

A Study on the Historical Context in the Foreign Translation of Southern Fujian Culture

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Abstract

This paper aims to explore the historical context of southern Fujian culture in the process of foreign translation, and show the uniqueness and diversity of southern Fujian culture and its important position in cross-cultural communication by tracing the various stages of its formation, development, dissemination and integration with foreign cultures. This paper analyzes the phenomenon of the foreign translation of Minnan culture from the fusion of Minnan culture in the pre-Qin period to the modern globalization, and reveals the internationalization process of Minnan culture as an important part of Chinese culture.

Keywords

Southern Fujian culture; Foreign translation; Historical context; Cross-cultural communication; Globalization.

1. Introduction

As one of the treasures of Chinese culture, southern Fujian culture enjoys a high reputation at home and abroad for its unique language, folk customs, religious beliefs and art forms. With the in-depth development of globalization, southern Fujian culture has crossed the boundary of language and culture through the bridge of foreign translation, and has carried out extensive exchanges and integration with cultures around the world. The historical context reflected in the translation of southern Fujian culture can be traced back to the whole process of its formation, development, dissemination and integration with foreign cultures. This process not only shows the uniqueness and diversity of southern Fujian culture, but also reflects its important position in cross-cultural communication. From a historical point of view, this paper will sort out the development of southern Fujian culture shown in its foreign translation.

2. The Formation Stage

2.1. The integration of Minyue culture

In the pre-Qin period, Minyue culture, as the main cultural form in southern Fujian, began to communicate and integrate with the Central Plains culture. The integration of Min and Yue cultures is an important chapter in the historical development of southern Fujian culture and even Fujian region, which involves many aspects, including tribal integration, cultural exchange and economic interaction.

2.1.1 Background of tribal integration

Minyue culture originated from the pre-Qin Dynasty to the early Western Han Dynasty. It was a tribal culture formed by the fusion of seven Min and Yu Yue tribes. It was one of Baiyue and the predecessor of Minyue. In ancient times, the Fujian region has been inhabited by human beings, these primitive humans in 3000 years ago (equivalent to the Central Plains of the Xia and Shang period), has created a unique primitive culture - Min culture.[1] By the Zhou Dynasty, the Fujian region formed seven tribes, known as "seven Min". At the same time, the close

relationship with the “Minyue” tribe is the nearby northern Yu Yue Tribe, and the communication and integration between the two gradually deepened.

2.1.2 Process of tribal integration

2.1.2.1 Inter-tribal interaction

Qimin and Yuyue tribes interacted through trade, war, marriage and other ways to promote cultural exchange and integration.

After King Gou Jian destroyed Wu, the Yue forces began to enter Fujian, and the Yue people brought the Central Plains and Wuyue culture, which merged with the original indigenous Min people to form the “Min Yue people”.

2.1.2.2 The establishment of Minyue State

In 334 BC, Wujiang VII passed to Wuzhu and became king of Minyue, which marked the further development and consolidation of Minyue culture. Wuzhu built the earth city in the new store in the northern suburbs of Fuzhou, and gradually implemented the rule of Fujian, and the Xianyou area was also included in its sphere of influence.

2.1.2.3 The influence of the Central Plains culture

With the migration of the Central Plains culture to the south, advanced cultural elements such as Confucianism, agricultural technology and political system were introduced into Fujian and integrated with the Min-Yue culture, which promoted the formation and development of the southern Fujian culture.

2.1.3 Cultural integration

2.1.3.1 Language and customs

The fusion of Min-Yue culture and Central Plains culture is reflected in the language, for example, the Minnan language retains some characteristics of ancient Chinese, but also integrates other elements in Yue’s language.

In terms of customs, the living habits and religious beliefs of Minyue people are gradually influenced by the Central Plains culture, forming the unique cultural customs of southern Fujian.

2.1.3.2 Economic life

Minyue people were originally based on the combination of fishing, hunting, gathering and agricultural economy. With the introduction of the Central Plains culture, agriculture and handicraft industry developed, especially handicraft production, the variety of products increased, and the manufacturing was very exquisite.

Commercial activities also gradually emerged, and currency was widely used, which promoted the social and economic development of Min and Yue.

2.1.3.3 Art and Architecture

Minyue culture has also left a deep mark on the architectural art, such as Fuzhou Yishan and Ouye Chi legend as Ouyezi sword casting, reflecting the Minyue people in the metal processing skills.

At the same time, the traditional buildings in southern Fujian, such as tulou and red brick buildings, also integrate the elements of Central Plains culture and Minyue culture, forming a unique architectural style.

2.1.4 The meaning of integration

The integration of Min and Yue cultures not only promotes the social and economic development and cultural prosperity of Fujian, but also makes an important contribution to the diversity of Chinese culture. At the same time, this process also reflects the spiritual characteristics of the Chinese nation in the long history of constant exchange, integration and development. In modern society, the results of the fusion of Min-Yue culture still have a

profound impact on the cultural construction and development of Fujian region and even the whole country.

2.1.5 Foreign translation

In the early historical documents and archaeological discoveries, although there are few direct foreign translation materials, we can understand the exchange between Minyue culture and the Central Plains culture through the archaeological excavation and research of Minyue cultural sites. These research results may be communicated and disseminated in the international academic community in the form of academic papers or monographs.

During the period of mingling between Min and Yue, there may not be many classics or cultures that directly spread abroad, because the literature records of this period are relatively limited and mainly focus on domestic cultural exchange and integration. However, through some indirect evidence and later historical development, we can speculate and understand the possible influence of the culture on the world in this period.

First of all, although it is difficult to directly research the specific transmission of classics in the period of Min and Yue integration, we can know that with the southern migration of Central Plains culture and the integration of Min and Yue culture, southern Fujian gradually formed a unique cultural system. Some elements of this system, such as language, religion, art, architecture, etc., may spread abroad through different channels in the course of later history.

Secondly, from a broader historical background, as one of the important starting points of the "Maritime Silk Road", southern Fujian has had close economic and cultural exchanges with Southeast Asia, South Asia, West Asia and even Europe since the Song and Yuan Dynasties. In this process, the cultural elements of southern Fujian, including classics, religion, art, etc., are likely to spread abroad with the exchange of merchant ships and envoys.

As for the dissemination of classics, although it is not possible to directly list the specific classics that were spread abroad during the period of Min and Yue integration, we can refer to the later dissemination of southern Fujian culture to the outside world. For example, in the Ming and Qing Dynasties, with the wave of overseas immigration of Minnan people, many Minnan cultural classics were brought to Southeast Asia and other places, and were widely spread among the local Chinese community. These books may contain the cultural elements and ideas of the period of mingling between Minnan and Yue.

In addition, it is worth noting that the religious elements of Minnan culture, such as Mazu belief, have also been widely disseminated and recognized by overseas Chinese communities. These religious elements not only reflect the unique charm of southern Fujian culture, but also promote the exchange and integration of southern Fujian culture and overseas culture.

To sum up, although it is not possible to directly list the specific classics or cultures that were spread abroad during the period of Min-Yue integration, we can be sure that with the development of history and cultural exchanges, the cultural elements of southern Fujian have been spread to all parts of the world through various channels, and have had a profound impact on local culture.

2.2. The southern migration of the Central Plains culture

From the Han and Jin dynasties to the late Tang Dynasties, the Han people in the Central Plains moved southward many times, bringing advanced technology and culture, and promoting the formation of southern Fujian culture. The southern migration of the Central Plains culture in southern Fujian is a long and complicated process, which has a profound impact on the culture, economy and social structure of southern Fujian.

2.2.1 Background of southern migration

The southern migration of the Central Plains culture was closely related to the wars and turbulence in the Central Plains in history. When the northern Central Plains fell into war, a

large number of Han people chose to move south to the relatively stable southern region, including southern Fujian, in order to escape the war and seek a more stable living environment. These Han people who moved south brought the advanced culture, technology and production mode of the Central Plains, which had a positive impact on the development of southern Fujian.

2.2.2 Southward migration process

The southward migration of the Central Plains culture in southern Fujian can be divided into several important historical periods:

2.2.2.1 “Yongjia Rebellion” at the end of the Western Jin Dynasty

At the end of the Western Jin Dynasty, the rebellion of the eight Kings of the North and the wars of the Five Hu and Sixteen States led to turmoil in the Central Plains, and a large number of Han people moved south. During this period, some Han people crossed the Yangtze River, came to the Jiangnan area, and gradually spread to Fujian and Guangdong. These Han people who moved south brought with them the language, writing, religious beliefs and farming techniques of the Central Plains, which had a profound impact on the culture of southern Fujian.

2.2.2.2 The period from the late Tang Dynasty to the Five Dynasties and Ten Kingdoms

In the late Tang Dynasty and the Five Dynasties and Ten Kingdoms period, the Central Plains once again fell into wars and divisions, which led to more Han people moving south. In this period, the southern migration was large-scale, which played an important role in promoting the economic and cultural development of southern Fujian. Among them, the Gushi people represented by the brothers Wang Chao and Wang Shenzhi entered Fujian, which not only brought a large number of people from the Central Plains, but also brought advanced political system, military technology and agricultural production methods, laying the foundation for the stability and development of southern Fujian.

2.2.2.3 Song Dynasty and later

After the Song Dynasty, with the gradual development of southern economy, southern Fujian became an important economic and cultural center. The spread and integration of the Central Plains culture in southern Fujian is also more in-depth and extensive. The imperial examination system, Confucianism, literature and art of Song Dynasty have been widely spread and developed in southern Fujian, forming a unique cultural feature of southern Fujian.

2.2.3 Impact of southward migration

The southern migration of the Central Plains culture in southern Fujian has had a profound impact on the local area.

2.2.3.1 Cultural integration

The fusion of Central Plains culture and southern Fujian culture promoted the formation of new cultural forms. In language, customs, religious beliefs and other aspects, the southern Fujian region has formed a unique cultural characteristics. For example, the southern Fujian language is formed on the basis of the integration of the Central Plains Chinese and local languages; Mazu belief and other religious beliefs have also integrated the elements of the Central Plains culture.

2.2.3.2 Economic development

The southern migration of Han people in Central Plains brought advanced agricultural production technology and tools, which promoted the development of agriculture in southern Fujian. At the same time, the commerce and handicraft technology from the Central Plains were also introduced into southern Fujian, which promoted the development and prosperity of the local commodity economy.

2.2.3.3 Social structure changes

The migration of Han people from the Central Plains to the south also led to the change of social structure in southern Fujian. The Han people who moved south brought new forms of social

organization and governance, such as clan organization and gentry class, which had a profound impact on the local society.

To sum up, the southern migration of the Central Plains culture in southern Fujian is a long and complicated process. This process not only promoted the integration and development of Central Plains culture and southern Fujian culture, but also promoted the overall progress of economy, society and culture in southern Fujian.

2.2.4 Foreign translation

With the southern migration of the Central Plains culture, some classical literature and Confucianism began to spread in southern Fujian. These documents and thoughts became important materials to show the historical origin of southern Fujian culture in the later process of foreign translation. For example, Confucian classics such as the Analects of Confucius and Mencius may have been introduced to other countries through translations by missionaries or scholars. In addition, some classics and cultural elements spread abroad, especially to Southeast Asia. These spread mainly through the migration of overseas Chinese, maritime trade and cultural exchanges and other ways.

2.2.4.1 Literary works

Ancient novels and literary works are important carriers of cultural transmission. During the southern migration of the southern Fujian region, some classical Chinese literature works were translated into local languages or published overseas. For example, the ancient Chinese novels published in Singapore and translated by Ba Ba (Peranakan of Malaysia), such as *ITKIMUIPENG SUACHAT*, *Pingmin Eighteen Caves* and *Spring and Autumn Ticking away*, were widely circulated in Fujian, Taiwan and the Chinese society in Southeast Asia.

Fujian songbooks published by Xiamen Huiwen Hall, such as “Yichun Accusing before the Emperor” and “Wife of a Ranking Official Crying Son, Ma Jun Marrying”, may also be brought abroad through the migration of overseas Chinese, becoming an important window for overseas Chinese to understand southern Fujian culture.

2.2.4.2 Religious scriptures

Religious culture plays an important role in the communication between South Fujian and Southeast Asia. Some Buddhist Hokkien brought their religious scriptures to places like Singapore and circulated them there. For example, the *Bodhisattva's Original Vow Sutra* published by the Singapore Buddhist Kushlin (inscribed by Master Yuan Ying), the *Gao Wang Guanyin Salvation Sutra* printed by the Singapore Guyouxuan Yingji (Republic of China period), and the *Diamond Sutra* in Hokkien language. These sutras not only met the religious needs of local Chinese, but also promoted the spread of Buddhist culture in Southeast Asia.

2.2.4.3 Folk belief

Mazu belief is an important part of Minnan culture and one of the most widely spread elements of Minnan culture abroad. With the overseas migration of Minnan people, Mazu belief was brought to Southeast Asia and other places, and has been widely spread and recognized in the local Chinese community. Nowadays, there are many Mazu temples and sacrificial activities in Southeast Asia, which have become an important link between southern Fujian and Southeast Asian culture.

2.2.4.4 Martial arts and martial arts classics

The martial arts of southern Fujian is also one of the important cultural elements spread abroad. For example, *Li Zailuan Boxing* and other martial arts classics record the essence and inheritance process of southern Fujian martial arts. These martial arts classics and martial arts skills spread to foreign countries through the overseas migration and martial arts exchanges of southern Fujian people, and have a positive impact on the development of local martial arts culture.

2.2.4.5 Languages and dialects

As one of the important carriers of Minnan culture, Minnan language has also spread abroad with the overseas migration of Minnan people.[2] In Southeast Asia and other places, many Chinese communities still use Hokkien as one of the communication languages, which not only helps to maintain Chinese cultural identity and ethnic ties, but also promotes the spread and development of Hokkien abroad.

To sum up, the classics and cultural elements spread abroad during the southbound migration of the Central Plains culture in southern Fujian are rich and diverse, covering literary works, religious scriptures, folk beliefs, martial arts and martial arts classics, as well as languages and dialects. These communication not only promoted the exchange and integration of southern Fujian culture and Southeast Asian culture, but also enhanced the identity and sense of belonging of overseas Chinese to Chinese culture.

3. Development Stage

3.1. Prosperity in the Song and Yuan Dynasties

In the Song and Yuan Dynasties, Quanzhou became the starting point of the “Maritime Silk Road”, attracting a large number of foreign merchants such as Arabs and Persians to do business, bringing foreign cultures such as Islamic culture. The prosperity of southern Fujian culture in Song and Yuan Dynasties can be elaborated from the aspects of economy, culture, art, religion and so on.

3.1.1 Economic prosperity

In the Song and Yuan Dynasties, especially from the Southern Song Dynasty to the early Yuan Dynasty, Quanzhou Port developed rapidly and became the largest port in the East, equal in name with Alexandria in Egypt, and one of the important starting points of the Maritime Silk Road.[3] During this period, the overseas trade of Quanzhou Port was extremely developed, attracting a large number of Chinese and foreign merchants and goods to gather and distribute here. The prosperity of Quanzhou port not only promoted the economic development of southern Fujian, but also made Quanzhou become one of the important economic centers of China and even the world at that time.

3.1.1.1 Prosperous trade

Quanzhou Port has established extensive trade links with other parts of the world, importing pearls, spices, cotton, pepper and other commodities, and exporting a large number of ceramics, silk, metal products. This prosperous trade activity promoted the rise of commerce and the prosperity of towns in southern Fujian.

3.1.1.2 The shipbuilding industry is developed

With the development of overseas trade, the shipbuilding industry in Quanzhou area has also been greatly developed. At that time, Fujian coastal Fuzhou, Xinghua, Quanzhou, Zhangzhou and other places have a special shipbuilding workshop, Quanzhou shipbuilding industry is more famous, the shipbuilding is only known as “Fujian ship”, high quality, widely praised.

3.1.1.3 Perfect transportation network

In the Song and Yuan Dynasties, the transportation network in Quanzhou area was very developed, and there were many bridges, which formed a transportation network extending in all directions with the ancient post road. These transportation facilities effectively connect the port area, the dock and the hinterland of Quanzhou, and ensure the rapid distribution of goods and the smooth trade network.

3.1.2 Cultural prosperity

3.1.2.1 Academies and private schools

In the Song and Yuan Dynasties, Quanzhou area paid equal attention to official and private learning, and colleges were popular and humanistic. The local government of Quanzhou in Song Dynasty founded the state school, and the county school was also generally established, and the regulation tended to be perfect. At the same time, the private school is also quite prosperous, the rapid development of the library, the formation of the “home poetry book and household industry study” grand situation.

3.1.2.2 Neo-Confucianism dissemination

Neo-confucianists Zhu Song and Zhu Xi founded academies successively in Quanzhou area to spread neo-Confucianist thought and open up the position of free lecture and academic research. Influenced by it, academies all over the country developed to diversification, and Quanzhou was also known as “the land of Zhu Zi’s transformation”.

3.1.2.3 Religious diversity

In the Song and Yuan Dynasties, Quanzhou became a “museum of world religions”, where religions from all over the world, such as Buddhism, Islam, Christianity, Manichaeism, and Indian Orthodox Church, exchanged and integrated freely. This religious diversity not only enriches the cultural connotation of Quanzhou, but also promotes understanding and respect among different cultures.

3.1.2.4 Religious buildings

With the spread and development of religion, Quanzhou area built a large number of religious buildings such as temples, churches and so on. These buildings not only have unique artistic value and cultural significance, but also become an important symbol of the degree of social civilization in Quanzhou at that time.

3.1.3 Art flourishes

3.1.3.1 Liyuan Opera

In the Southern Song Dynasty, the royal family clan Nan Wai Zong Zheng Si moved to Quanzhou, and “Liyuan Opera” as a high-level entertainment for the royal family also flowed into Quanzhou, and began to infiltrate the royal family into the folk.[4] The traditional performance formula of Liyuan Opera is simple, unique, vivid and beautiful, which is unique in the corridor of Chinese opera.

3.1.3.2 Nanyin

Nanyin is a kind of ancient music with a long history, which originated in Tang Dynasty and formed in Song Dynasty. Its singing method retains the traditional and ancient national singing method before the Tang Dynasty, and the performance of the Nanguan also maintains the characteristics of the Tang and Song dynasties. Nanyin is now one of the masterpieces of UNESCO’s intangible cultural heritage of humanity and is known as the “living fossil” of Chinese folk music.

3.1.3.3 String puppet show

Quanzhou thread puppet show, known as “hanging silk puppet” in ancient times, originated from the Qin and Han Dynasties, and was passed on and spread widely in the Song and Yuan dynasties. The puppet show retains its unique music “puppet tune”, while forming a set of exquisite and standardized line kung fu and unique puppet head carving, idol modeling arts and production techniques.

3.1.4 Civilized society

The endless business exchanges at home and abroad not only brought economic prosperity but also acted on the highly civilized society of Quanzhou. In the social economy, science and technology, culture and education, religious belief and other aspects have achieved rapid

development. In this open and inclusive environment, Quanzhou people have gradually formed a unique urban character and cultural aesthetic taste.

To sum up, the culture of southern Fujian in the Song and Yuan Dynasties reached an unprecedented prosperity in the aspects of economy, culture, art and social civilization. This prosperity has not only brought long-term development momentum to southern Fujian, but also made important contributions to the inheritance and development of Chinese culture.

3.1.5 Foreign translation

In this period, the culture of southern Fujian reflects its openness and inclusiveness in foreign translation. For example, the history and prosperity of Quanzhou Port, as well as the activities of Arab merchants here, may have been spread abroad through the oral accounts of merchants and travel notes of travelers, and have been translated into many languages.

3.2. The twists and turns of the Ming and Qing Dynasties

In the Ming and Qing Dynasties, due to the sea ban policy and war and other reasons, the development of southern Fujian culture was affected to a certain extent, but it was still moving forward in twists and turns.

3.2.1 Economy and trade

In the Ming and Qing Dynasties, overseas trade in southern Fujian continued to flourish, especially the port cities of Quanzhou and Zhangzhou, which became an important hub connecting China with Southeast Asia, South Asia and even further regions. The prosperity of the Maritime Silk Road not only promoted the rapid economic growth of southern Fujian, but also promoted the extensive cultural exchanges. During this period, Minnan merchants spread throughout Southeast Asia, not only engaged in commodity trade, but also spread the culture, customs and religious beliefs of Minnan.

3.2.2 Clan and society

In Ming and Qing dynasties, the clan society in southern Fujian developed further. The general trend of compiling clan genealogies and the large-scale construction of clan ancestral halls made the clan culture in southern Fujian reach its peak in this period. In southern Fujian, the Confucian thought of being careful in the end and honoring the ancestors is transformed into the concrete behavior of common people to identify their ancestors, which further strengthens the cultural identity and sense of belonging of southern Fujian people.

3.2.3 Culture and art

In terms of culture and art, a number of outstanding literati and artists have emerged in southern Fujian. They not only inherited the cultural heritage of their predecessors, but also continued to innovate and develop, forming a distinctive local characteristics of southern Fujian culture. For example, southern Fujian opera, music, dance and other art forms were greatly enriched and developed during this period, becoming an important part of southern Fujian culture.

3.2.4 Buildings and residences

The architecture of southern Fujian in the Ming and Qing dynasties also reached a new height. Southern Fujian architecture is famous for its unique style and exquisite skills, such as red brick ancient house, tulou and other architectural forms, which not only reflects the adaptation and creative spirit of the southern Fujian people to the natural environment, but also shows their superb architectural skills and aesthetic pursuit.

3.2.5 Foreign translation

3.2.5.1 Classics and documents

In the Ming and Qing Dynasties, although there are few explicit records on the direct foreign translation of Minnan cultural classics, it can be inferred that with the increase of overseas trade and immigration, some classic documents and works in southern Fujian may be spread to

foreign countries through indirect channels. For example, some merchants or missionaries may have brought opera scripts, poems, religious scriptures, etc. from southern Fujian to foreign countries, and translated and disseminated them locally.

3.2.5.2 Folk belief and religion

The folk beliefs and religious culture of southern Fujian also spread abroad in the Ming and Qing Dynasties. In particular, Mazu belief and other widely influential folk beliefs have been brought to Southeast Asia and other places with the overseas migration and trade activities of the Minnan people, and have been widely disseminated and recognized in the local Chinese community. The spread of these folk beliefs not only deepened overseas Chinese's sense of identity and belonging to southern Fujian culture, but also promoted the exchange and integration of Chinese and foreign cultures.

3.2.5.3 Arts and crafts

The arts and crafts of southern Fujian were also favored by the international market during the Ming and Qing dynasties. Some handicrafts with local characteristics, such as ceramics, wood carving, paper cutting, etc., have been exported to foreign countries and are popular in local markets. The spread of these artworks not only shows the unique charm of southern Fujian culture, but also promotes the exchange and interaction between Chinese and foreign cultures. It should be noted that due to the lack of historical documents and the difference in preservation status, the detailed records on the foreign translation of southern Fujian culture in the Ming and Qing dynasties are relatively limited, but the unique charm of southern Fujian culture in folk beliefs and traditional arts is still preserved and transmitted through oral transmission or documentary records. The development and foreign translation of southern Fujian culture in the Ming and Qing Dynasties reflect its openness and inclusiveness, as well as its close connection and interaction with the world culture.

4. The Stage of Communication and Blending

4.1. The spread of overseas immigrants

Historically, Minnan people have an extensive history of overseas immigration, and they have brought Minnan culture to Southeast Asia, the Americas and other places. The spread of Minnan culture in overseas immigrants is a complicated and far-reaching process, which is accompanied by the footsteps of Minnan people's migration, crossing the oceans, and taking root and sprouting all over the world.

4.1.1 Ways of spreading southern Fujian culture among overseas immigrants

4.1.1.1 Family inheritance

Overseas Minnan people often migrate in family units, they maintain deep feelings for ancestral culture in a foreign land, and pass on Minnan culture from generation to generation through oral transmission within the family. This way of inheritance not only retains the essence of southern Fujian culture, but also enables it to continue and develop overseas.

4.1.1.2 Community organization

Overseas Minnan people have established many community organizations such as fellow villagers' associations and clan associations, which not only provide a platform for overseas them to help each other and communicate, but also become an important carrier for spreading Minnan culture. By holding various cultural activities, festivals, etc., community organizations show the charm of southern Fujian culture to the local society and promote cultural exchange and integration.

4.1.1.3 Commercial activities

Minnan people are known for being good at business, and they engage in various business activities overseas, bringing local specialties, handicrafts and so on to the world. These

commercial activities not only promote economic exchanges, but also promote the spread of culture. Overseas consumers also indirectly understand and experience southern Fujian culture when buying and using these products.

4.1.1.4 Educational communication

With the rise of overseas Chinese education, more and more overseas Hokkien children receive Chinese education and learn Chinese and Hokkien culture. These educational institutions not only impart language knowledge, but also focus on cultivating students' cultural identity and national pride, training a new generation of inheritors for the overseas spread of Minnan culture.

4.1.2 The influence of southern Fujian culture overseas

Enhancing cultural identity: For overseas Minnan people, Minnan culture is one of the important symbols of their identity. By inheriting and promoting Hokkien culture, they are able to better maintain ties with their ancestral lands and enhance their cultural identity and sense of belonging.

Promoting cultural exchange: The spread of Minnan culture overseas not only enriches the cultural diversity of the local society, but also promotes the exchange and integration between different cultures. By holding cultural festivals, art exhibitions and other activities, overseas Minnan people show the charm of Minnan culture to the local society, and enhance mutual understanding and friendship.

Promoting economic development: The spread of southern Fujian culture overseas has also led to the development of related industries. For example, tourism, catering and other industries benefit greatly from the unique charm of southern Fujian culture. Overseas tourists have injected new vitality into the local economy while experiencing the culture of southern Fujian.

To sum up, the spread of Minnan culture in overseas immigrants is a multi-dimensional and multi-level process. It not only enhances the cultural identity and belonging of overseas Minnan people, but also promotes the exchange and integration between different cultures and promotes the development of related industries. With the deepening of globalization and the continuous migration of Minnan people, the influence and communication power of Minnan culture overseas will continue to increase.

4.1.3 Foreign translation

With the overseas immigration of Minnan people, Minnan culture also took root and spread overseas. In the overseas Chinese community, Hokkien has become one of the main communication languages, and has formed a unique overseas Hokkien culture. These cultural phenomena have been fully reflected and explained in foreign translation. For example, research works on the living customs and religious beliefs of overseas Chinese communities may be translated into multiple languages for dissemination. Yongchun Guangyunlou published "Four books" and "*Wu family tree*". Among them, the *Wu Family Tree* records the historical materials of the Wu people's emigration to Nanyang, which provides an important basis for future generations to understand the family history and cultural inheritance.

In addition, in the process of spreading Minnan culture, overseas immigrants translated various types of cultural works, including literary works, religious scriptures, songbooks of Minnan, and martial arts works. These works not only enrich the cultural life of overseas Chinese, but also promote the spread and exchange of southern Fujian culture on a global scale.

4.2. The integration of modern culture

Since entering the modern society, with the acceleration of globalization and the popularization of the Internet, the culture of southern Fujian has more widely communicated and blended with cultures from all over the world, showing the characteristics of diversification and deepening.

4.2.1 Communication channels and methods

4.2.1.1 Overseas Chinese media

Overseas Chinese media play an important role in the dissemination of southern Fujian culture. They show the unique charm of southern Fujian culture to global readers through news reports, thematic planning, cultural exchange activities and other forms. For example, representatives of overseas Chinese media such as Argentina's "Chinese Online" and Canada's Solo Media actively discussed how to inherit and promote southern Fujian culture at relevant exchange meetings, and spread southern Fujian culture to the outside world through their own platforms.

4.2.1.2 Social media and Internet

With the popularization of the Internet, social media has become a new position of cultural dissemination in southern Fujian. Overseas Minnan people share the content of Minnan culture through Wechat, Weibo, Facebook, Instagram and other platforms, such as Minnan language songs, traditional festival customs, food production, etc., which attracts a lot of attention and interaction.

4.2.1.3 Cultural exchange activities

All kinds of cultural exchange activities are also important ways to spread the culture of southern Fujian. Activities such as "Affection in Fujian, Fragrant Tea Cross Straits - Cross-strait Cultural Friendship Tour", using tea culture as a medium, promote the cultural and tourism exchanges and cooperation between Fujian and Taiwan. In addition, overseas Minnan cultural festivals, exhibitions, performances and other activities have been held to further excavate, sort out and spread Minnan culture.

4.2.2 Foreign translation

4.2.2.1 Literary works and classics

Classic literary works of southern Fujian culture, such as Chen San Wu Niang and Litchi Story, have been translated into many languages and published overseas. These works not only show the unique charm of southern Fujian culture, but also promote the exchange and mutual learning between Chinese and foreign cultures.

4.2.2.2 Religious scriptures and folk beliefs

Religious texts and folk belief materials from southern Fujian have also been translated into foreign languages for overseas believers to learn and pass on. These scriptures and faith materials not only enriched the spiritual world of overseas Chinese, but also promoted the spread of southern Fujian culture around the world.

4.2.2.3 Intangible cultural heritage

The intangible cultural heritage of southern Fujian, such as Nanyin, Gezi Opera, puppet show, etc., also goes to the world through foreign translation and performance. The display and inheritance of these intangible cultural heritage not only let overseas audiences appreciate the unique charm of southern Fujian culture, but also promote the exchange and integration of Chinese and foreign cultures.

In modern society, southern Fujian culture is translated and disseminated through various channels and forms. For example, academic papers, monographs, film and television works about southern Fujian culture may be translated into multiple languages for international exchange; At the same time, with the development of the Internet, the relevant information of southern Fujian culture is more easily understood and concerned by global netizens.^[5] These foreign translation materials not only show the unique charm of southern Fujian culture, but also promote understanding and respect between different cultures.

5. Conclusion

The historical context presented on the broad stage of foreign translation of southern Fujian culture is a magnificent and colorful picture, which outlines a continuous and brilliant process from germination, vigorous growth, wide spread to deep integration. This process not only deeply reveals the unique regional characteristics and rich connotation of southern Fujian culture, but also highlights its indispensable important position and far-reaching influence in the global cross-cultural communication map.

The formation of southern Fujian culture is the result of the collision and fusion of Central Plains culture, indigenous culture, Marine culture and foreign culture for thousands of years. From the emergence of Min-Yue culture in the pre-Qin period, to the massive influx of immigrants from the Central Plains in the Tang and Song Dynasties, to the prosperity of the Maritime Silk Road in the Song and Yuan Dynasties, every historical change has injected new vitality and elements into the culture of southern Fujian. In this process, the people of southern Fujian, with their unique wisdom and diligence, created many art forms, including Nanyin, Gezi Opera and Gaojia Opera, as well as unique cultural symbols such as dialects, folk customs and architecture, and jointly built a unique landscape of southern Fujian culture.

In the long history, Minnan culture has always maintained strong vitality, constantly innovating in inheritance and developing in innovation. On the one hand, the people of southern Fujian cherish and inherit the cultural heritage left by their ancestors, and ensure the continuation of these precious cultural wealth through oral transmission, mentoring and other ways; On the other hand, they do not forget to keep pace with the times, integrate modern elements into traditional culture, and create new works with a sense of the modern times and without losing the traditional charm. This perfect combination of inheritance and innovation makes southern Fujian culture not only maintain its uniqueness, but also have a strong attraction and appeal.

With the wave of globalization sweeping the world, southern Fujian culture also ushered in an unprecedented development opportunity. Through the bridge of foreign translation, southern Fujian culture can cross the boundary of language and region and enter the world stage. Whether through literary works, film and television works or tourism promotion, southern Fujian culture has attracted the attention of the world with its unique charm. In this process, southern Fujian culture has not only become a window to display Chinese culture, but also a bond to connect the emotions of people from different countries and regions.

The integration and interaction of southern Fujian culture in the process of foreign translation not only promotes its own development and perfection, but also contributes an important force to the diversity of world culture. In the exchange and collision with other cultures, southern Fujian culture constantly absorbs new nutrients and enriches its own connotation; At the same time, it also shows its unique features to the world, so that more people can understand and recognize this unique cultural phenomenon. This process of learning from each other has not only promoted the prosperity and development of world culture, but also promoted the common progress of human civilization.

Looking forward to the future, with the deepening of globalization and the increasingly frequent international exchanges, the internationalization process of southern Fujian culture will continue to accelerate. It's reasonable to believe that in the near future, southern Fujian culture will move to the center of the world stage with a more open attitude, richer connotation and more diverse forms, and contribute more strength to the diversity of world culture.

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