

Research on the objects of sacrifice in the Kaiyang Festival and Xieyang Festival in Ningbo and Zhoushan--Centred on Mazu and Longwang

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Abstract

The Kaiyang Festival and Xieyang Festival are one of the important intangible cultural heritages in China, which are widely popular among fishermen groups along the eastern coast of China. Xiangshan County, Ningbo City, Zhejiang Province, and Daishan County, Zhoushan City, Zhejiang Province, are the main remaining places of the Kaiyang Festival and Xieyang Festival, but the objects of worship of the Kaiyang Festival and Xieyang Festival in Xiangshan City, Ningbo are mainly Mazu, while those in Daishan City, Zhoushan City, are the Longwang. This paper will study the differences in the objects of worship between the two places, analyze the environmental differences between the two places and study the historical development of the beliefs of Mazu and Longwang, and try to explore the reasons for the differences.

Keywords

Kaiyang Festival; Xieyang Festival; Mazu; Longwang.

1. Introduction

The Kaiyang Festival and the Xieyang Festival are fishing festivals widely spread among fishermen's groups in the eastern coastal areas of China, with remnants in Zhejiang and Shandong. The Kaiyang Festival and Xieyang Festival originated from sea rituals, and fishermen usually hold ceremonies at the beginning and end of fishing seasons to pray to the gods or express gratitude and respect. Xiangshan County in Ningbo City, Zhejiang Province, and Daishan County in Zhoushan City are the main remaining places of the Kaiyang Festival and Xieyang Festival, and their geographic locations are close to each other, but the objects of worship in the two places are somewhat different. Xiangshan fishermen mainly worship Mazu, and other deities such as Ruyi Niangniang are associated with Mazu. In Daishan, the beliefs of the deities are centered on the Longwang, including the Saqqi Longwang, the Brown Long, the Green Long, and other related deities.

2. Analysis of Rituals in Two Places

Kaiyang Festival and Xieyang Festival originated from the fishermen's faith in the ocean civilization, their fear and gratitude to the sea, and their desire to pray for the protection of the gods through sea sacrifices, blessing the safe sea voyage and a good harvest of fish and goods. Whenever the fishing season comes to open the ocean, Xieyang, the two places have to hold sea rituals.

2.1. Main objects of worship in Xiangshan County

The object of worship in Xiangshan is usually Mazu, but also includes such deities as Ruyi Maiden, Fish Master Da Di, and so on. Fishermen pay tribute to the sea and pray for peace and

a good harvest. The most representative place of worship in Xiangshan is the Tin Hau Temple on Dongmen Island. There were originally five Mazu Temples in Xiangshan County, but the only well-preserved one is the Mazu Temple on Dongmen Island, which was built in the Yuan Dynasty. It was rebuilt in 1819, and was the main venue for the fishermen's Kaiyang Festival on the island. Since the construction of the temple, the fishermen have taken the 23rd day of the third month of the lunar calendar as the time for the festival. A few days before the festival, an open ocean puja ceremony is held, and an opera troupe is invited to the Tin Hau Temple to do an open ocean play. The day before the birthday of Tin Hau Mothers, they also protect her life. On the day of her birthday, a ceremony is held to open the sea and a parade is held on land to welcome the goddess.

In addition to this, there are other places of worship in Xiangshan, such as the Temple of the Fish Master and the Temple of General Wang. The Temple of the Sea God is mainly dedicated to Goddess Ruyi and Goddess Mazu. Xiangshan also has three or four old Fish Master Temples, which are dedicated to Fish Master Da Di and Fish Master Maiden. In the old days, local fishermen would go to the Fish Master Temple at the beginning of the fish season to pray for the blessing of the Fish Master. General Wang Temple on Dongmen Island is also one of the main venues for fishermen to thank the gods for their blessings. On the birth anniversary of General Wang on the third day of the sixth month of the lunar calendar, fishermen would bring offerings to the General Wang Temple to thank the gods for their blessings.

2.2. Main Ritual Objects in Daishan County

According to "Daishan Township" records, since the Ming and Qing Dynasties to the early Republic of China, Daishan has 13 Longwang Temple, 5 Long Pool, 18 mountains and reefs named after Longs. [1] In the Palace of the Brown Long Hall is the most prestigious. The palace was built in 1875. [2] Local legend, the palm of the Long is a fishing boat brown cable on the long years of cultivation and become a Long.

In addition to the Longwang, Daishan fishermen also believe in Guanyin and Mazu, as well as many locally unique sea deities derived from historical and real-life legends, such as Yangfu Daidi, Guansheng Dijun, and Chen Caibo, etc. In general, the beliefs of Daishan fishermen are not mutually exclusive and have mutual influences on each other. Generally speaking, the beliefs of the sea gods on Daishan Island are not mutually exclusive, but are influenced and absorbed by each other, making it a diversified and complicated sea god belief system.

3. Study on the Differences in the Spread of the Mazu Faith between the Two Places

3.1. The Taoist affiliation of Mazu beliefs

The belief in Mazu originated from folklore, and its religious attributes are not clear; Mazu is found in both the Buddhist and Taoist systems. In the early days, the spread of Mazu's beliefs depended mainly on Taoist folklore, but later it was formally absorbed into the Taoist system and became an important deity in Taoism. During the Ming Dynasty, Mazu was formally incorporated into the Taoist system, and her granting of divine powers by Taishang Laojun, the goddess of the heavens, was recorded in the Yongle period in his Sutra on the Relief of the Princess of Heaven's Suffering.

At the same time, the influence of Buddhism on the legend of Mazu should not be overlooked. Since the Yuan Dynasty, Buddhism has had a notable influence on the process of deification of Mazu, and it is mostly believed that Lin Mo is the earthly incarnation of the Goddess of Mercy. For example, Huang Yuan in the Yuan Dynasty believed that Lin was one of the hundreds of billions of incarnations of Pratyekabuddhist Daishonin, while in the Ming Dynasty people associated the birth of Lin's daughter with the Buddhist Goddess Guanyin, claiming that her

mother Chen had dreamed of swallowing the Yubari flower given by Guanyin of the South Sea and conceived [3]. Similar records were also found in Qing Dynasty literature, such as in Jiang Yuanshu's "Stele Record on the Re-construction of Tin Hau Palace" during the Qianlong period of the Qing Dynasty, which mentions that Mazu was also considered to be an incarnation of Guanyin.

3.2. Spreading of the Mazu faith in the two regions

3.2.1. Spread of Mazu Faith in Ningbo

In 1191, a Fujian merchant, Shen Faxun, who was shipwrecked at sea, prayed for the blessing of Mazu and returned safely. He donated his private house on Dongdu Road in Ningbo to build the Lingci Temple, which was the first Mazu temple outside Fujian Province.

The Mazu followers who came from Fujian had economic ties with neighboring cities as they traded, effectively promoting the spread of Mazu in Xiangshan, Ningbo. 1826 saw the construction of the Anlan Guild Hall, meaning "Relying on God's blessing, stabilizing the waves." In 1853, the Beiyang ship merchants in Yongbu donated money to build the Anqing Hall, which means "the sea does not carry waves and celebrate the position of the Lan". Anqing Guild Hall is one of the eight largest Tianhou Palace in China, and also the largest existing Tianhou Palace in Zhejiang Province. The merchant gangs worship Mazu in the Guild Hall to pray for maritime peace, and at the same time use it as a contact point to promote business exchanges and development.

Mazu has also seen a localized transformation in the Xiangshan area. The belief in Mazu was derived from the belief in Ruyi Niangniang in the Shipu area of Ningbo. Ruyi was a young girl who picked shells on Fisherman's Island, and when she learned of her father's and brother's death at sea, she jumped into the sea to be buried. Moved by her filial piety, she was molded into a statue of Ruyi and worshipped. In the process of mythological evolution, people assigned Ruyi Niangniang a kinship with Mazu Niangniang, and also promoted the ceremony of welcoming Ruyi's provincial relatives.

3.2.2. Spread of Mazu Faith in Zhoushan

Daishan belonged to Zhoushan, which was one of the six counties under the Ningbo Prefecture. Due to its geographical proximity and affiliation, Mazu's beliefs spread to Zhoushan at a time similar to that of present-day Ningbo, during the Song Dynasty.

According to Dinghai County Records, in 1694, there were 36 temples dedicated to Tianhou in Dinghai, and in 1923, the number of prestigious Tianhou palaces in the 21 districts belonging to Dinghai had reached 83. [4] The development of transportation was also a major reason for the prevalence of Mazu beliefs in Zhoushan. During the Song Dynasty, when transportation flourished, Mazu beliefs in Fujian Province spread northward to Zhoushan and other places, using the "canal ships" as a carrier.

During the Qing Dynasty, the number of Tianhougong in Zhoushan increased dramatically. Dinghai Hall records "Tianhou Palace, in the South Gate outside the foot of the East Mountain, the Kangxi years Dinghai Chief of Blue created, next to the eight Min Guild Hall. Tongzhi years, the merchants and build another Fuxing Street, that is, Baoding Guild Hall." Daishan Gao Ting Tin Hau Palace was built in 1818, where fishermen organized the festival of the ocean and thank you for the ocean. In addition, there are also Tianhou Palaces surviving on Zhoushan's Naichi, Nanfeng, Changtu and other islands, which shows the wide spread of Mazu's beliefs in the Zhoushan area.

In the course of the spread and development of the belief in Mazu Niangniang, similar or related beliefs were formed by combining them with local folklore and customs. The Guanyin of Putuo, the Shenggu of Shenggu Reef, and the Niangniang of Daishan are all similar to Mazu.

4. Study on the Differences in The Spread of The Belief in The Longwang Between the Two Regions

4.1. The origin of the belief in the Longwang

4.1.1. Indigenous roots

The indigenous roots of the belief in the Longwang can be traced back to the worship of the Long during the pre-Qin period in China. In early civilizations, the image of the Long symbolized the majesty of imperial power and was regarded as a supreme being. At the same time, in folklore, the Long was also personified as a deity capable of protecting the people, with the dual qualities of compassion and power. This dual identity laid an important foundation for the formation of the belief in the Longwang. As an extended image of the Long, the Longwang has gradually become an important part of Chinese folk beliefs by integrating nature worship and social needs.

Although there are various theories as to the exact origin of the belief in the Longwang, most scholars believe that it was not an inherent belief in China from ancient times, but was gradually formed under the influence of foreign cultures, especially Buddhism. Between the Eastern Han Dynasty and the Sui Dynasty, most of the records about the Longwang in ancient Chinese literature were closely related to Buddhism. For example, the Sutra of the Longwang of the Sea and the legend of a Buddhist monk subduing a Long in the Buddhist scriptures show the role of Buddhism in promoting the formation of the belief in the Longwang. [5] These classics not only recounted the image of the Longwang, but also depicted many stories of Buddhist monks descending Longs and praying for rain, which provided a reference for the development of the personification of indigenous Chinese Long god beliefs.

In the course of Taoism's development, the Longwang was gradually incorporated into its system of deities. Taoist classics, such as the Taishang Dongyuan Divine Mantra Sutra, mention "Longwang of the Five Directions" and "Longwang of the Four Seas," reflect Taoism's acceptance and adaptation of the belief in the Longwang.[6] In the Taoist system, the Longwang is described as a vassal of the Jade Emperor, who is in charge of the four seas and oceans. In the Taoist system, the Longwangs are described as the subjects of the Jade Emperor, in charge of the four seas and oceans, demonstrating the division of labor and order in the Taoist cosmology.

4.2. The spread of the belief in the Longwang in the two regions

At the end of the Western Han Dynasty, Buddhism was introduced, and the stories of the Longwang in the scriptures merged with the Chinese folk culture of sea gods, such as the Long and snake totems, to create a new image of the Long God. The "Longwang" in Taoist texts was also further developed by Buddhism. Subsequently, Emperor Ming of the Tang Dynasty conferred the title of "Longwang of the Four Seas", and the status of Longwang worship was greatly enhanced. Han Yu's "South Sea Temple Stele" also reflects the importance of Longwang worship. The Song Dynasty followed the Tang system, and the enthronement and sacrificial arrangements for the Longwang by emperors such as Emperor Huizong of Song and Emperor Xiaozong of Song promoted the spread of the belief in the Longwang in Ningbo and Zhoushan.

4.2.1. History of the spread of the Longwang faith in Zhoushan

Zhoushan is one of the birthplaces of the "fish and Long" totem, and the excavated cultural relics of the Hemudu period bear witness to the existence of the ancient fish and Long culture, laying the foundation for the belief in the Longwang. After the rise of Longwang belief in Zhoushan, a large number of Longwang temples were built. According to Dinghai County Records, during the Republican period, there were 24 palaces dedicated to the Longwang in the 21 districts where Zhoushan Dinghai is located. There were also temples that were not fully included, such as the Longwang Temple in Irrigation Gate and the Longwang Palace in Peach Blossom Island.

During the Qing Dynasty, the belief in the Longwang reached its heyday in Zhoushan. Kangxi, Yongzheng two emperors during his reign, sacrifices East China Sea Longwang frequently, Kangxi sacrificed the Longwang's sacrifice of up to eight articles, and will be "Miles of waves of clarity" plaque given to the East China Sea Longwang Palace in Zhoushan. Yongzheng Emperor is the imperial edict sealed the East China Sea Longwang for the "East China Sea, the God of the Longwang," and in 1727 ordered the sacrifice of the Longwang.

4.2.2. Spread of the Longwang Faith in Ningbo

Ningbo and Zhoushan have similar geographic locations and marine environments, and the belief in the Longwang interacts between the two areas. In the custom of Ningbo area, fishermen will worship the Longwang before going out to sea to pray for a safe and rich harvest, and the Longwang Temple Fair will be held on the sixth day of the sixth month of the lunar calendar, with folkloric performances and trade activities, reflecting the reliance on the Longwang. Legends of the Longwang belief are mainly passed down orally, depicting the magical power and compassion of the Longwang, such as the story of the Longwang rescuing the people by sending down rain, which has made the belief of the Longwang deeply rooted in people's hearts in the Ningbo area, and has become an important part of the fishery production and social life.

5. Exploration of the Causes of The Discrepancies

Both in Ningbo and Zhoushan, the Mazu faith and the Longwang faith are deeply influential. The Mazu Faith is a newcomer from outside, while the Longwang Faith is a local traditional belief. Judging from the existing temples in the two places, both have been deeply influenced by Mazu's beliefs. However, the belief in the Longwang has not completely disappeared, especially in Zhoushan, where the Longwang is still the main deity in the sea rituals of Daishan. In the following section, the reasons for the popularity of the Mazu faith and the preservation of the Longwang faith will be explored.

5.1. Reasons for the popularity of the Mazu faith

5.1.1. Image characteristics

As far as the belief itself is concerned, the image of Mazu is closer to the life of fishermen than that of the Longwang. Mazu was a fisherwoman from Meizhou, Fujian Province, who drowned while trying to save others. The people were so grateful for her merits that they erected temples to worship her. Mazu is a mortal legend that has been transformed into a mythological belief, and is a humanized god. The Longwang, on the other hand, belongs to the humanization of gods. The four sea gods of the Classic of Mountains and Seas are all characterized by half-human, half-animal totem beliefs. However, since the introduction of Buddhism into China in the Eastern Han Dynasty, the traditional belief in the sea god of Chinese folklore as the concept of "Long god" has gradually crystallized, and the "Longwang of the Sea" has begun to take on the attributes of humanization and socialization of the sea god in a more specific way. [7]

Thus in temples Mazu is portrayed as a kind and compassionate woman, while the Longwang is a rough and grotesque half-man, half-beast. Stories of Mazu's rescue are also widely circulated in coastal areas. Some of the legends about the Longwang, such as the one about Ne Zha, have portrayed the Longwang as a violent man with a violent nature. When faced with an unknown voyage, fishermen psychologically tend to favor Mazu, a kind-hearted god who rescues people in distress and responds to their requests, while the Longwang is more of a god of reverence and fear. The Longwang, as a god, is always separated from the fishermen by the barrier between man and god, while Mazu, as a person who walks on the altar of the gods, is naturally more favored by the fishermen.

5.1.2. Reasons for duties

The Longwang belongs to the ocean native gods, and has direct jurisdiction over the ocean, with the ability to call the wind and rain, and is the master of the sea. Can control the wind and waves, but also to deploy the sea fish and shrimp. Fishermen face storms unpredictable, dangerous sea, often for the sake of the sea labor peace and catch income to pray to the Longwang. Mazu, on the other hand, is the god of protection for sea voyages, and originally became a god for saving people. Mazu's duty is to protect the safety of those who sail the sea, and she also has the ability to foresee risks. As the belief in Mazu spread, Mazu was gradually endowed with other functions, including love and marriage, seeking sons and daughters, and dispelling illnesses and calamities, turning it from a mere god of the sea into an all-powerful deity.

5.1.3. Migration of believers

The belief in Mazu in Ningbo and Zhoushan areas was introduced by Fujian believers. The first Mazu temple, the Lingci Temple, appeared in Ningbo during the Song Dynasty, and the islands near the Zhoushan fishing grounds were settled by Fujian fishermen during the Song Dynasty. [8] These Mazu believers from Fujian settled in the Ningbo-Zhoushan area, and they continued to maintain their belief in Mazu, the god of the sea, as they made their living mainly by doing business and fishing. The Fujian immigrants set up shrines and temples based on the traditions of their hometowns to worship Mazu and spread the belief in Mazu. The Fujianese also set up merchant organizations, using Mazu temples as a link between them. These Mazu temples had the dual functions of guilds and temples, and the integration of the guilds into the temples also contributed to the further spread of the belief in Mazu.

5.2. Reasons for the retention of the belief in the Longwang

5.2.1. Historical reasons

The belief in the worship of the Longwang of the Four Seas arose during the Sui and Tang dynasties, and under the influence of Buddhism and Taoism, the belief in the Longwang was gradually finalized. At the end of the Northern Song Dynasty, the imperial court formally recognized the Longwang. The court's enthronement greatly increased the status of the Longwang in folklore, and the belief in the Longwang heated up even more, and the Longwang temples developed rapidly in folklore. In Chinese folk beliefs, the four seas, east, west, south, north and south, are all taken over by the Longwang of the Four Seas. And the four sea Longwang, "position" the highest, the most people believe is the east sea Longwang. Coastal folk generally worship, worship is mainly the East China Sea Longwang, generally called "Longwang". Ningbo and Zhoushan are located in the eastern coastal area of China, which is the center of the "East Sea" in the ancient concept. The sea in this area belongs to the god of the East China Sea and has been under the jurisdiction of the Longwang since ancient times. And in the Southern Song Dynasty, due to the confrontation between the Song and Jin dynasties, the Southern Song rulers could not offer sacrifices to the East Sea God of the Sea at the East Sea Shrine in Shandong. Therefore, the Southern Song dynasty will be the East China Sea God of the Sea shrine located in Dinghai County, Jiangsu, Zhejiang, "Yuanfeng between the taste of building a temple in Dinghai County, Mingzhou, please according to the South China Sea, the special seal of the eight king's title, sent officials to Mingzhou to perform rituals" [10]. Natural geographic location and official reverence, so that the Longwang, a traditional indigenous beliefs in Ningbo Zhoushan area has a deep heritage.

5.2.2. Functional reasons

As mentioned above, there are certain differences in the duties of Mazu and the Longwang, which are the basis for the coexistence of the two faiths. The Longwang is a deity of the sea, blessing the wind and rain and a good fishery, while Mazu is the guardian deity of navigation, blessing safe voyages and prosperous water transport. Although they are both marine deities,

they have their own functions to focus on, and there is no obvious exclusion between them. Zhao Dingshan, the inheritor of the Daishan County Fishermen's Xieyang Festival Sea Sacrifice, also said that although Daishan's Sea Sacrifice is mainly dedicated to the Longwang, there are still many people engaged in shipping who believe in Mazu, and most of the local fishermen believe in the Longwang. People working in the fishing industry in Daishan can be divided into fishermen and fishermen, fishermen work at sea and mainly believe in the Longwang, while fishermen earn their living through shipping and mostly believe in Mazu.

5.2.3. Other Faith Influences

The reason why Mazu's influence is not as profound in the Zhoushan area as it is in the coastal area of Ningbo may also be related to Guanyin, another strong belief in Zhoushan. Guanyin, a Buddhist deity, has been introduced to China since the Jin Dynasty. Moreover, Guanyin's dojo is located in Putuo, Zhoushan, which has a strong radiating influence on the Zhoushan area. Guanyin's spirit of compassion, saving the lives of those in need and sailing with mercy has also led to her being worshipped by fishermen as a god of protection for the oceans.

The Guanyin faith and the Mazu faith have some overlap in their images and duties, so it is possible that some competition exists between the two faiths. In the mural paintings of Tianhou Palace in Dinghai, there is Guanyin, the Goddess of Mercy, depicted in the mural paintings behind Mazu. The legend that Mazu is the incarnation of Guanyin or her sidekick, the Long Lady, is widely circulated in Zhoushan. According to Huang Zhongyuan of the Yuan Dynasty, "According to the old records, the consort Lin's family, the former family of Meizhou has a shrine, that is, the place of the Gushu godman also. Quannan, Chuyue's hundreds of billions of incarnations also." [11] Ming Dynasty Wu Ruilong's "Dalan Tianfei Temple Tablet" also continues this view, "Tianfei this Putian of Meizhou people, are patrolling Jane Lin wish the sixth female, mother Wang's dream of Guanyin Daishi awarded You Bao County flowers, food pregnancy fourteen months of the birth of the consort." [12]

It can be seen from the legends of the Zhoushan area: to a certain extent, Mazu is subordinate to Guanyin, and her status is inferior to that of Guanyin. Therefore, in the face of two beliefs with similar functions, Zhoushan fishermen may favor Guanyin.

6. Conclusion

Through the study, we were able to get a glimpse of the rich and unique culture of marine beliefs in the two places. Ningbo Xiangshan mainly focuses on the worship of Mazu, while Zhoushan Daishan is more inclined to the belief in the Longwang. This difference is not only reflected in the choice of the object of worship, but also reflects the differences in the history, culture and social structure of the two places at a deeper level. However, both Mazu and Longwang, as objects of worship, reflect the fishermen's reverence for the sea and their vision of a better future life. The deities worshipped on the Kaiyang and Xieyang Festivals are diversified, involving other deities such as Ruyi Niangniang, Fish Master Da Di, and Guanyin, in addition to the main objects of worship. This is actually to fulfill the beautiful vision of the coastal people for their future life.

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