi zhi. Ci miao", Daoguang "Re-erite Fujian Tongzhi" Volume 20 "Tan Miao"
Yong Fu	1	Zhaoling Temple	26 Du Xi	Daoguang "Re-erite Fujian Tongzhi" Volume 20 "Tan Miao"
Fu Qing	1	Shunyi Temple	West of Gang Zai Kou, in front of Chenghuang	The Republic of China "Pingtan Xianzhi" Volume 23 "Ci Si Zhi"
Gu Tian	1	Shunyi Temple, Longyuan Temple	Linshui Dong at 30 li east of county	"Bamin Tongzhi" Volume 58 "Ci Miao"
Ping Nan	1	Linshui Furen Temple	Bridgehead of Huishui bridge at the west gate	The Republic of China "Pingnan Xianzhi" Volume 20 "Ci Si Zhi"

TABLE IV. SUMMARY OF THE DISTRIBUTION OF THE LINSHUI FUREN TEMPLE IN FUZHOU

County name	Temple name	Number	Data Source
Min Xian	Shunyi Temple	1	Daoguang "Re-erite Fujian Tongzhi" Volume 20 "Tan Miao"
Hou Guan	Shunyi Temple	1	"Min Du Ji" Volume 10 "Juncheng Xinanyu. Houguan xian"
Chang Le	Yulin Temple, Doushan Temple, Linshui Temple	10	The Republic of China "Changle Xianzhi" Volume 18 "Ci Si Zhi"
Lian Jiang	Chenfuren Temple, Linshui Temple, Yulin Temple, Hulin Temple	5	The Republic of China "Lianjiang Xianzhi" Volume 21 "Ci Si "
Luo Yuan	Chongfu Temple, Shunyi Temple, Xiyang Temple	3	Wangli "Luoyuan Xianzhi" Volume 2 "Jianzhi zhi"
Yong Fu	Zhaoling Temple	1	Daoguang "Re-erite Fujian Tongzhi" Volume 20 "Tan Miao" Fuzhou Fu
Ping Tan	Shunyi Temple	1	The Republic of China "Pingtan Xianzhi" Volume 23 "Ci Si Zhi"

Another version is completely different with the first version about Chen Jinggu's birth and death years, her life experience, and her deeds. During Wanli Period of the Ming Dynasty, Chen Minghe's "Jin An Yi Zhi" contained Chen Jinggu as a member of the Five Dynasties and Ten Kingdoms. She grew up with her elder brother. Once she met a hungry

woman and took care of her like her own mother, she took care of the old women until she died, later she got a magical book from the women and learned the skills. She used the skills to kill the snake in Min Royal court so she was enriched as "Linshui Furen", first she was given 300 people's tax in Gutian County to support her, Chen Jinggu refused to accept it,

so she was given 30 women as her disciples, then she built a house called Linshui.⁴⁹ Later records about Linshui Furen's life experience, life background and her deeds are mostly based on this, such as related records in Qing Wu Renchen's "Shi Guo Chun Qiu", Qing Liang Zhangju's "Tui An Sui Bi", Qing Guo Baicang's "Wu Shi Shan Zhi". In addition, it is worth mentioning that the Qing Liren Heqiu's masterpiece "Min Du Bie Ji", among which it said that Chen Jinggu liked to read the Guanyin scriptures since childhood, and then went to Lvshan to learn the magic arts, she was perfected in lightning control, wind and ring calling, flying, moving mountains and seas, skill demons and ghosts, cure diseases. She subdued the monkey spirit Dan Xia, defeated Changkeng Ghost with red hair and single horn, she killed spider demon, the Aiba ghost, she killed all kinds of demons and ghosts all over the Fuzhou area to protect people, especially children and women. At the age of 24, she gave birth at Longtanjiao and prayed for the rain, after her death, her soul was reborn and returned to Lvshan and ask Master Xu for teach her the magic art to protect baby, after she learned the magic, she returned to Linshui Gutian, and she would rescued the women in danger during childbirth no matter how far they are. Therefore she was worshiped and respected by the people.⁵⁰ "Min Du Bie Ji" shows the legendary experience of Chen Jinggu's demon slayer in a detailed and vivid description. The story is widely circulated in the city and the belief has further expanded.

Later, the protection function of Linshui Furen for the ship was diminished, and she gradually became a god of children and women and special care for the human birth. Anyone who wants to have a child or a son must go to the Linshui Furen Temple (also called Niangnai Temple) to burn incense. During the period of the Republic of China, Fuzhou Urban and Rural Society all have Linshui Chen Taihou Temples, and in the families the spirit tablet of "Lingshui Chen Taihou". On the 15th day of the first lunar month, the woman who has been married for many years but not yet given birth, would go to the temples to ask for a child, and when they finished pray, they would take back a flower in the vase in the temple, which is called "Qing Hua", there is a record in "Teng Shan Zhi" volume 9 from the Republic of China.⁵¹ The folks also have customs "Guo Guan", Bing Xin's "Tong Nian Za Yi" recalled the details of "Guo Guan" in her childhood, this custom remains more or less in some places in Fuzhou. According to Fuzhou's third cultural relics survey, the existing remains of the famous Linshui Furen belief relics include Taijiang Houzhou Niangnai Temple, Songshan Yulin Temple in Jinan District, Changle Qinjiang Yulin Temple, Pandun Yulin Temple in Cangshan District, Dahu Dongyao Niangnai Temple in Minhou County, Lvkou Longbi Temple in Yongtai

County, Dongwan Linshui Temple in Luoyuan County and Waiban Chen Jinggu Temple.⁵²

IV. THE ORIGIN AND DISSEMINATION OF OTHER SEA GOD BELIEFS

The Sea God belief in Fuzhou is mainly based on the beliefs of the Mazu and Linshui Furen. Besides that there are also Shangshu Chen Wenlong belief, Nagong belief and the Yanyu God belief as supplementary.

A. Shangshugong Chen Wenlong Belief

Chen Wenlong (1232-1277), born in Fujian Putian, the national hero and famous general against Yuan Dynasty in Southern Song Dynasty. In the first year of Ming Hongwu (1368), after Zhu Yuanzhang destroyed Yuan Dynasty and unified China, he had sent the provincial governors to visit the localities to ask who should be sacrificed, the person to be sacrificed should make meritorious service to the country, or love and benefit the people, so that they could be the object of offering sacrifices.⁵³ Xiaozong Emperor in Ming Dynasty ordered Fuzhou to sacrifice Chen Wenlong⁵⁴, in Zhengde three years (1508), Dali Temple officer Xu Yuanren asked the court to build ancestral temple in front of his tomb, the court enriched the temple as "Zhao Zhong" and sacrifice him in spring and autumn. According to legend, after Chen Wenlong was worshiped, during Yongle period of Ming Dynasty, he often "appeared" to protect the ship of the ambassador, so he was offered the title as the Minister of Water, and built temple outside the south gate of Fuzhou, the capital city for sacrifice.⁵⁵ Since then, Chen Wenlong has become a Sea god, and his belief has gradually prospered. The emissary of the Ryukyu Islands has to sacrifice Chen Wenlong before and after the shipping. Yan Yu's "Song Zhong Su Chen Gong Zhuan" from the Republic of China has detailed records of this, the book recorded the official sacrifice of Chen Wenlong in the 13th year of Shunzhi, the 2nd year of Qianlong, the 22nd year of Qianlong, the 29th year of Qianlong, the 44th year of Qianlong, the 13th year of Jiaqing, the 18th year of Daoguang, and it also recorded that Chen Wenlong was given the plaques of "Shen Ling He Di", "Jiu Min Shui Huo", "Zhong Guo Hui Min", "Shun Xiao Bao Gong", "Hai Shi Zhao Ling"⁵⁶, the time span runs through the whole Qing Dynasty, indicating that the influence of Chen Wenlong belief in Qing Dynasty is great. Among them, the 13th year of Jiaqing in Qing Dynasty (1808) the official emissary Qi Kun also recorded Chen Wenlong's status on the ship in the book of "Xu Liuqiuguo Zhilue". When the civil and military officials prayed during the storm, the god

⁵² Dai Hui: "A Brief Account of the Historical Relics of Haisi and Fuzhou Sea God Beliefs", "Fujian History", 2015, No. 1.

⁵³ [Qing] Zhang Tingyu and others: "Ming History" Volume 50, "Li Si", Zhonghua Book Company, 1974, p. 1306.

⁵⁴ [Qing] Zhang Tingyu and others: "Ming History" Volume 50, "Li Si", Zhonghua Book Company, 1974, p. 1310.

⁵⁵ [Qing] Qi Kun, Fei Xizhang: "Xu Liu Qiu Guo Zhi Lue", Qing Jiaqing Wu Ying Temple wood copy.

⁵⁶ Yan Yu: "Song Zhongsu Chen Gong Zhuan", quoted from "Zheng Lisheng's Literature and History Series" written by Zheng Lisheng and collected by Fujian Provincial Literature and History Research Institute, Haifeng Press, 2009, p. 789-790.

⁴⁹ [Ming] Chen Minghe: "Jin An Yi Zhi", quoted from Shen Yuqing, Chen Yan, etc.: The Republic of China "Fujian Tongzhi" total volume nine, "Temple. Fuzhou", the publication of Republic of China 27 years (1938).

⁵⁰ [Qing] Liren Heqiu: "Min Du Bie Ji", Fujian People's Publishing Company, 2008.

⁵¹ Cai Renqi: The 9th volume of the "Teng Shan Zhi" of the Republic of China, "Li Su Zhi", "Chinese Local History Integration" Township Records 26, Shanghai Bookstore, 1992, p. 32.

appeared and saved them from misfortune⁵⁷, after returning to Beijing, he asked the court to enrich the plaque of “Xiao Shun Bao Gong”.

The belief in Chen Wenlong in Fuzhou is more prevalent. It is generally known as Chen Wenlong as Shang Shugong. Merchants and people lived on water are particularly pious to Shang Shugong's sacrifices. There are Shangshu Temples in all parts of the area, including Sizhou Zuofu Shangshu Temple (now in Sibao of Nantai), Zhulin Shangshu Temple (in Houzhou Yuhuan Road), Yangqi Shangshu Temple (Houguan Yangqi Township)⁵⁸, etc, among which there are two main temples with major influences, named Yangqi Shangshu Temple and Taijiang Wanshou Shangshu Temple.

The Yangqi Shangshu Temple is the earliest Shangshu Temple in Fuzhou. It was originally built at the Xinghua Road pier (Mazu pavilion), in the 7th year of Tianqi Ming Dynasty(1627), it was rebuilt on the south of Yangqi Fengming Mountain by the local water residents and the Puxian merchants. Later it was rebuilt five times in 16th year of Qianlong(1781), the 9th year of Jiaqing (1804), the 20th year of Daoguang (1840), the 9th year of Xianfeng (1859) and the 10th year of Guangxu(1884); In the 18th year of Daoguang after Lin Hongnian canonized the Ryukyu, he wrote a pair of couplets for the Yangqi Shangshu Temple, "Shenfeng Chuijiumi, Yinyao Yueweisang", and he also invited the Shangshu statue to the ship.⁵⁹In the 9th year of the Republic of China (1920), the modern enlightenment thinker Yan Fu returned to his hometown in his later years, presided over the fundraising and reconstruction of this temple. Until today there is still a four-character "Shangshu Zumiao" inscribed in the gate written by Yan Fu, and there are three couplets: "Ru wo men lai, zong xu na shou men xin, xi jian sheng ping hei ji; mo yan shen yuan, ren ru qiong jian ji qiao, nan man tou shang qing tian", "Shi wan jia fan geng yu xiang, wei shen zhi ci, bai yu xiang feng qing mo fu, wei min suo yi", "Yi ran mai lang song tao, chun jiu zhong zhan sang zi li, rao you huan yan dan li, ying shen chang shou gu xiang feng".⁶⁰According to the record of Yanyu's "Song Zhong Su Chen Gong Zhuan", in the 9th year of the Republic of China (1920), Yangqi Shangshu Temple was rebuilt and expanded in size, that is the Zhongsu Temple in Fuzhou Yangqi Township; local activities of the gods are prosperous, each year on the 18th of the first lunar month, the parade will travel 208 local villages, and there will be a total of 100,000 villagers include men and women, they burnt incense and worshiped the gods on the road.⁶¹

Taijiang Wanshou Shangshu Temple, is also known as Shuibu Shangshu Temple, was located in Sizhou Zuopu, first built in the early Ming Dynasty, and it was rebuilt in 30th year of Kangxi (1691) by local people Huanghuang, and in 29th year of Qianlong (1764) it began to be included in the ceremony; In the 34th year of Qianlong (1769), local people Fang Tinggui made donation to rebuild it; in the 14th year of Jiaqing (1809), Qi Kun and Fei Xizhang asked court to enrich a plaque of “Xiao Shun Bao Gong”.⁶² In the Shangshu Temple, there are three plaques given by Emperor Kangxi, Jiaqing and Daoguang, respectively, the plaque of “Chao Zong Li Ji” in 58th year of Kangxi (1719) which asked by the Ryukyu emissary Hai Bao and Xu Baoguang, the plaque of “Xiao Shun Bao Gong” in 13th year of Jiaqing (1808) which asked by the Ryukyu emissary Qi Kun, and the plaque of “Hu Guo You Min” in 18th year of Daoguang (1838) which asked by the Ryukyu emissary Lin Hongnian and Gao Renjian. The Taijiang Wanshou Shangshu Temple still retains the inscriptions about Lin Hongnian and Gao Renjian donated money to rebuild the temple. In addition, among dozen memorial stone monuments preserved in the Wanshou Shangshugong Temple, there are four stone monuments related to the Ryukyu. In chronological order, it is 5th year of Jiaqing (1800), 9th year of Jiaqing(1804), 21st year of Jiaqing (1816) and 18th year of Daoguang (1838). In 5th year of Jiaqing (1800), Shangshu Temple was rebuilt, in 7th year of Jiaqing (1802), established the stone monument, the head of the monument is " Gengshen year of Jiaqing rebuilt Tianhou Temple and Shangshu Temple, the name of the people who made donations for the rebuild listed at the left as below" In the 9th year of Jiaqing (1804), the Tianhou Temple and the Shangshu Temple been rebuilt, the donation monument wrote: “Jiazi year of Jiaqing rebuilt Tianhou Temple and Shangshu Temple, the name of the people who made donations for the rebuild listed at the left as below”. In the august of 21st year of Jiaqing (1816), Wanshou Shangshu Temple was expanded and repaired, the temple road was repaired, the back wall was increased, the road was removed to the left and right side of the hall, and several rooms were added. After the completion of the renovation project of Shangshu Temple, the monument was commemorated. At present, the stone pillars on the front of the inner hall are still there with the handwriting of Lin Zexu: "Jie zhen shou xiang bang, zong jing yan can ju nan zhi, yi dai zhong zhen chui shi zhuan; Ying ling zhao hai shi, yu xin guo long ming bing zhi, shi zhou qing yan zhang shen xiu”.⁶³

B. Nagong Belief

Nagong, also known as Na Wangye, Xieyou Zunwang, according to legend, he was born in Nakou town, Zhaowu County, the south of Min area at the end of the Song Dynasty. He once saw people poisoning in the well, in order to win the trust of the villagers and save them, he drank poisonous water and dead, after he dead, he became the Earth god, the township

⁵⁷ [Qing] Qi Kun, Fei Xizhang: "Xu Liu Qiu Guo Zhi Lue", Qing Jiaqing Wu Ying Temple wood copy.

⁵⁸ Zheng Lisheng: "Min Guang Ji" volume one, written by Zheng Lisheng and collected by Fujian Provincial Literature and History Research Institute: "Zheng Lisheng's Literature and History Series", Haifeng Press, 2009, p. 21.

⁵⁹ Lin Shuojun: "Introduction to Chen Wenlong Shangshu Temple of Fuzhou Nantai Wuzuo", "Fujian Forum" (Wen Shi Zhe Edition), No. 2, 1997.

⁶⁰ Ye Dazhuang: "Xie Jing Zhai Wen Gao", script of Guangxu 21 years.

⁶¹ Yan Yu: "Song Zhongsu Chen Gong Zhuan", quoted from "Zheng Lisheng's Literature and History Series" written by Zheng Lisheng and collected by Fujian Provincial Literature and History Research Institute, Haifeng Press, 2009, p. 790.

⁶² Shen Yuqing, Chen Yan, etc.: The volume 9 of the "Fujian Tongzhi" of the Republic of China, "Temple. Fuzhou", edition of the 27th year of the Republic of China (1938).

⁶³ Fuzhou Local Records Compilation Committee: "Fuzhou Shi Zhi", Volume 7, Fangzhi Publishing Company, 1999, p. 522.

people built temple to worship him. According to legend, Nagong was good at shipping the boat, when Yuanzhang the founder of Ming Dynasty, fought Chen Youliang, the boat could not advance to Wuhushan, Nagong was familiar with the waterway, so he lead the way for Zhu Yuanzhang but later he was poisoned to death, while Zhu Yuanzhang went through the river smoothly⁶⁴, because Nagong saved Fuzhou city, so he was named as "Huguo tianxia bingma duyuanshuai najun fuzhu xieyou zunwang".⁶⁵

In Qing Dynasty, Nagong became the protector of navigation. Many of the Fujian crew members who went to the sea in Qing Dynasty all worshiped Nagong. At that time, the ships between Fujian and Ryukyu often place the statues of Nagong and Mazu in their ships to protect their safety. In the 22nd year of Kangxi in Qing Dynasty (1683), the book "Shi Liuqiu Zalu" wrote by Wang Ji who was official emissary of Ryukyu, it recorded that not only the ship worshiped Tianfei and Chen Wenlong status on the ship. The book was not only greeted by Tian Tian and Chen Wenlong on the ship, but also sacrificed to the public. Set up a temple to worship, but also to take advantage of the public. In the forty-three years of Emperor Qianlong (1778), when Li Dingyuan made the ball, the ship worshipped the statues of the queen and the gods, and sacrificed them with the first ritual. In the thirteenth year of Qing Jiaqing (1808), the book was sealed, and the Hanlin Academy compiled Qi Qi, "Continued Ryukyu National History" also recorded that the Qing Dynasty's booked Ryukyu was in accordance with the conventions, all of which were taken by the gods of the gods, and the statue of the Shangshu was dedicated to the No. 2 The ship, as the sacred god of the queen, waited until the sealer of the messenger arrived at the Ryukyu ball, and , but also worshiped Nagong, the ship had set up Tianfei Hall for sacrifice, and also sacrifice Nagong in the hall. In the 43rd year of Qianlong (1778), when Jinshi Li Dingyuan served as envoy to Ryukyu, his ship also had the status of Tianhou and Nagong, and sacrificed them with the biggest ceremony.⁶⁶In 13rd year of Jiaqing (1808), the official emissary Qi Kun's "Xu Liuqiuguo Zhilue" also recorded that according to the ritual, the Nagong status was placed on the head ship and the Shangshu status was placed on the second ship, when the ships reached to the Ryukyu, they would use drum ritual to invite Tianfei and Nagong's status to Tianfei Temple and worshiped every 1st and 15th day of the month. When the canonization finished and the shipped returned to Fujian, the status of Tianhou and Nagong will be placed back in the ships.⁶⁷In the frequent exchanges between Fuzhou and the Ryukyu Kingdom, Nagong belief was also brought to Ryukyu, the "Ru gong she" of Ryukyu is a Nagong temple.

⁶⁴ Shen Yuqing, Chen Yan, etc.: The volume 9 of the "Fujian Tongzhi" of the Republic of China, "Temple. Fuzhou", edition of the 27th year of the Republic of China (1938).

⁶⁵ [Qing] Edited by Lin Feng, collected by Fuzhou Local Chronicle Compilation Committee: "Rong Cheng Kao Gu Lue", second volume, "Jiao Tong Three", Haifeng Publishing Company, 2001, p. 80.

⁶⁶ [Qing] Wang Ji: "Shi Liu Qiu Za Lu", "The National Library Collection of Ryukyu Materials", Beijing Library Press, 2000, p. 801.

⁶⁷ [Qing] Qi Kun, Fei Xizhang: "Xu Liu Qiu Guo Zhi Lue", Qing Jiaqing Wu Ying Temple wood copy.

Nagong belief is mainly distributed in the Min River Basin, and is more prevalent in Fuzhou, which is in the lower reaches of the Min River, it is also one of the important beliefs of the water residents in Fuzhou. The Nagong Temple in the Fuzhou area is found in the Nagong Temple on the left of Shibie Mountain in Minxian County⁶⁸, and Nagong Temple on Nantai Mountain⁶⁹. Among them, the Nagong Temple on Nantai Mountain is the most famous. According to the 20th volume of Daoguang's "Recompilation of Fujian Tongzhi", this Nagong Temple was built by Qi Kun, Fei Xizhang after they asked the court in the 14th year of Jiaqing (1809), in the temple there is a plaque with the Emperor's handwriting of "Hui Qia Wei Sang".⁷⁰

C. Yanyu God Belief

Yanyu God, who was the first son of Fujian Guanchashi Chen Yan in Tang Dynasty, his name was Chen Yanhui. His main temple was in Lianjiang Yanyu, in Qianfu period of Tang Dynasty, Huang Chao's army hit Fujian, Chen Yanhui saw the decline of the Tang Dynasty, hate his own strength was too weak and could not revive the court, so he said with emotion: "When I am alive, I can't be an official to solve the urgent need for the court. After death, I must set up a temple to be enshrined and give hope to the world." After he died, he was worshiped in Lianjiang Yanyu.⁷¹After Wang Shenzhi ruled Fujian, he mourned that Chen Yanhui did not die because of sin, so he built a temple on the Yuewang Mountain at the north side of Fuzhou city; he often blessed the army wherever there was military action. In 4th year of Qianning in Tang Dynasty (897), he was named Wu Ninghou; in the 5th year of Zhenming of Liang Dynasty (919), he was also named Chong Shunwang.⁷²Since then, the Yanyu Temple has moved to the Yuewang Mountain. In the 5th year of Xuanhe of Song Dynasty (1123), he was awarded the title of "Zhaoli" and has the mission of protecting the ship. According to the Song Liang Kejia's "San Shan Zhi" volume 8 records, in the 5th year of Xuanhe of Song Dynasty (1123), Lu Yundi served as an envoy to Korea, during the trip they encountered storm, they prayed for help and rescued, so he asked the court to enrich "Zhaoli" for the temple.⁷³Since then, Yanyu God belief has not lost, and Yanyu God has become the Sea god to protect the ships. The Yanyu God Temple on Yuewang Mountain was

⁶⁸ [Ming] Wang Yingshan: "Min Du Ji" Volume 12, "Jun Dong ·Min Xian", "Chinese Fang Zhi Series" No. 71, Chengwen Publishing Company, 1967, p. 80.

⁶⁹ [Qing] Chen Shouyi: Daoguang "Recompilation of Fujian Tongzhi" Volume 20, "The Temple", "The 9th of China's Provincial Records", Huawen Press, 1968, p. 540.

⁷⁰ [Qing] Chen Shouyi: Daoguang "Recompilation of Fujian Tongzhi" Volume 20, "The Temple", "The 9th of China's Provincial Records", Huawen Press, 1968, p. 540.

⁷¹ [Song] Liang Kejia: Chun Xi "San Shan Zhi" Volume 8, "Gong Xie", "Song Yuan Fang Zhi Series", Zhonghua Book Company, 1990, p. 7864.

⁷² [Ming] Huang Zhongzhao: "Ba Min Tong Zhi", Volume 58, "The Ancestral Temple", edited by the Fujian Local Records Compilation Committee: "Fujian Local History Series", Fujian People's Publishing Company, 2006, p. 509.

⁷³ [Song] Liang Kejia: Chun Xi "San Shan Zhi" Volume 8, "Gong Xie", "Song Yuan Fang Zhi Series", Zhonghua Book Company, 1990, p. 7864.

rebuilt by Wu Yu, the magistrate of Huaian County in Song Dynasty, and it has been rebuilt in Yongle period of Song Dynasty.⁷⁴ In addition to this Zhaoli Temple on Yueshan Mountain, there are many Zhaoli Temples (Yanyu God Temple) in Fuzhou area, including the Changle shiwudu Zhaoli Temple built in the 8th year of Zhizheng of Yuan Dynasty (1348)⁷⁵, Lianjiang Yanyu Zhaoli Temple⁷⁶, Lianjiang Yongguili Zhaoli Temple, etc..⁷⁷

In addition, Fuzhou Sea God beliefs also include Bai Mawang, Emperor Zhenwu and others. Bai Mawang is the third son of the Ying, the Emperor of Minyue, he was called as Baima Sanlang in ancient times. He was strong and like hunting, he was drawn into the stream when he shot eels in the Eel River and then dead. The descendants built the temple and worshiped him. It is said he can help people cross the sea, Wang Yingshan's "Min Du Ji" from Ming Dynasty said that Bai Mawang can ride a white horse in the storm to save the voyager.⁷⁸ Emperor Zhenwu is also known as Xuanwu, Xuantian Shangdi, and Zhenwu Dijun, he is the mighty god who guards the northern heavens in Taoism. It is said that he is also the protection god of the maritime ship. It can be described as "Yi lou gao zhen qi xing luo, sheng shi dang nian hai bu bo"⁷⁹, the Fuzhou Pingshan Zhenhai Lou which built in the 4th year of Hongwu in Ming Dynasty (1371), Qing Xie Zhangting's "Reconstruction of Zhenhailou Inscription" said that at that time when they climb up Zhenhai Lou, they can see the Min River and even the East Sea, the sea boats enter the mouth of Min River at night all use this building as the navigation mark.⁸⁰

V. CONCLUSION

In summary, the Fuzhou Sea God beliefs are rich in content, mainly including Mazu belief, Linshui Furen belief, Shangshugong Chen Wenlong belief, Nagong belief and Yanyu God belief. The Fuzhou Sea God belief is the spiritual pillar of fighting against nature under the historical conditions of ancient sailing conditions and lack of scientific knowledge. Fuzhou Sea God belief, especially the Mazu belief and the Linshui Furen belief have a strong vitality. Since its birth, it has spread overseas, and it has far-reaching influences in the south to Taiwan and Southeast Asia. In recent years, the social

influence of Fuzhou Sea God belief has been continually expanding, Fuzhou Sea God belief has become an important cultural phenomenon. There are a large number of overseas Chinese in Fuzhou, "There are 20 million overseas Chinese living in Southeast Asia, among them more than 8 million people from Fujian"⁸¹, there are many Sea God believers, Sea God belief has become a promising channel for two-way exchanges with overseas Chinese. Under the historical development opportunities of "Maritime Silk Road Core Area" and "Belt and Road" in contemporary construction, we should make full use of the favorable conditions for the construction of "Maritime Silk Road", develop the culture of the Sea God belief, and promote cultural exchanges and cooperation with overseas Chinese, enhance mutual ties and understanding, jointly promote the great peaceful reunification of the motherland and realize the great rejuvenation of the Chinese nation.

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- ⁷⁴ [Qing] Chen Shouyi: Daoguang "Recompilation of Fujian Tongzhi" Volume 20, "The Temple", "The 9th of China's Provincial Records", Huawen Press, 1968, p. 542-543.
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