

Analysis of the Frog Totem Worship Culture Reflected in Guangxi Internet Literature

-- Take "Frog Festival", "Looping Rain, Frog Sounds, and Rice Dumplings" as examples

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Abstract

With the development of social economy, Guangxi's online literature has developed rapidly. As a kind of representation, totem culture worship is a mysterious mark of primitive clans. The totem of the Zhuang nationality has a great influence on the social life of the Zhuang nationality due to its diversity and variability. Today, the frog totem worship culture of the Zhuang nationality still contains unique values. The identity consciousness deposited by the totem worship of the Zhuang nationality not only plays an important role in the development of the national economy of the Zhuang nationality, but also serves as a catalyst for maintaining the national unity and social morality of the Zhuang nationality. This thesis will rely on Guangxi network literature to explore the origin of Guangxi frog totem and reveal the value and significance of the frog totem worship culture in Guangxi network literature.

Keywords

Guangxi Internet Literature; Guangxi Zhuang Totem; Frog Totem.

1. The Origin of Guangxi Frog Totem

The word totem originates from the Indian word "totem", which means "its relatives" or "its mark". It is the primitive age when humans regarded certain animals, plants or non-living things as their ancestors or protectors. The act of using them as objects of worship is also one of the oldest cultures of mankind. It has traces in ancient India, ancient Egypt, China and other places. The so-called totem culture is a variety of cultural phenomena created by people in primitive times after treating totems as relatives, ancestors or protectors, in order to express their worship of totems.

With the evolution of human society, after entering modern society, totems have gradually faded away from the mysterious color, but for people living today, totems are still warm memories deposited in people's hearts. It lives in the hearts of different nations, and at the same time, it is being continued and passed on by people of various cultures derived from the concept of totem. The frog totem is a unique brand of charm in the history of the Zhuang people. Under the new historical conditions, the frog totem culture worship has more value and significance. Through a series of modern archaeological excavations, we can find that the ancestors of the Zhuang ethnic group in Guangxi worshiped all things related to natural changes, such as the sun, tortoises, birds, etc., but it is certain that frogs have been respected in their hearts for a long time. The object is also the most important kind of totem worship of the Zhuang nationality. In the course of the development of Zhuang nationality's history, the culture of frog worship has gradually been carved into the collective memory of the Zhuang nationality.

The ancestors of the Zhuang nationality's idea of admiring frogs is largely derived from the state of existence at that time. Historically, the Luoyue Zhuang people lived near the water. In order to adapt to such a geographical environment, the Zhuang people used rice production as their main production method, which is also an important way for them to multiply and thrive for a long time. For the Zhuang people, the rich harvest of rice is their greatest hope. In the ancient times when labor productivity was low, people could only rely on heaven for food. This also means that if the Zhuang people want to harvest rice, they mainly depend on the climate. There is a proverb of the Zhuang nationality: "The frog calls, and the heavy rain arrives." In the eyes of the Zhuang ancestors, the sound of frogs and the spring rain were accompanied. In this regard, people think that frogs must have a certain connection with the heavens, have magical powers, can predict the arrival of the rainy season, and have the ability to control rain and control droughts and floods. People used sacrifices to frogs to make the weather smooth. It can be said that at that time, frogs were a kind of support for people's spirit at that time.

In addition, the worship of frogs by the Zhuang people is also related to the ancient reproductive worship. In ancient times, the Zhuang people called frogs "Yagui", which means "frog grandmother". It is not difficult to see people's respect for frogs. In the ancient social environment, the prosperity of the people directly determines the survival of this nation. Therefore, while people hope that they will have enough food and clothing, they also pray that their nation can thrive and grow stronger. Therefore, people have no idea about the frog god. Respect and worship is not only a manifestation of frog worship, but also people's hope for the reproduction of life. In fact, many folk items of the Zhuang people are closely related to frogs. Frog images are incorporated into decorations, utensils and performances, such as frog-shaped ornaments on bronze drums, frog-shaped people on murals, frog dances in sacrifices, etc. There are still many stories about frogs in the folk, and even a special "Leak Festival" is set up. It usually ends at the beginning of the New Year and ends on the second day of February. It is one of the larger folk festivals of the Zhuang nationality. These are undoubtedly a manifestation of people's emphasis on frog worship, and also show the profound frog worship culture of the Zhuang people. [1]

2. Looking at the Frog Totem Worship Culture from Guangxi's Online Literary Works

The Zhuang nationality is the ethnic minority with the largest number of people in the Chinese nation, and it is also a nation with a long history, and its ethnic worship is extremely wide. But among these worships, the most influential and the most widely spread is the worship of the frog totem by the Zhuang people. Zhuang ancestors' worship of frogs is inseparable from the specific thinking and specific living environment of the Zhuang ancestors. In the hearts of the Zhuang people, the frog is a symbol of peace, happiness, health and auspiciousness. With the change of dynasties and the development of social economy and social economy, the frog totem worship culture is also constantly developing and evolving, and it has long been integrated into all aspects of the life of the Zhuang people. With the rise of online literature, a large number of descriptions of frog totems have appeared in Guangxi online literature, such as "Frog Sacrifice"[2], "The Sound of Falling Frogs" [3] and other articles involving a large number of related frog totems. The worship culture of Zhuang culture makes the unique geographical charm of Zhuang culture unfold in the eyes of the world in a new form.

2.1. Totem Worship Shown in "Frog Festival"

There are a large number of Zhuang people's descriptions of the frog totem worship culture in "Frog Festival". In the eyes of the ancestors of the Zhuang nationality, the frog is the god of rain, more precious, sacred, and greater than everything. The annual "Leak Festival" in northwestern Guangxi is warm and grand. People are looking forward to a spiritual communication with the

frog god. People set the "Leaf Festival" during the Spring Festival, usually at the beginning of the New Year to the end of the first day of February. At that time, people would give up the time of gathering and gather around a hibernating frog, with worship in their eyes. This fully reflects the importance of the Zhuang people to frogs and the deepening of the culture of frog worship. From ancient times to the present, the Zhuang people have regard water as their neighbor and rice cultivation as their main production method. On the first day of the new year, adults will look for a frog with a destiny early in the morning. In the cold winter season, it is extremely difficult to find frogs that have hibernated, but this does not make people with faith shrink. Courage is their best weapon to find frogs. After finding the frog, people will put it in a small and delicate coffin and hold it in their hands. It will be honored to be the frog king this year. Some villagers stayed at home, waiting for the arrival of the frog god, looking forward to the good weather and harvest in the coming year. In "Frog Festival", there is a description of "This is the Leak Festival in northwestern Guangxi. It is warm and grand. People from nearby villages are coming, wearing festive costumes, singing and dancing around the small sedan chair. , Holding hands, so enthusiastic and unpredictable, and so mysterious. They are communicating with the heaven and earth and the frog god." [2]

The Zhuang people have always prayed for frogs as a totem of the nation, which shows that frogs have been the object of their hearts for a long time. The frog totem worship culture is one of the important components of the Zhuang nationality's traditional culture. In the long history of the Zhuang nationality's long-term development, it has been given new connotations with the development and changes of the times. [4]

In "Frog Sacrifice", the author borrows the description of the frog festival to show that contemporary humans have hunted and killed frogs in order to satisfy their appetites, reminding people to keep in mind the historical memory of frogs to the Zhuang nation. Desire and greed cover the worship of totems and the Zhuang people's innocent and simple belief in the land of Bagui. In "The Analects of Confucius and Shuer" [5], there is a saying that "you do not fish, but you do not shoot at the lodging", which shows that Confucius loves things and takes things carefully. Mencius continued the thought of Confucius and put forward the viewpoint of "kindness and benevolence, benevolence and benevolence" in "Mencius: Full of Heart" [6], in which benevolence is poured into the vastness of nature. This is exactly the thought expressed by the author in "Frog Sacrifice". With the help of Internet literature, the totem worship of frogs is combined with modern animal protection. This is not only the inheritance of traditional culture, but also adds a touch to the totem of frogs. The elements of the new era make the frog worship advance with the times and glow with new brilliance.

2.2. Totem Worship Shown in "Liuyu, Frog Sound, Zongye"

With its unique perspective and tactful narrative, "Liuyu Frog Sound and Rice Dumpling Leaf" is a work that uses falling rain, Zhuang frog totem and Zongye to form three chapters, combining cultural symbols with specific Zhuang nationality into the chapter. In, using these descriptions to explore the frog totem worship culture is a model of the combination of frog totem and Internet literature. The author wrote in the article that frogs are the patron saint of rice fields, and "June 6th, avoid thundering" is a nursery rhyme that many elderly people chant. The author found through research that an important concept of totem worship is to regard totems as the protector of the nation. There are traces of this concept in many frog totem myths and legends of the Zhuang people.

The first step in creating a god is to deify the frog. Through reading ancient Chinese myths, it can be found that most myths coincide with the saying that the frog is the son of the Lei King or the messenger of the Lei King. It can bless the common people all year round. There are also proverbs among the folks: "The biggest thunder in the sky is the biggest thunder man, and the biggest on the ground is the uncle thunder." From Donglan to Bama in Guangxi, there was also

an ancient song of the Zhuang ethnic group: "The frog is a goddess, in charge of the blessings and disasters. She calls the wind and calls the rain, and she is the goddess." The article also mentions that aligning the laws of nature with their own laws of survival is the way for the Zhuang people to survive. Traces of frog totems can be seen on many buildings at that time. Restricted by historical conditions, the ancient ancestors were unable to grasp their own destiny, and were unable to make scientific explanations for various natural phenomena and contradictions and changes in social life. They anthropomorphized these natures and idealized contradictions with their imagination. This is also a manifestation of the cultural imprint in the text.

Nowadays, after the frog totem worship ceremony has experienced the sublation of traditional national culture, it still enriches the cultural life of the Zhuang people and promotes the spread and development of folk art. The current "Legi Festival" activity has faded away. Although the ceremony still exists, the center of people's more concern and attention has long been shifted to entertainment life, that is, celebrating the Spring Festival or welcoming guests. Even so, the frog totem still has a sacred and indelible status in the hearts of the Zhuang people. The frog totem worship culture is still worth learning and understanding, and injecting the power of a new era into it.

3. The Value and Significance of Frog Totem Culture Worship

Totem culture is the oldest culture of mankind. As a kind of belief, people regard totems as relatives, ancestors or protectors, and create various cultural phenomena in order to express their worship of totems. With the evolution, development and change of human society, it has long been living in the hearts of different nations. At the same time, it has been inherited and inherited by people of various values derived from the concept of totem. It is a reflection of the wisdom of the ancestors and the beginning of the glorious history of the Zhuang nationality. Through the study of frog totems, we can discover the spiritual world of the Zhuang people in different periods, which is of great value for studying the ideology of the Zhuang ethnic group. The frog totem is the mark of the history of the Zhuang nation. Under the new historical conditions, the frog totem culture worship has its unique value and significance. [7]

3.1. Promote Cultural Heritage

The frog totem culture has a long history. In the prose "Frog Sacrifice", the author mainly describes the lively and grand Leak Festival in northwest Guangxi. The young people in the cold village on the first day of the Lunar New Year look for frogs, and then put the frogs into the small sedan chair. Chuuzhai Village in Zhongzun Village sent blessings to the villagers, and frogs were also carved into the drum surface as decorations of bronze drums. This shows the worship and inheritance of the frog totem by the people in Northwest Guangxi. More importantly, the author uses online literature to display the Zhuang frog totem culture, so that these cultures can enter the public's vision through the Internet, increase the cultural influence of the land of Bagui, and also promote the cultural inheritance of the Zhuang people.

3.2. Enhancing National Cohesion

Looking through the sweaty historical books, the Chinese nation has suffered countless. Even if the mountains and rivers are separated and scattered, our spirits are always together. The reason why the Chinese nation can always stand in the East is precisely because of the national cohesion, which not only comes from the actual force, but also the function of the spiritual force. The spirit is united.

In "Frog Festival", we can find that even in remote areas, in the magnificent festival of the Leopard Festival, men, women and children all gather to celebrate the festival, which is the display of people's cohesion and centripetal force; secondly, the totem complex It is the most

primitive emotion of national culture, the deepest and strongest spiritual value of national cohesion, and has an important function of enhancing national cohesion. It can be used as a tie of national relations, spreading its spiritual image, and deepening the consciousness of the same root. Therefore, the frog totem worship is the most representative of the many animal worships that are widely flowing in the Guangxi Zhuang Autonomous Region of my country. Through the spread of online literature, it not only helps to strengthen the cohesion of the Zhuang people, but also the unity and cultural continuity within the nation. Important spiritual pillar.

3.3. Create Economic Benefits

The land of Bagui is rich in intangible cultural heritage, which provides a wealth of spiritual food for the local people. It is closely related to the lives of the local people and passed on from generation to generation. This is not only the accumulation of history and culture, but also the cultural and economic aspects. Important value and meaning.

As a national intangible cultural heritage, the Zhuang Lecchini Festival can bring certain economic benefits to the local people today when the protection of intangible cultural heritage is valued. There are various forms of the Lebs Festival, and the main contents include looking for Lebs, Sacrifice Lebs, Filial Lebs, and Burial Lebs. Under the premise that protection is the first priority, we can use intangible cultural heritage to vigorously develop the characteristic industry of the Lebbie Festival, or organize related activities to attract tourists and promote the development of local tourism; sell small souvenirs carved with frog totems to promote the handicraft industry. Development; carrying out activities of intangible cultural heritage entering campuses and scenic spots, implementing school-enterprise cooperation projects, and jointly holding cultural tourism performing arts talent classes. These measures can not only promote cultural heritage, but also create economic benefits. After all, in the long river of history, traditional folk art has been precipitated and spread after many changes. It is not only a testimony of history, but also a bridge between modern and traditional culture. Therefore, as the contemporary young generation, we should contribute our own strength to the inheritance and development of traditional customs and culture.

4. Concluding Remarks

Totem culture has always been an important entry point for the study of national culture. The two Guangxi online literary works "Frog Sacrifice" and "The Sound of Frogs in the Falling Rain" not only reflect the worship of the frog totem by the Zhuang people, but also contain a wealth of The historical and cultural connotations reflect the new values, views of nature and life of the contemporary Zhuang people in the new era. At the same time, the frog totem has invisibly constructed the development of the Zhuang folk myth system and social culture. The totem, as a nation, a tribe, or even a country's "collective unconscious", makes the ethnic group united and is also conducive to production. The guarantee of development and life. With the advancement of social consciousness, the concept of the Zhuang people is constantly changing, but the concept of totem worship projected in the consciousness has not disappeared, but continues to be deeply buried in the blood of the Zhuang people. It can be seen that the frog totem penetrates deeply into the lives of the Zhuang people and has a far-reaching influence on the culture of the Zhuang ethnic group. The use of online literature to display the Zhuang frog totem culture not only promotes the cultural inheritance of the Zhuang people, but also an important measure to enhance national cohesion.

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