

An Exploratory Data Analysis of Mazu Culture Research Based on Diaolong—Full-Text Database of Ancient Chinese and Japanese Books*

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Mazu is the most famous goddess of canal transport in China, and one of the three folk beliefs in China. Japan is our neighbor across the sea. As early as 1000 years ago, Japan was influenced by the Mazu ceremonial culture. Through big data analysis, this study conducted database counting, screening, and analysis on the Mazu culture in Diaolong, the full-text database of Chinese and Japanese ancient books. Besides, it explored the hot topics of concern and emotional attitudes, and then analyzed the important role of Mazu culture in the cultural exchange and mutual learning between China and Japan in the new era, with a view to completing the contemporary task of “people-to-people bond” and achieving common development.

Keywords: Mazu culture, Japan, Diaolong—full-text database of ancient Chinese and Japanese books

Mazu is a goddess image created after Song Dynasty, who has shaped Chinese cultural characteristics and national spirit, as well as constructed Chinese people’s personal beliefs. For a long time, both folk worship and official commendation have played a huge role in the spread of Mazu culture and exerted a profound influence on the development of world civilization. As one of the important members of the Chinese character culture circle, Japan has been deeply infiltrated by the Chinese culture. The canal culture of Mazu was quickly absorbed and transformed by Japan, which gave consideration to diplomatic etiquette, official praise, and folk worship. After about six centuries of development (14th century-20th century), Mazu culture took deep roots in Japan under the name of “Tianfei”.

Overview of Research on Mazu Culture Dissemination in Japan

Using the advanced search function of “CNKI Resource Database”, set the search conditions as (16:00, November 20, 2022): article summary = “Mazu * Japan” (fuzzy matching), time range = “unlimited”, search scope: foreign languages, two foreign articles were obtained (see Figure 1). Using the search function of the homepage of “Google Scholar”, inputting “Mazu AND Japan AND (spread OR influence)”, selecting “no language limitation” and “no time limitation”, 13,800 results were obtained. According to the preliminary

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screening, the literature value before and after 2020 is relatively high, there are 306 articles. Most of the previous articles are single description, not as the object of investigation.

☐ 2	Anping temples and ritual traditions	Zhenman Zheng	Chinese Studies in History	2021-07-03	外文期刊	  
☐ 3	The Shintoization of Mazu in Tokugawa Japan	Ng Waiming	Japanese Journal of Religious Studies	2020-01-01	外文期刊	  

Figure 1.

It can be seen that there is a lack of research on this topic by domestic scholars. In terms of the main body, such research models are complex with data cited from complex sources. And there is speculation on the whole due to the lack of regional representations. Some well-known universities in Japan or some Japanese students studying in China also have conducted some research on this subject. Japanese Kansai University has edited *Studies of East Asian Cultural Representations*, among which Volume 2 includes Nikaido Yoshihiro's *Nagasaki Tang Temple Hall と の mazu god に つ い て* (*The Theory of Nagasaki Tang Temple Hall of Mazu and Sacrifice to God*), Seiichi Takahashi's *Japanese に お け る Celestial Faith の Expand と そ の History Geography Side* (*The Development of Japanese Celestial Queen Beliefs and Historical Geography*), Matsuura Akira's *Sailing の Sacrifice of the Ship in Qing Dynasty—Coastal Region に お け る Religious 伝 Sowing の Process に お い て* (*The Sailing Boat Sacrifice—The Religious Dissemination Process in the Coastal Area During Qing dynasty*). The above research involves various approaches, multiple perspectives, and productive results.

Further use of foreign language database, such as Diaolong, has been launched by—Chinese and Japanese Full-text Database of Ancient Chinese Books Institute of Humanities at Kyoto University, Chinese Rare-book Full-text Image Database of Japanese Culture Institute at University of Tokyo, Japanese Academic Paper Retrieval System, etc. It has been found that quite a lot of literature from the database involves the spread and development of Mazu culture (celestial culture) in Japan, a visible proof of overseas study in this regard. It is, therefore, of great academic value to classify sorting through, and digitalize the documents.

In the relevant literature, foreign scholars' research mainly focuses on the following aspects:

The Research on the Main Body of Mazu Culture Communication

Nagasaki is the front station for Mazu culture entering Japan. Tang ship trade and personnel exchanges constituted the grand background for Mazu culture spreading to Japan. Until now, most scholars have focused on the intricate international relations and folk trade in the East Asian waters where the tributary system was on the decline. In 1613, Japan began to implement “seclude”, and Nagasaki port became the only port open to China and the Netherlands of the Shogunate. However, the process of how the Mazu culture developed and took root in Nagasaki has not been studied as a key subject. The author argues that the belief in Mazu has become a symbol of “mutual learning of civilizations” between China and Japan by virtue of the Tang ship trade and personnel exchanges in the special era of “Lock Country” (Zhao, 2008, pp. 93-102; Gao, 2017, pp. 125-130). The propagation of Mazu belief in Nagasaki is also inseparable from the efforts of Tang people, who was the mainstream to spread the main body of Mazu belief, to maintain and inherit this culture. As a place for Tang people to move to Nagasaki and worship Mazu, the three temples of Tang Dynasty were built with the Mother Ancestral Hall and Guanti Temple as the main body at the very beginning. In the early days of the Tang three temples, it was in the name of building Buddhist temples to worship Diva Mazu, which was essentially a Mazu temple with Mazu belief as the core (Tong, 1990, p. 33). It can be inferred that although the Mazu culture has not

been spread to Japan for a long time, due to the promotion of various aspects and the improvement of technology and consciousness at that time, the research on the Mazu culture is still relatively clear and the literature is relatively complete.

However, as for the influence of Mazu culture on the thoughts of the Japanese people in this period, it is worth discussing the thoughts of immortals. It is customary for people to ascribe the celestial thought to Taoism, but the thought was formed and developed gradually along the coast of the Bohai Sea and the Yellow Sea long after the prosperity of Taoism. In the study of the celestial system in modern Japan, the native nature of the Japanese celestial thought is the focus of the study. To sum up, we can speculate as follows: “The elements of simple immortals thought had already existed in ancient Japan, and the spread of Mazu culture made it more diversified and had a strong development direction and significance.”

Research on the Content of Mazu Culture Dissemination

Japanese scholars believe in Mazu culture in a certain sense, and they often study the development and connotation of Tianfei culture by analyzing a series of Japanese festivals such as Mazu ceremony. After expressing their yearning for the spiritual core of the Mazu culture, they analyze it layer by layer to dig out its deep meaning.

To sum up, the research on the propagation and influence of Mazu culture in Japan can be seen from the data analysis: there is also abundant research at home and abroad. From one to two to three to the current four independent development, the overseas dissemination of Mazu culture has always had strong vitality and epochal characteristics, especially from the perspective of communication studies to explore the subject and object of communication, which has important reference significance for this paper.

Based on this, this paper uses the method of corpus linguistics, takes Diaolong—full-text database of ancient Chinese and Japanese books as the data source, and conducts an empirical study on Mazu culture transmission in Japan from a macro level. The study analyzes the transmission status and existing problems, and explores ways to solve the problems, so as to provide reference for improving the international communication power of Chinese culture in the new era.

Data Analysis of Mazu Culture Research in Diaolong—Full-Text Database of Ancient Chinese and Japanese Books

In this study, the Diaolong full-text Database of ancient Chinese and Japanese books is used as the data source, and the corpus linguistics method is mainly used to extract the corpus about Mazu. The quantitative analysis and qualitative analysis are combined to explore the dissemination characteristics of Mazu in Japan.

Research Tools

Diaolong—ancient Chinese and Japanese book full-text database (Diaolong—China Japan ancient データベース) is committed to the development of the national language and national language life improvement research, establishing systems for national language policy think-tank, and conducting systematic research of Japan’s national language policy and language specification. The database is the integration of Japan’s national language resource and information service playing an important role.¹ In building the standard model of Japanese language and other basic corpuses, the database has made great contribution to improve the quality of Japanese education.

¹ 雕龙—中国日本古籍全文数据库网站主页, <http://www.diaolong.net/>.

This study chose Diaolong—ancient Chinese and Japanese full-text database (Diaolong—China Japan ancient データベース) research as an important source of language, which is very representative and authoritative.

Data Collection

With “Mazu” as the search term, the study analyzed the distribution of Mazu culture in Diaolong—Japanese ancient China full-text database (Diaolong—China Japan ancient データベース). From the macroscopic angle, the diachronic and synchronic analysis of Mazu culture has been conducted. Preliminary findings have demonstrated that academic journals are the most frequently used medium in Mazu culture dissemination. So with the help of Diaolong—ancient Chinese and Japanese book full-text database (Diaolong—China Japan ancient データベース) and AntConc (3.5.8/2021 version), the detailed analysis of Mazu culture distribution in Diaolong has been implemented. Plus, with the help of AntConc (2021 edition) 3.5.8, an analysis of all relevant corpora in Diaolong database—Japanese ancient China full-text database (the full carving 竜—China Japan ancient データベース) and an exploration of the Japanese general cognitive status of Mazu culture has been done. These two steps are both quantitative and qualitative.

Data Analysis

First use of AntConc (2021 edition) 3.5.8 is to extract all the corpus Word List (Word frequency statistics) from Diaolong—ancient Chinese and Japanese book full-text database (Diaolong—China Japan ancient データベース) in search of a few high frequency words carrying key information. Then these words are further divided into three groups according to the topics. Then the context of these three groups of high frequency words is pinpointed, and qualitative analysis of the attention is carried out, reflecting the hotspot and emotional attitude in them.

Word frequency statistical table. AntConc (3.5.8/2021 version) is used to extract 216 Word List of corpus (Word frequency statistics) from Diaolong—ancient Chinese and Japanese book full-text database (Diaolong—China Japan ancient データベース). After filtering and removing invalid data such as function words, the high frequency words are presented in table 1.

Table 1

Diaolong—Word Frequency Statistics of Ancient Chinese and Japanese Books Full-Text Database

Rank	Frequency	Word	Rank	Frequency	Word
7	454	Sacrifice	32	170	Toffee
19	216	Temples	44	129	Mazu
21	213	Mandarin	46	123	Civility
24	207	day	49	119	Research

Note. Considering readability, Japanese vocabulary is converted to Chinese characters by KeepL.

Via context analysis redance (word index) function, search KWIC (keyword in context) and file (document name, that is, the name of the subcorpus), conduct qualitative analysis on keywords and context, and explore the cognitive status of Mazu culture in the Japanese academic circle and society. With more words of “sacrifice” and “temple”, according to a variety of literature records and articles from such Japanese scholars as Fujita Akira, Kuroda Yasuo, Kuoda Zhiichi, Li Xianzhang, Sakurai Ryuhiko, Shikino Toshiami, and other related literature, the status quo of Japan’s Mazu Palace temple has been summarized as follows:

Table 2

Distribution Status of Main Mazu Palace Temples in Japan (Li & Zheng, 1995, pp. 219-272; 櫻井龍彦, 2004, pp. 28-33; 藤田明良, 2006, pp. 136-145; 高橋誠一, 2009, pp. 121-144; Pan, 2017, pp. 129-133; Kui, 2014)

county	City or town	Temple name	Location	Time of creation	Founder/organization	Does it exist now?	Sources
Okinawa Prefecture	Naha City	Heavenly Concubine Palace	Kumi Village, Naha City	Ming Hongwu period	Min people 36 surname immigrants	Destroyed during World War II, only left stone walls and wooden doors	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, Takahashi Seiichi
	Naha City	The Palace of the Next Heavenly Concubine	East side of the Celestial Embassy in Naha City	Yongle 22nd Year of Ming Dynasty (1424)	Shang Bazhi, king of Ryukyu	Destroyed during World War II, it is now rebuilt inside the Confucian Temple in Wakasa, Naha City	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, and Takahashi Seiichi
	Kumijima Machi	Tianhou Palace	Jinxie Harbour in Nakari Village	Qianlong 21st year of Qing Dynasty (1756)	Qing Dynasty envoys Quan Kui, Zhou Huang and King Shangmu of Ryukyu	Extant, but badly abandoned	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, and Takahashi Seiichi
Kagoshima Prefecture	Minamiskyushu City	Nishinomiya, the present society of Yukwon Noma	Mount Noma, Kasa-machi, Kawabe Prefecture	Nagroku Period of Japan (1558-1570)	Ruler of Satsuma at that time Shimazu Tadashi	Presence	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, Seiichi Takahashi
		Lin Jia Mazu Temple	Satsuma Pian Pu	Late Ming Dynasty and early Qing Dynasty	Chinese Hokkien immigrants	Presence	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, Seiichi Takahashi
	Kino City	Terijima Shrine	Unknown	Unknown	Unknown	Presence	Fujita Akira and Takahashi Seiichi
Nagasaki Prefecture	Nagasaki City	Xingfuku Temple Matsu Hall	Teramachi	Nippon Motowa 6th Year (1620)	Merchant born in Nanjing, Jiangsu, China	Existence	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, Seiichi Takahashi
Osaka Prefecture	Fujii Dera City	Yahimangu Daisei Temple	Daiming Temple	1981	A Matsu statue was donated to Dacheng Hall by the Nishio family, who was involved in the shipping industry And offer sacrifices	Existence	Fujita Akira and Takahashi Seiichi

	Teno Teraku	Guandi Temple of Qingshou Hospital	Shengshan Avenue	1964	It was built by Zen Master Dacheng, abbot of Wanfu Temple on Huangsplits Mountain	Existence	Ryuhiko Sakurai
Tokyo City	Shinjuku Ward	Asatengu	Momoto Okubo	2013	Zhan Deok-Hoon, overseas Chinese in Japan Donated funds to build	Presence	Chinese Mazu Cultural Exchange Association
Kanagawa Prefecture	Ashikokoshimoto Prefecture	Guanyin Fu Shou Hospital	Hakone Machi	1978	North Port Chaotianggong, Taiwan Fen Ling Coming	Presence	Chinese Mazu Cultural Exchange Association
	Yokohama City	Tianhou Palace	Zhonghua Street	2006	Yokohama Overseas Chinese	Presence	Ryuhiko Sakurai
Chiba Prefecture	Sasahara City Arakawa	Tenconcubine Palace	Omainmachi	Japanese Treasure calendar years (1751-1764)	Unknown	Presence	Kyu-Duk-chung
Ibaraki Prefecture	Kitakiaki City	Ibara Tenheisha (Shinto Shinto Tanghime)	Isowara-machi “Tenfei Mountain”	Japanese Genroku 3rd Year (1690)	Then Lord Tokugawa Kizu D	Existence	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, Seiichi Takahashi
	Tonibaraki Prefecture	Isohama “Tenfei Shan Mazu Kwon Hyeon” (Di Tangbi Mai Shrine)	Otaimachi Isohama Machi Komachi Tenfei Mountain	Japanese Genroku 3rd Year (1690)	Then Lord Tokugawa Kizu D	Existence	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, Takahashi Seiichi, Pan Hongli
	Kashima city	Shimotsu Tenfei Shrine	Unknown	Unknown	Unknown	Presence	Pan Hongli
Ibaraki Prefecture	Mito City	Gion Temple, Shouchang Mountain	Yahimachi	Genroku 5th Year of Japan (1692)	Then Lord Tokugawa Kizu D	Fire, Japan Showa 43th (1968) rebuilt	Li Xianzhang, Fujita Akiyoshi, Sakurai Ryuhiko and Takahashi Seiichi
	Komiyu City	Tiansheng Temple Cemetery Tianfei Zun	Ogawa Machi Ogawa	Unknown	Unknown	Cao Dongzong, the temple has been abandoned, the Heavenly Concubine exists	Fujita Akira, Takahashi Seiichi, Pan Hongli
Miyagi Prefecture	Iwakuma City	Inaga Shrine	Shichihama Machi	Unknown	The fan of Sendai	Presence	Fujita Akira and Takahashi Seiichi

Aomori Prefecture	Shimohoku Prefecture	Oima Inaba Shrine	Oima Inamura	Japanese Genroku 9th year (1696)	ITO Goku, Shimohoku Prefecture Satsuemmen	Presence	Li Xianzhang, Fujita Akira, Sakurai Ryuhiko, Seiichi Takahashi
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As can be seen from Table 2, the Mazu Palace temples in Japan are epitomized in three areas of Japan, the Heaven Conkind Palace and the Heaven Conkind Palace in Naha City of Okinawa Island, and the Heaven Queen Palace on Gumi Island. Second, in western Japan, there are Noma Yukuenshisei Palace, Hayashi Mazu Temple, and Tsujima Shrine in South Kyushu City, Kagoshima Prefecture, Kyushu Island, Nagasaki Prefecture, Xingfuji Temple, Chongfuji Temple, Fuji Temple, Shengfuji Temple, Hokkien Huay Kuan Matsu Hall, and Zheng Chenggong Memorial Hall Matsu Hall in Hirado City. In history, this area was a place for trade and maritime exchanges between Japan and China, and the main function of these Mazu temples was to bless the smooth and safe sea navigation at that time. The third is the Kanto region of the main island of eastern Japan, Tokyo Shinjuku District Asatengong, Kanagawa Prefecture Ashibishita Guanyin Fushou won, Kanagawa Prefecture Tianhou Palace, Sakahara City of Chiba Prefecture and Ibaraki City Kitaki City Ibaraki Prefecture Isohara Tenconcubine Society (Ichihime Shrine), Ibaraki City Isohama “Tenconcubine Mazu Kwon Present” (Ichihibi Shrine), Kashima City Shimotsu Tenconcubine Shrine, Mito City Shouchang Mountain Gion Temple, Komiyu City Day Holy Temple Cemetery Day Princess Respect, the northeast region of Miyagi Prefecture Iwanuma City Inaba Shrine, and Aomori Prefecture Shimohoku Prefecture Oima Inaba Shrine. Mazu belief in this area is mostly integrated with the local sea God belief in Japan, and its main function is to bless the local people’s safe and smooth navigation on the sea (See Figure 2 for the distribution of Mazu temples in Japan).

Japan is an island country, and Mazu is the goddess of the sea. Mazu temples are mainly built to bless the safety of sea navigation. Therefore, a prominent feature of the distribution of Japanese Mazu temples is that most Mazu temples are built along the coast and ports. Mazu temples distributed in Japan’s Okinawa Islands and western Kyushu Island are mainly built along the east coast of the port, mainly to protect the safety of sea exchanges with China and the Korean Peninsula, while the Mazu Palace temples distributed in the Kanto area and northeast area of Japan’s main Island in the east were built along the Pacific ports, mainly to bless the safety of navigation on the sea.

The transmission path and status quo of Mazu culture in Japan. So far, most of the studies on Mazu belief from the modern perspective focus on overseas Chinese, or focus on the narration and demonstration of historical facts, or focus on the organizational changes of sacrificial activities, but ignore the reason why Mazu belief continues to the present. For the Japanese, what kind of “charm” does Mazu belief have (Lin & Lian, 2019, pp. 89-99; 小林康正 & 安田广美, 2019, pp. 163-174)? By referring to the theoretical achievements of “sacrificial research” and “city sightseeing” from the perspective of anthropology, we can re-grasp the modern value of Mazu belief. As a theoretical construction, Shunao Yoneyama’s work *Anthropology of City and Sacrifice* takes the literature data of the world’s urban anthropology and sacrificial research as the starting point, and discusses the significance of sacrificial research under the framework of urban anthropology, that is, to explore the “interpersonal relationship and group structure” in sacrificial activities and find its “internal character entanglements and tensions”, so as to provide reasonable and legal proof for Japanese religious ceremony, ritual culture, and sacrificial concept (米山俊直, 1986, p. 17). Echoing this theory, Japanese scholars put forward the position of “tourism science”. In 2003, Kinin Horikawa, Yuji Ishii, and Hiroshi Maeda compiled the book *For*

the Study of International Tourism, which suggested the conclusion that “the 21st century is the century of tourism” and “tourism changes places and people” (堀川紀年, 石井雄二, & 前田弘, 2003). In other words, if we combine the two theories of “sacrifice research” and “city tourism” from the perspective of anthropology to sort out the re-transformation of Mazu belief in Japan, maybe the research of Mazu belief can achieve a new “liberation”, and the belief of Mazu itself will move forward in such a new direction and obtain more lasting vitality.

With the help of this theoretical framework, we can further examine the era positioning of the belief in Mazu. We can reevaluate the belief in Mazu from the perspectives of tradition and modernity, content and form, value and representation. First of all, from the perspective of tradition and modernity, the Mazu culture, as an important cultural heritage of Japan, has unparalleled cultural value. In Okinawa, the “Tianhou Palace” on Kume Island, which was established by the king of Ryukyu by imperial conferring envoys in the Qing Dynasty, has been relatively intact. The statues of Mazu are intact and equipped with clairvoyant-eye, wind-ear, and handmaid, which have become an “important cultural treasure” of Okinawa Prefecture in Japan. In Nagasaki, the three Temple Matsu halls of the Tang Dynasty were also well preserved. In particular, Chongfu Temple Matsu Hall and Matsu Gate building have been designated as “important cultural treasures” in Japan, and Xingfu Temple Matsu Hall as “tangible cultural treasures of Nagasaki”. In Mito, Shouchangshan Pantheon garden temple statue of Matsu as the temple’s patron saint and sacrifice in this hall on the right side, this idol rumor by the heart more Zen master from Hangzhou Yongfu Temple invited, has been inherited; In Jiyuan, Jiyuan day concubine Shrine in the hall plaque written “day Concubine, brother orange yuan, pile all Jia” the name of the god, and the collection of the Mazu idol and style, become a symbol of Mazu belief toward Japan. According to the investigation of Nagasaki Culture and Sports Promotion Department, at present, there are 43 places in Japan to preserve ancient Mazu statues or hold sacrificial traditions, which is the biggest proof of Mazu belief spread in Japan (长崎県文化, 2010, pp. 15-17). In other words, as the historical existence of cultural transmission, the Mazu culture has become a very important cultural heritage, with a very significant sightseeing value, but also indirectly a symbol of Japan’s multi-cultural character.

Secondly, from the perspective of content and form, the Mazu culture, as a medium of cultural transmission, has been inherited and revived in the sacrificial culture of modern Japanese cities through embodied sacrificial activities. The essence of Mazu culture is the belief in the goddess of navigation. In history, the sacrificial activities of “Bodhisattva raising” and “Bodhisattva taking” aimed at praying for the safety of navigation on the sea. However, with the evolution of the times, the “prototype” of this sacrificial activity has also undergone great changes. As the most famous Mazu ceremony activity in Japan, the modern Lantern Festival “Mazu Parade” during Nagasaki Spring Festival originated in 1987, jointly organized by Nagasaki City Tourism Bureau and Shinji Zhonghua Street Revitalization Association. As an important part of urban revitalization, the parade is held from the first to the 15th day of the first lunar month of the Lantern Festival during Spring Festival, which is completely different from the Mazu worship time in the past. During this period, the whole city began to decorate Chinese-style lanterns, perform traditional Chinese shows such as lion dance, dragon dance, and acrobatics with Zhonghua Street as the main venue, and carry out two “Mazu Parade” activities imitating the scene of the “Tang Ship” docking and leaving Nagasaki port during the Edo period. According to the field investigation, the front of the parade was led by the people who play the roles of clairvoyant eyes (people who have the faculty of foreseeing distant future events), wind ears (people who are well-informed), imperial bodyguards, maids, and other characters. In the middle of the team, the couple of the “ship owner”, together with

eight “crew members” carried the Mazu goddess on their shoulders, and one person followed closely with an umbrella to protect the Goddess, trying to relive the magnificent scene of “Bodhisattva lifting” and “Bodhisattva riding” in history. The whole parade starts from the Confucius Temple in Nagasaki, passes by the Tang Renwu, Glass Bridge, and other places of interest in Nagasaki, and finally arrives at the end of the tour—Xingfu Temple. The parade is watched by tens of thousands of Nagasaki citizens and tourists along the way, becoming a cultural symbol of the revitalization of Nagasaki.



Figure 2. Distribution map of Mazu Temples in Japan.

Countermeasures and Suggestions for Promoting Mazu Culture in Japan

Guided by the communication theory, under the framework of Harold Lasswell’s “5W” model (Who, Says What, In Which Channel, To Whom, With What Effect), the paper has studied the actual needs and conditions of Mazu culture in Japan. Suggestions are put forward for the main body of communication, so as to promote the better dissemination and acceptance of Mazu thought in Japan.

The Diffusion of Innovation, a book co-published by the famous American communication theorists E. M.

Roers and Amela J. Shoemaker, makes a comprehensive comparison of the advantages and disadvantages of mass communication and interpersonal communication, and explains the process of innovation diffusion. It is proposed that “the combination of mass communication and interpersonal communication is the most effective way to spread new things and persuade people to adopt them”, and that “mass communication can effectively provide new information, while interpersonal communication can change people’s attitude and behavior”, and other important views (Rogers, 2016). The theory of diffusion of innovation tells us that mass communication has the advantage of being extensive, timely, and rapid, while interpersonal communication has the advantage of being persuasive. Interpersonal communication involves the subject of communication. In terms of the subject of communication of Mazu culture, it can be found that the disseminators are mainly scholars engaged in scientific research in colleges and universities and people in coastal areas of Japan, including native Japanese scholars, Chinese Japanese, Chinese, or Chinese scholars. They express their views through academic papers and monographs, which promotes the communication of Mazu culture to a certain extent. However, there are also problems: academic works are serious, professional, and not strong in practicality, which do not meet the interests and needs of the general public. Basically, they spread in the academic field, and it is difficult for the work to have a great influence in the public field. The common people in coastal areas generally adopt the means of oral transmission and temple fair participation to promote the propagation of Mazu culture. Similarly, this oral or temple fair system is often regional and random, which does not completely represent the Mazu culture, and may even be miscommunicated. Based on this, while maintaining the pillar power in the communication group, the academic community should adopt rich and interesting communication methods, such as launching some popular Mazu appreciation, Mazu cartoons, making Mazu cartoon series, and carrying out popular science lectures, film screening, and other cultural activities in the public domain. In general, as Mazu is one of the cultural name cards of China and one of the important spiritual sustenances of Japan, in order to be widely disseminated, it is necessary to make full use of the power of the broad masses of the people and even international friends to give full play to the role of interpersonal communication in the communication of Matsuo culture.

Epilogue

Through quantitative analysis, qualitative analysis, diachronic analysis, and simultaneous analysis of the corpora related to Mazu (Heaven Princess) culture in the full-text database of Diaolong—Ancient Chinese and Japanese Books, this paper explores the hot topics and emotional attitudes of Mazu culture, and pries into the overall dissemination of the culture in Japan. For a long time, in the process of sowing Mazu culture overseas, people with different cultural backgrounds can communicate and understand each other, carry out cultural exchanges and mutual learning, and achieve the goal of “going abroad and entering the hearts of the people” of Chinese culture. At present, in the period of the comprehensive construction of the Maritime Silk Road, as a treasure of traditional Chinese culture, Mazu culture should assume more responsibilities and obligations, continue to act as a forerunner of folk cultural exchanges and play its role as a cultural bond and spiritual bridge for the long-standing friendly exchanges between China and Japan. We can make full use of the role of the Mazu culture, take the Mazu culture as a link, through the historical memory of the Mazu culture of the Chinese and Japanese people, uphold the inclusive development spirit of “being good with neighbors”, think rationally about the improvement strategy of the bilateral exchange mode, continuously promote the strength, depth, and breadth of the cooperation between the two countries, and promote the diplomatic situation of good-neighborly friendship between China and Japan, to complete the contemporary task of “people-to-people bond” and realize common

development.

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