

Analysis of the characteristics of fishing folk culture in Zhoushan and its influence on local residents

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Abstract: Zhoushan is the only city of a thousand islands in China, and its fishing grounds are also one of the four major fishing grounds in China, with a winding coastline, islands scattered all over the place and abundant marine resources. Due to the uniqueness of the geographical location, the rich marine resources have given birth to Zhoushan's unique marine fishing culture. Nowadays, we are in an important stage of socialist modernization, of which culture is an important part of the promote balanced economic, political, cultural, social, and ecological progress, of which culture is an important part of this. The revival of the Chinese nation is not only a high-quality economic development, but also a high degree of cultural revitalization and prosperity. As an important part of Chinese national culture, the fishing folk culture of Zhoushan is an important treasure in Chinese national culture. Understanding the characteristics of fishing folk culture in Zhoushan and its influence on local residents, digging deeper into the intrinsic value of fishing folk culture and bringing its positive value into play have become important issues that need to be faced in a new era to promote social development.

Keywords: fishing folk culture; life customs; spirituality; Zhoushan

1. Overview of fishing folk culture

Fishing folk culture is a kind of cultural heritage created and precipitated by the long-term life and production of coastal and island residents, it evolves with the changing times and living areas, and is deeply engraved in the production life of local people, and is passed down from generation to generation based on words, traditions, oral narratives, actions, techniques and ideas [1, 2]. Fishing folk culture specifically includes material production folklore (fishing, salt production and shipbuilding customs), Living customs (marine food, marine dwelling and marine traditional dress, etc.), Ritual folklore (life ritual folklore, yearly folklore, etc.), Spiritual folklore (folk marine beliefs and taboos, etc.).

2. The generation of Zhoushan fishing folk culture

2.1 Geographical environment for the generation of fishing folk culture

The culture of a region is first and foremost determined by the geography of a region [3]. Zhoushan is located in the northeast of Zhejiang Province, east of the East China Sea, west of Hangzhou Bay, north of Shanghai [4]. The winding coastline of Zhoushan and the vast sea area provide natural resources for the development of fisheries in Zhoushan, which is also the cradle of the local fishing folk culture in Zhoushan [5]. The unique geographical environment of Zhoushan has created the unique fishing culture of Zhoushan, and this culture has been spread and developed in the unique geographical environment of Zhoushan.

2.2 Human factors in the generation of fishing folk culture

The culture of a region is always formed in this specific environment, and evolves and develops afterwards, any kind of culture is influenced by the local political economy, and the human background environment always plays an important role in the formation and development of culture in a subtle way [6,7]. Therefore, the study of Zhoushan's fishing folk culture should also be considered from the perspective of Zhoushan's society and culture.

According to historical records and cultural relics unearthed in recent years, the Zhoushan Islands

have a history of more than 5,000 years, and Zhoushan belonged to Yue in the Spring and Autumn Period, when it became "Yongdong" and was deeply influenced by Yue culture, this belongs to the Ouyue culture with Tai and Wen coastal areas in the field of Jiaojiang and Oujiang River along the east coast of Zhejiang [8]. During the Warring States period, the State of Chu destroyed the State of Yue, which then belonged to the State of Chu. The county was first established as "Wongsan County" in the 26th year of the Tang Dynasty, and was changed to "Changguo" in the 6th year of the Song Dynasty [9]. In the twentieth year of the Kangxi Emperor of the Qing Dynasty, it was decreed as "Dinghai County", and after liberation, it was established as "Zhoushan District". In this long history of change, the greatest impact on the customs of Zhoushan is that there were two great migrations of islanders in the history. Once is the Ming Hongwu 20 years, once is the Qing Shunzhi 8 years. [3] During this two great migration, many islanders went out from Zhoushan to Ningbo, Taizhou and other places, where they formed relatives and lived together. When they moved back to Zhoushan Island, the customs of the Ningtai area were naturally inherited and became an important part of Zhoushan fishing folk customs. For example, many of the ceremonial customs, such as wedding, childbirth, birthday, funeral, and yearly customs are similar to those of the peasants in the eastern part of Zhejiang. This is the same aspect of Zhoushan customs as those in eastern Zhejiang on the mainland.

3. Living customs under the culture of fishing folk in Zhoushan

Living customs are gradually formed in the process of historical evolution, and are continuously passed down and developed by generations of people and incorporated into people's daily life now, likewise, living customs are shaped by local natural and social factors [10]. Living customs are a specific and heterogeneous field, and the study of living customs in a region is mainly done in terms of local food customs and culture, wedding and funeral customs, and fishermen's customs.

3.1 Food custom culture

The people of Zhoushan area have a unique food culture of coastal fishermen. In the process of fighting with the ocean, the local people have not only mastered advanced fishing techniques, but also a series of techniques to prepare the products they catch [10]. The common practice of seafood is simple cooking, however, local people have mastered many ways of processing and preparing seafood according to the characteristics of seafood and the seasonal environment, including dry, pickled tank and alum.

In addition to mastering unique seafood processing practices, Zhoushan people have a unique local diet that combines caught products with other ingredients. Zhoushan seafood noodles are rich in ingredients, mainly based on seafood ingredients, some fresh shrimp, crab, meat and other kinds of fish, with certain vegetables, mixed with noodles cooked with specific small ingredients, a bowl of fresh and delicious seafood noodles will become the comfort of Zhoushan people working hard all day [11]. Zhoushan people also like to eat rice noodles very much, and now the practice of rice noodles is also distinctive. The rice noodles in Zhoushan came to Shenzhimen from Fujian and slowly spread to the whole area of Zhoushan. The rice noodles were processed by Zhoushan people and paired with the unique seafood products in Zhoushan, which gave it a unique flavor.

3.2 Funeral Culture

Zhoushan fishing ballad says: Shengshan Temple Zao, ten coffins nine grass". In the old days, most of the coffins were buried in scarecrows [12]. This is because Zhoushan fishermen in the old society, the production tools are simple, and no modern communication equipment, fishing at sea in a storm, capsize and death often happened. Capsized and drowned in the sea, often unable to find the body, the family of the deceased had to use a scarecrow to replace the body, dressed in the clothes of the deceased's life, set up a "shrine" in the home. At the same time, outside the village seaside, ask the Taoist priest to invoke the spirit of the deceased. The ritual of invoking the soul is carried out at night when the tide rises (it is said that the soul comes with the tide), and the relatives of the deceased go to the sea to shout, call back the "soul" lost in the sea, invite it into the scarecrow, and then carry out the burial, this ritual is called "tide soul". [5]

3.3 Wedding Culture

Zhoushan fishermen's wedding customs also have unique features. Because Zhoushan is a city of islands, the marriage between the island and the island can not take a sedan chair, only by boat. The

wedding boat must be the "color boat", the boat hanging a number of colorful flags, but also equipped with large gongs and drums, the bride sitting in the hatch to hang a large red ribbon. The bride on the boat or to the husband's family's Xiangkou Harbor, do not beat the drums and firecrackers, the boat to the dock, by the male family elders carry the bride to home. Sometimes, the wedding date has arrived, the groom went out to sea fishing outside, due to wind and other unforeseen circumstances, can not catch the auspicious time as scheduled, by the aunt on behalf of brother worship. At this time, in the cave with a bamboo cage to a rooster shut. The rooster's neck is also suspended a red cloth, and fed with food, until the groom arrived home, before the rooster from the cage released. The folk song of Zhoushan: "Auntie pays homage on behalf of the church, and the rooster accompanies the bridal chamber" is about this unique custom in Zhoushan. After the birth of a fisherwoman, the child is not only hung with longevity threads and silver rings, but also has to wear a red bib and wear a shell bracelet strung with sea shells on her wrist. ^[6]This is influenced by the divine activity "Nezha haunts the sea". It is hoped that when the child grows up, he or she will be as good as Nezha at making tides, so on this day, the baby is carried to the sea to bathe and play with the waves.

3.4 Fishermen's custom

The beginning of the fishing season to "clear the Dragon King", the end of the fishing season "thank the Dragon King", the boat built "Tin Hau Palace", the boat for "boat Bodhisattva", Putuo Mountain "Guanyin Dojo" of the three incense periods, and the winter solstice "sacrifice to the sea gods. In terms of labor customs: anchor and net singing, ferrying the conch. Folk entertainment: the boat lantern dance on the first day of the first month; the temple play in August and September. The three major local entertainment customs are "Yin Phantom Gong and Drum", "Wengzhou Walking Book" and "Flea Dance". In terms of clothing, fishermen wear "dragon pants" in winter, shorts in summer, and bare feet in winter and summer. Women like to wear various colors of headscarves and cloth rags around their waists. Taboos on board: seven men and one woman are not allowed to go to sea, the body of a woman floating in the sea can not be salvaged, no feet swinging out of the boat, no whistling, no inauspicious words, even the seating and dishes on board, etc. have fixed customs.

4. Spiritual practices under Zhoushan fishing folk culture

4.1 Factors in the generation of Neptune beliefs

Since ancient times, Zhoushan area storms and wild tides are frequent, including the most serious damage to the typhoon. In ancient times, the people of the time were not able to withstand such violent natural disasters as the people of today, and often when typhoons arrived, they would bring great harm to the agriculture, fishing and production life at that time. Large amounts of precipitation tend to create standing water in agricultural fields, which leads to the formation of floods that reduce or even eliminate crop yields. For some fishermen, endangering not only economic losses, but also threats to life, powerful and violent sea winds can easily put people who are engaged in fishing in a crisis. Moreover, the impact of typhoons will also affect maritime traffic, which will add to the already fragile economy. When typhoons are more severe, there are even disasters of seawater backing up, destroying dikes, houses and drowning people. It was out of fear of sea storms and typhoons that local people built temples such as A-Ma Temple, Guanyin Pavilion, Dragon King Temple, and Sea God Temple.

4.2 Characteristics of Neptune Beliefs

4.2.1 Differential integration

Unlike the Chinese culture, the local folk believe in gods not in a single god of a particular religion, but in a total of many gods together. The peculiarity and complexity of the belief in the sea gods here are rarely seen elsewhere. The first manifestation is the feature of multiple temples on one island, which simply means that there is not only one temple on one island, but temples of gods and goddesses of all different religions on one island are gathered together. The second feature is the feature of multiple gods in one temple, for example, in the Sea God Temple, the temple is dedicated not only to A-Ma Guanyin but also to a protective god with local characteristics, etc. The last feature is a boat with multiple temples, fishing boats in which the god of the sea is generally worshiped to pray for more booty to be caught. ^[6]The merchant ships are mostly dedicated to A-Ma, and next to them, they will also be dedicated to the Clairvoyant Eye and the Shunfeng Ear, in order to bless their sailing safety and ears to hear eight sides, eyes to see a thousand miles. In addition different production operations of the boat will also be dedicated

to the different gender of the transmission of the gods, the large pair, back to the boat dedicated to the male Bodhisattva, drift net, small pair of the boat dedicated to the female Bodhisattva.

4.2.2 The permeability of the belief in the sea god

Whether in daily life or in operational production, the local people have deeply integrated their faith in the sea god into their own life and production. When the auspicious day comes, incense should be burned to the sea god regularly, and in some rituals, the blessing of the sea god should be requested through some worship activities. In production, fishermen will go to the temple of the sea god to burn incense before going to sea, as a way to ask the permission of the sea god to see whether the sea god agrees to fishing. After the boat is landed, it is also necessary to worship the sea god again and again to pray for safety at sea and blessing to catch more fish.

4.2.3 The commercial nature of the belief in Neptune

Since ancient times, China has been praying to God through worship to bless the concept of praying for peace, praying for a good harvest, in business is able to perform through this ceremony can bless business prosperity and wealth. In the same way, the local people's belief in the god of the sea is also of this kind. Generally, merchants will regularly go to worship the god of the sea, in order to bless the god of the sea can be safe and prosperous business. This prayer ritual for business prosperity still plays its unique and comprehensive role.

4.3 Major Neptune Beliefs

4.3.1 Guanyin belief

Guanyin is the most influential and widely believed deity Bodhisattva in the coastal area of Zhejiang. Guan Shi Yin Bodhisattva is also known as Guan Zi Zai Bodhisattva, originally translated as Guanyin. During the Tang Dynasty, the word "Shi" was removed to avoid the taboo of Li Shimin, Emperor Taizong of Tang Dynasty, and was abbreviated as Guanyin, which has been used ever since. The center of Guanyin belief is in the Zhoushan Islands, with influence radiating to Shaoxing, Ningbo, Taizhou and other places. The belief in Guanyin has evolved from being one of the many Buddhist bodhisattvas in India to the emergence of the belief in "Guanyin in every family". From the multiple images of Guan Shi Yin Bodhisattva in Indian Buddhism to the stereotypical feminine image of the Bodhisattva; from the profound and tedious contents and practices of Indian Buddhism to the simplification of Guan Yin as a way of worship that can obtain blessings by simply chanting its name, etc. Guanyin is not only the bodhisattva of great compassion and suffering but also the goddess of the sea who blesses the people. Putuo Mountain in Zhoushan is one of the four famous Buddhist mountains and the dojo of Guanyin Daishonin. Goddess of Mercy is a local protector and was also given to protect the sea border during the period of serious Japanese scourge in Ming and Qing dynasties. Whenever fishermen go out to sea, they pray to the Goddess of Mercy for safety.

4.3.2 A-Ma belief

A-Ma, also known as "Tian Fei", "Tian Hou" and "Niang Ma", is the protector of the sea, and there are A-Ma temples in many places in Zhoushan. A-Ma beliefs are extremely prevalent along the southeast coast, especially in Fujian, Hong Kong, Macau, Guangdong and Taiwan. The first stop of A-Ma in the north was Ningbo, which led to the introduction of Zhoushan. By worshipping A-Ma, the local people hope to bless the sea voyage and fishing operations with peace and smooth sailing. At the same time, people on board also make offerings to A-Ma to pray for a safe journey and an early return home to their families, and the image of A-Ma as the protector of the sea has penetrated into the heart of every fisherman.

4.3.3 Belief in the Sea Dragon King

The local fishermen in Zhoushan, men, women and children basically know the Sea Dragon King and revere it. They thought that the sea was the world of dragons, that Shengsi was the location of the Dragon Palace in the East China Sea, and that they were the heirs of the dragon in the sea. Because of the belief in the Sea Dragon King, dragon worship and dragon customs have also permeated all aspects of the ancestral island fishermen's thinking, rules and regulations, culture and art, and living customs. [7]The fishermen's dragon reverence custom is expressed in the fishermen's boat bow worship ceremony of the Dragon King, often at sea when encountering tornadoes, dragon water and other strange sea conditions and catastrophic weather.

Fishermen's dragon reverence custom, expressed in the fishing boats, there is another form of

resemblance is to hang the dragon flag. Whether on the ocean floor of the vast sea or in the blue waves of the harbor, you can also see many, many different colors of dragon flags. Fishermen's dragon reverence custom, but also in their efforts to preserve the fishing island where they live in the mountain plain port "feng shui". This is a positive reflection of the fishermen's belief in the Sea Dragon King, which runs through the fishermen's production, life and cultural entertainment.

5. Conclusion

The formation of Zhoushan fishing folk culture cannot be separated from its specific natural and historical cultural factors. The unique geographical environment is the cornerstone of the formation and development of Zhoushan fishing folk culture, and the population migration has also promoted the collision and intermingling of various folk cultures.

Fishing is an important area of agriculture, and the fishing folk culture of Zhoushan, reflecting the local characteristics of the traditional rural culture of Zhoushan. The study of Zhoushan's fishing folk culture can explore the profound contents of Zhoushan's marine culture at a deep level and explore the direction of Zhoushan's fishing folk culture in the new era. From a historical and cultural point of view, Zhoushan has certain differences and commonalities with other folk cultures in Zhejiang, which therefore makes Zhoushan fishing folk culture unique and different from the commonality in the development of history. The study of fishing folk culture in Zhoushan is of great significance to the national strategy of "rural revitalization" and the scientific construction and sustainable development of Zhoushan.

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