

Totem in human development history and the factors affect the formation of totem

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【Abstract】 Totem is an important part in the process of human development and the study of primitive religion. Totem and religion are the products of the development of human society to a certain historical stage. They are the inevitable result of the opposition between human beings and nature and the alienation of human beings themselves. From the development of human society, the origin of totem is the origin of religion. Totem worship is the earliest form of religion. Totem worship is essentially a transitional form of natural worship and ancestor worship in the primary stage of primitive religion. Even though the existence time is not long, totem and totem worship are primitive human's preliminary understanding of nature and themselves, and also the further development of primitive thinking on the basis of nature worship. The totem is not formed out of nothing, its historical environment, geographical environment and social environment will have different degrees of impact on it, and these impacts are subtly reflected in the totem. This paper will briefly introduce and narrate totem, totem worship and primitive religion, and then focus on the analysis of the factors (mainly history and geography) that affect the formation of totem. Through the specific study of the image of dragon in China and the west, we can find out what influences the image expression of totem, and analyze these factors in the image of dragon through the comparison of different historical background, geographical environment and social environment factors How to play an influential role in the process of production. From the external performance of totem, studying the influence of the above factors on the expression of totem can not only make a deep understanding of the primitive society and culture, but also provide a new reverse thinking for the study of primitive religion.

【Key words】 totem national worship loong and dragons religion believes

1 Introduction

1.1 Goals and motivation for the research

Totem worship and totem culture play an essential role in the history of world culture. Through the study of totem, we can understand the national history, customs and common psychology of a nation, which is of considerable significance to the understanding of the national characteristics of a nation. As a narrow understanding, totem refers to the clan worship or ethnic group symbol in ancient times (Wang, 2019). However, as a kind of cultural image, totem exists not only in ancient times but also in today's society. Almost all nations and countries in the world have their own national totems (the US eagle and Russian bear for example), they are the inheritance of history, but also have development, the majority of the national totem (or symbols in some cases) in modern society have evolved with more broad understanding, which is more like a straight impression towards a culture.

Totems can be traced back to the early Paleolithic period of archaeology, however, it was not until the late 18th century that European anthropologists, archaeologists and religious scientists really focused on totems since J.K. Long brought the concept totem to Europe in his *Voyages and Travels of an Indian Interpreter and Trader* in 1791 (Long, 1922). Van Gennep sorted out as many as 41 theories in his book called *The Current State of the Totemism Problem* which is published in 1920 (Gennep, 1920). In spite of this, Western scholars led by Levi-Strauss (2016), David Émile Durkheim (2013), Alfred Radcliffe-Brown (1971) and others without exception focus on the relationship between totem worship and primitive religion rather than totem itself, which is undoubtedly too one-sided and radical for cultural studies. They coincidentally regard totem worship and primitive religion as a kind of history and culture, pay attention to the relationship between totem worship and primitive religion and how they develop and evolve and continuously carry out longitudinal research in time. Because of the one-sidedness of this kind of time longitudinal research, their theory has caused the estrangement between totem and primitive society in different regions, and it is difficult to explain why different regions have the same kind of totem, ignoring the relationship between totem and totem, society and society. The multifaceted

nature of the cultural phenomenon requires us not only to study the changes and development of time but also to see the horizontal space factors¹ behind the totem culture. It is not difficult to find that even in different regions, different races still choose the same animals and plants as their totems, and explore whether this phenomenon is a coincidence, If not, what is the cause of this result? It's the answer that spatial factors are looking for. Chinese scholars have also discussed totemism to a certain extent. As totemism originated in the West, the lack of thoroughness and understanding deviation in the study of western academic theory has affected the study of Chinese totem to a certain extent. The phenomenon of Chinese scholars abusing the concept of totem frequently appears in totem research. What is more, he was deeply influenced by Wen Yiduo Use the conclusion with a lot of uncertainty in the previous sentence as the basis for the next part, and ignore the historical documents that are unfavourable to their own views. It makes the study of totem full of scholars' personal subjective interpretation. Therefore, I will present the origin, development and influence of totem through different scholars' views on the totem, so as to find the advantages and disadvantages of modern scholars, and try to point out the unreasonable places in the research. One of the ultimate goals is to facilitate the study of totem in the future.

Returning to the totem itself: In 1920 Robert H. Lowie said that the animal name was an extraordinarily common existence even in the primitive society. Only by proving that there is a particular psychological relationship between the two can the theory of totem stand up (Lowie, 2013). In order to solve this contradiction, the paper will choose the dragon as the main case for research and analysis. As a kind of image expression that can be tested by archaeological materials and literature, the dragon is not a real species, but a product of people's imagination and combination². This not only can become a negative factor in totem research but can also deepen the emphasis on the relationship between primitive society

¹ Including natural environment, social structure and other factors in a certain period of time

² Controversially, Wei Juxian, Wang Mingda and others believe that the image of the Chinese dragon initially led to the portrayal of crocodiles (Wei, 1934; Wang, 1998). However, most scholars believe that the dragon image of modern society, whether in China or in the West, basically belongs to the imaginary species born based on the imagination of nature circumstance (Wei, 1934; Wang, 1998)

and society, man and society, man and nature, and reduce the impact caused by animal migration. As a result, the variables in the study will be reduced to the lowest possible. Furthermore, compared with other animal or plant totems, the influence of dragons in today's society is more far-reaching and extensive. Although totemism came into being relatively late, the records about dragons are much earlier than the systematic theories of totems. Further discussion on the image of dragons is of great significance to totems, primitive societies and primitive religions. Therefore, the paper will take the image of Chinese and Western dragons as an example to make a comparative study, combined with the different factors mentioned above will have an uncertain impact. Therefore, in the case study, I will analyze three relatively systematic phenomena: historical background, geographical environment and social environment. This three factors have less uncertain factors, but with relatively unified theory, and relatively high theoretical acceptance. But it should be noted that these are only three aspects of the study, not all aspects, even if the study finally through the above three aspects to draw the corresponding conclusions are only reference or trend, but not absolute. In addition, in the comparative analysis of the dragon totem, we will start from different research methods to explore the most comprehensive analysis results. Even if the conclusion is the only trend, it cannot be denied that this comparative study of the same totem in different regions is the improvement and supplement to the study of totem and religion.

Combined with the content mentioned at the beginning of the article, it can be said that totem is an intuitive expression of cultural phenomena. The difference in understanding these factors is the acceptance of cultural differences, and totem research is used to supplement the study of different cultures. To some extent, explore the meaning of the existence of totem is to answer why a culture existence; the understanding of the status of totem in human society is the understanding of a cultural phenomenon. The study of totem can understand the national characteristics of a nation, and vice versa, through archaeological materials, historical documents and other examinable bases, we can infer the conditions for the formation of a totem. Whether we can form similar totem and similar

totem worship culture under similar circumstances; if the totem is identical and the totem worship culture is different, what is the reason? The answer to these questions is the in-depth exploration of culture. It can be said that there is this kind of logical thinking deduced by a two-way arrow in the research method of totem and a type of religion and culture. At the same time, this seemingly “reverse derivation” way of thinking can provide a new research idea and method for totem research.

1.2 Literature review

The relationship between totem worship and primitive religions has always been debated by all scholars. In order to compare the role of environment and culture in the formation of totem, the origin of Chinese and Western dragon image has been chosen. Dragons as a mythical image drawn by human beings are regarded as totem in some areas, despite having meanings beyond. At the same time, archaeological sites have provided significant references for scholars to prove the existence of totem worship as well as its influencing factors. Totem worship is difficult to prove in material culture. For example, even if there is no physical evidence, primitive ideas such as superstition still have existed before. Sometimes they cannot be confirmed by science, but it does not equal to that they are meaningless.

In this chapter, I will focus on the analysis of Freud’s (2001) strengths and weaknesses in totem research, with the aid of Feuerbach’s (1881) and Levi-Strauss’s (2016) views on totem, various research methods on totem, totem worship and primitive religions will be studied. After that, I will summarize and discuss literature concerning Chinese and Western dragons. Finally, I will put forward the idea that totem serves a means of spreading primitive religions as proposed by Ogden (Ogden, 2013: 386).

In *Totem and Taboo*, Freud applies psychoanalysis to study on totem taboo, and finds that there are similarities between totem taboo and psychiatric symptoms (Freud, 2001). Unique as this view seems to be, but if this theory is applied to explain all totem phenomena, it will be narrow. In fact, all Freud’s studies are basically based on the

psychiatric symptoms, which is doomed that explaining all the psychological phenomena with his theory is not appropriate. When it comes to the totem research, this theory turns out to be more unsuitable. First of all, the scope of his study is too narrow. The totem phenomenon he studied is only limited to some local areas, therefore the research results cannot be taken as a general theory. For example, in China, there are 56 different ethnic groups with their own totem. However, Freud did not mention these examples at all in his research. His research lacks investigation in reality and relevant data collection. Instead, it is completely based on other people's research and their results, thus causing a gap between his analysis and objective facts.

To be more specific, Freud once mentioned in *A Summary of Totem Worship* that the origins of religion, morality, society and art can all be traced back to the Oedipus complex³(Freud, 2001). He put forward the idea that totem serves as the substitute of father's influence based on the similarity between children and obsessive-compulsive neurosis patients and the primitive people's mental conditions. He mainly studies the close relationship between the contradictory attitude of primitive people to totem and the contradictory emotion of children to their father. He believed that merely based on the children's hostile actions against their father and the illusions of wanting to kill their father, we could achieve the concept of totem worship and taboo. If it is justifiable for Freud to insist that libido serves as the main cause of dreams, and it might be too narrow and paranoid that he believes the origin of totem and religion lies in the Oedipus complex. Despite these weaknesses, this does not mean that Freud has no merit in totem research. We might as well draw from this way of thinking that, all totems are symbols of certain forms, and they tend to use metaphor or symbol to express themselves. Behind them, there are always some practical meanings. Totems are representations, from which we are required to seek the inner meaning.

According to Feuerbach's human religious belief, all the images and connotations of

³ Freud found in psychopaths that intense jealousy of their parents could be destructive. This destructive force produces fear and therefore has a permanent interference and impact on the formation of personality and interpersonal relationships.

gods are the creation of human beings themselves. While transforming nature and society, human beings also have constructed an ideal mode of relationship between human beings and nature as well as between human beings (Feuerbach, 1881). Moreover, they pretended to preach and teach by words of gods, so as to regulate the world. At the same time, the so-called totem worship is nothing but a kind of ruling methods for rulers. However, this concept is not comprehensive. Levi-Strauss mentioned in *Totemism* that the totemism assimilates human beings into animals and intended to replace human ancestors with fairies which are closer to natural forces (Levi-Strauss, 2016). We might as well claim that in the totem worship of the primitive society, people lack the understanding of nature, moreover, the limitation of social development still exists, therefore, the special ability of creatures in nature has become people's pursuit. That explains why people worship a certain kind of symbols (could be creatures or even artificial pattern). Under this situation, Feuerbach's theory of regulating the world obviously does not apply. However, when the primitive society develops to a certain extent, namely hierarchy and rulers have appeared, his theory will become a reliable evidence for the research.

Especially in China, scholars have carried out manifold studies about dragons as totem. For example, *Totem and Chinese Culture* (He, 2008), He discusses dragon and Chinese culture from the perspective of totem and belief worship. In *Mysterious Dragon Culture* compiled by Zhang, it focuses on the origin, essence, type and evolution of dragon to the custom of worshiping dragon and the national spirit conveyed through it in China (Zhang, 2007). Moreover, it comprehensively analyzes the Chinese dragon culture. In Xu's *Chinese Dragon Culture*, it not only explores the origin and development of dragon, but also expounds the cultural connotation of it in detail. Furthermore, it analyzes the historical significance and modern value of dragon culture (Xu, 2012). Wang explores the Chinese dragon totem from the perspective of psychoanalysis in his article. He believes that the concept of "benevolence" of Confucius transformed people's behavior and attitude towards what has been mentioned above, meanwhile the image of dragon has changed from evil to good (Wang, 2015: 281). However, despite the dominant position of Confucianism in the

Eastern Han Dynasty, negative examples mentioned above still existed. In addition, before the feudal monarchy was completely overthrown, the dragon was mainly taken as a symbol of power, that is to say, it was still far away for the ordinary people. At that moment, the dragon is not generally accepted as a symbol of happiness, which makes his theory unreliable.

There are many descriptions of the dragon in Greek mythology. For example, in the story of Jason's heroic team sailing for golden wool, the rare golden wool guard is a giant dragon with a long beard and never sleeping (Matyszak, 2010). Generally speaking, dragons often appears as ferocious monsters and guardians of treasures. Dragons are often mentioned in classical literature and literary works. The most representative one is the *Bible*, in which are more than 20 descriptions of dragons, which appear as the incarnation of Satan. It is the representative of ugliness and evil. In the *Bible*, dragon is endowed with evil features, which is quite evident (Holy Bible, n.d). The anthropologist Frazer (Frazer, 2016) tells all kinds of myths and legends about dragon in the western world, including Egypt, Italy and Scandinavia. In addition to myths and legends, many literary masterpieces take the dragon image and involve it in their contents. Among them, *Beowulf*, the first masterpiece of medieval English literature, is the most typical one, in which the struggle between hero and dragon is described (Crossley-Holland and O'Donoghue, 2008).

In *the Evolution of Dragon*, Smith pointed out that in terms of their bad reputation and the connection with nature, the dragons both from east and west should share the same origin (Smith, 1920). Although he noted the similarities of dragons in different regions of the world, when it comes to the origin and geography, there would have different views on their homology. As the image of eastern dragons has undergone a series of changes, I need to start from the view that dragon is an evil symbol. In Greece, the earliest story of dragon killing confirmed by Greece happened at 220s or 230s AD (the tale of Thomas) (Ogden, 2013). If we take the earliest time as a reference, it still should be the 2nd century AD. In China, loong appears in *Han Fei Zi* in 280-233 BC (Han, 2015), *History of the Former Han Dynasty* by Ban Gu in 206-23 BC (Ban, 1962), and other books as well. These references date

between 280 BC and the end of the 2nd century AD, with about 400 years between them. Moreover, if the archaeological sites are taken into account, then the clam shaped dragon pattern of the Yangshao culture as to be seen at the Xishuipo site is known as the first dragon of China. This will bring the appearance of the Eastern Dragon to about 6400 BC (Nan, 1999). And in that era, the chances of communication between the two are quite small or almost to none. Therefore, it remains doubtful whether they are homologous or not.

Although the dragon and loong are completely opposite in their meanings, it is undeniable that they embody the same primitive religious thought. Ogden (2013) mentioned in *Drakon* that the story of the sage fighting the dragon is to provide their saints with a convenient and quick way to place their prestige and faith. At the same time, by promoting this kind of bravery, more people will shift their original ideas and join in the religion. Interestingly, despite of the negative status of Western dragon, in the East, loong is often regarded as the symbol of power by rulers, and their authority is reflected through the dragon image and related culture. This similarity proves that all people in power get their ideas across through a certain totem to consolidate their rule. And under this situation, the totem has undoubtedly become a means of spreading primitive religions.

1.3 Research methods

When studying factors affecting totem image (including natural environment, historical events and mainstream thoughts) and the influence of totem on the primitive society, different scholars adopt various methods to discuss this issue from different perspectives. With the intention of carrying out a more accurate analysis, this paper takes the dragon from the East and the West as the main research object, combined with different research methods and multiple angles to conduct a more comprehensive case analysis. First of all, we should not ignore the obvious differences in their images, therefore this article will start from the iconography, with the aid of literary works, archaeological sites and modern scholars' views, thus seeking the best method to study totem.

As a product of human imagination and reality, dragons embrace the characteristics of

different animals. Therefore, many scholars take literary works as a starting point to compare the descriptions of loong. With regard to the iconography of the dragon, after the comparative study of scholars, we have a relatively consistent fuzzy understanding of Loong, that is, “horn like a deer, head like a camel, eye like a rabbit, neck like a snake, belly like a mirage, scale like a carp, claw like an eagle, palm like a tiger, ear like an ox” (Eryayi, 2005). Due to the records of “Fuxi’s scaled body, Nvwa’s snaked body” in *Wenxuan*, it is considered that the Eastern Dragon, especially the Chinese dragon, took the snake as the prototype, evolved and developed based on the snake totem (Wenxuan, 1977). And as for the description of dragon in *Bible*, *Beowulf* and Greek mythology, it can be summed up as follows: giant reptile, ferocious python, and reptile, with huge claws, wings, scales, and fire in the mouth (Bible, n.d; Crossley-Holland and O’Donoghue, 2008). But even so, the differences in the image of the Eastern and Western dragon are already evident enough.

Besides, in the study of the factors influencing totem, some scholars focus on the comparative analysis of the story of dragon slaying in literary works. When comparing Eastern and Western dragon slaying stories, Lang Ying (Lang, 1995) found that some of the Dragon slaying stories spread in Xinjiang, China, are basically the same in narrative structure as those in the West. Taking the geographical factors into account, he believes that the image of the dragon is likely to be spread to the Balkans and the European continent by the ancient Mongolians or Turks. The Silk Road (established in 202 BC) already existed when the dragon was mentioned in the known European literary works. And because of this, it can also explain why although the images are different, the same saying exists in the distant Eastern and Western world. However, it should be noted that the criteria we mentioned here are all from literary works, which are likely to make some exaggerations. Therefore, when considering the influence of culture on totem worship, we are required to consider the literariness of the works, such as whether it belongs to a documentary, or is based on facts, or is purely out of imagination, etc.

Despite of the similarities between Eastern and Western dragons in literary works, when scholars consider archaeological sites, they tend to find the different developments of

dragon totem in the two places and its different influence. When considering whether the two are homologous, archaeological sites will provide us a more reliable view based on the time. Whether the Pictish Cross Slab discovered in Orkney or Replica Birka dragon which is unearthed in Birka, Sweden, they can only be traced back to the 3rd century AD. And at present, among archaeological discoveries in the west, the image of the dragon does not embrace an obvious relationship or inheritance. However, in the East, the clam shaped dragon pattern of Xishuipo site can be traced back to the Neolithic Age of 6400 B.C. according to the carbon- dating. Meanwhile, this archaeological discovery basically negates the view that the two are homologous. Later, from the Shang and Zhou Dynasties to the Ming and Qing Dynasties, the unearthed dragon shaped artifacts or cultural relics painted with dragons show obvious inheritance, and the evolution of their appearance is quite clear to be told. According to Liu Songbai, who combines the decentralization of the Western dragon and the inheritance of the Eastern Dragon with their corresponding historical backgrounds and cultural belief, holding that the reason for this phenomenon is that the western history can be deemed as a history of continuous conquest and expansion. While in the East, especially taking China as an example, it is a longitudinal history that has been continuously extended up to now. Since the emperor's yearning for power never ceases, this kind of continuity can also be reflected in the unearthed cultural relics (Liu, 2007).

However, when considering the totem worship in the primitive society, there are inevitably some deviations: first, the universal totem phenomenon⁴. The second is patching and grafting materials when using archaeological materials⁵ (Liu, 2003). Under no occasion should we use modern thinking to speculate about primitive people's thoughts. All speculation must be supported by evidence. However, it is undeniable that referring to archaeological materials (iconographic data) are still the most direct and indispensable research method.

⁴ That means most of the animal and plant patterns carved and depicted on daily utensils or sacrificial rites will be regarded as totem worship

⁵ For example, Li Zehou (1984, page) counts the patterns of fish, frog, lizard and bird of Yangshao culture pottery as manifestations of totem. While the more common geometric patterns on the painted pottery, in fact, gradually changed from the realistic animal images to the abstract and symbolic ones, which further strengthened the totem worship.

Moreover, modern scholars tend to study totem from different aspects. Since there exists a strong connection between totem worship and psychological factors, scholars who analyze totem worship from the perspective of psychology are more than what we think. In addition to Freud, discussed above, Wang Huaiyu (2015) holds the opinion that dragon is the symbol of father. James Frazer (2010) agrees with her in his *Totemism and Exogamy*. Xu Zhaobin (2012) analyzed the worship of dragon totem from the perspective of unconscious psychological prototype, and explored the influence of inner unconscious factors of Chinese people on loong totem. However, taking psychological concept to analyze totem in this field is still in the initial stage, but it is still a new method worthy of our focus. Also, in the process of real application, it is still necessary to turn to literature records for help, so as to avoid the influence of subjectivity and modern thinking, which will result in over interpretation of totem formation and totem worship.

From another perspective, etymology is also the starting point for scholars to study dragon totem. The origin of Chinese character “dragon” can even be traced back to the remote prehistoric culture. According to historical records, the written records or pattern descriptions of dragons have appeared in the ancient oracle bone inscriptions unearthed in the Yin and Shang Dynasties (Li, 2012). In oracle bone inscriptions, “dragon” is obviously pictograph, in its image, there is head and angle, and with its body bending and mouth opening wide, which is quite close to the image of the dragon described today. As for the origin of the dragon, it can be found in the pre-Qin literature as a strong evidence, that is, in *the 29th year of Duke Lu Zhaogong, Legend of Spring and Autumn Century* by Zuo Qiuming, it is said that in 513 BC, someone saw the dragon in the outskirts of the Jin State, which caused a lot of surprise and panic. Some people wanted to hunt it, but they were afraid of it. In ancient times, people caught the Dragon alive, and there were dragon raising officials, dragon killers and dragon trainers. From the emperor Shun to the Xia Dynasty, there were stories of ancient people raising, training and killing the dragon. The description of the dragon is so detailed and true that Cai Mo, the historian, clearly affirmed the real existence of Chinese dragon (Zuo and Hu, 1996). On the other hand, the English word dragon

originated from the Greek word drakon. Since Ancient Greek belongs to Indo European language family. Like Latin draco - onis, it means giant snake. Therefore, dragon is often translated into giant snake and Python in ancient Greek, which is the most original explanation for dragon (Partridge, 1966). In this way, although there are similarities between Eastern and Western dragons, they are not exactly the same creature. According to Wang Tianrun, this is actually a cultural misunderstanding caused by language differences (Wang, 2013). To sum up, in the study of totem formation and totem worship, we can't merely rely on a single subject and research method. Instead, it often requires to deeply analyze the internal meaning of totem image with the aid of phenomenon which can be observed. During this process, iconography, history, archaeology, religion, psychology, geography, folklore and other disciplines should be all integrated together. In other words, totem itself is a collection of these disciplines. And the way to divide this aggregation into a single subject is what we are carrying the research for. In addition, it is obvious from the above that, even if we focus on a single research method, we should also use another discipline to prove the results, assist in research and restore history to the greatest extent.

2 Totem and primitive religion

2.1 Concept of totem and totem worship

The term "totem" first appeared in J·K Long's book *The Voyage and Journey of An Indian Translator And Businessman* in the late 18th century, which said one of the religious superstitions of barbarians is that each of them has his own totem, the beloved spirit. They believe that the elves guard themselves (Long, 1922). Totem comes from the Indian word "Ototeman", which means "its relatives" and "its mark".

Nevertheless, even so, beginners are still confused about the definition of totem, which leads to different views. In the book *Ancient Society* published in 1877 by American anthropologist Morgan, the totemism of Iroquois tribe of North American Indians is described in detail, and the evolution process of primitive society is described. He mainly studied the clan system of the Iroquois and other tribes in North America. He believed that

most of them had several clans named after animals. According to Morgan's account, he gave a clear definition of totem for the first time when describing the clans of the Ojibwa people: *"totem refers to a sign or emblem of a clan"* (Morgan, 1971). Moreover, from Henry R. Schoolcraft (1851), the contemporary American ethnologist of Morgan, used the term "totemism" to express the clans, If we can not find a term in Latin and Greek to express all the characteristics and properties of this system that has appeared in history, then the term "totemism" is also completely acceptable (Morgan, 1971). In 1887, Fraser, a famous anthropologist in England, published the book totemism, which discusses totem and marriage customs. He also pointed out that the totem belief came from the worship of elves, but the etiquette was more onerous. The central concept was totem, which was a sacred animal, closely and mysteriously related to the clan or individual named after this animal (Frazer, 1887). However, due to the discovery of non-animal totem, Fraser's definition of totem is a little one-sided. In addition, Levi-Strauss points out that totem is just a kind of metaphorical relationship in disguise (Levi-Strauss, 2012). He regards totem as an illusion. The reason why this conclusion is not difficult to understand is that there is no complete definition to cover the totemism that people conceive. Different modern dictionaries (Table 1 below) have similar definitions of totem, but there is still no unified answer.

Table 1 Explanation of Totem in Different Dictionaries	
Dictionary	Explanation
Cambridge Dictionary (Procter, 2020)	1. <i>An object that is respected by a group of people.</i>
Webster Dictionary (Webster Dictionary, 2020)	1. <i>An object serving as the emblem of a family or clan and often as a reminder of its ancestry, it is also usually carved or painted representation of such an object.</i>
	2. <i>It is a family or clan identified by a common totemic object.</i>
	3. <i>Totem is one that serves as an emblem or revered symbol.</i>
The Oxford English Dictionary (Murray, 2002)	1. <i>A natural object or animal that is believed by a particular society to have spiritual significance and that is adopted by it as an emblem.</i>
	2. <i>A person or thing regarded as being symbolic or representative of a particular quality or concept.</i>
Collins English Dictionary (Collins, 2020)	1. <i>In some societies, a family's totem is the particular animal, plant, or natural object which they regard as a special symbol and which they believe has spiritual significance.</i>

Totemism as a part of the social system and religious system cannot be denied. Due to different materials, different perspectives and different research methods, the opinions and conclusions are quite different. However, according to the fact data of totemism and its residual existence in different regions, it is shown that the totemism is not only thinking, but also social. No matter what kind of theory, it is difficult to explain the objective facts of its existence by denying that totemism is a religious system.

Totem worship is different from spirit worship, which contains the unique primitive thinking mode of ancestors and the belief in the soul of ancestors. In childhood, it played a considerable role in establishing and maintaining the initial social organization and social order, and also gave spiritual comfort to the ancestors because of its unique position in the faith. More importantly, it is a simple sustenance for their pursuit of a better life in this world. People always pray for the happiness of this life and this life in front of totem, only using this simple and primitive way.

2.2 The origin and the development of totem worship

2.2.1 The origin of totem worship

Totem is the symbol of clan and tribe, which is worshipped as a God by its members. They totem their ancestors and believe that they have some kinship with them. They think that they are the patron saint of the clan, which makes the nation sustainable and prosperous. Totem worship also came into being. The central belief of totem worship is to believe that their clan origin is related to the totem, and even to regard totem as the origin of clan. Totem worship, as a kind of religious form, has universal significance and is a common feature of all tribes and clans in the world in a specific stage of social development. On the other hand, totem, as a symbol, is the spiritual pattern formed by human beings after external observation and perception and is recognized by the collective. In the early stage of human beings, the cognitive presupposition of primitive people has not reached maturity. It is only from self-emotion and direct senses to understand and explain things. Therefore, through the analysis of totem worship, it is to interpret the original image it

contains. Totem, on the one hand, is due to the collective unconsciousness, the spiritual remains of the ancestors of the early people, on the other side, it is derived from the psychological identity of the early people, and it is the concentrated expression of the integration of the early people, tribes and natural objects.

The emergence of totem concept and primitive religion is the result of the deification of nature due to the oppression of material living conditions of human society by nature. Before the middle of the Paleolithic age, there were no similar totem concepts and religious phenomena, because the productivity of human society was still very low, the scope of activities was very narrow, and the thinking ability of human beings was deficient, it was difficult for primitive human beings to understand the value of many natural phenomena around to human life, so it was impossible to have a clear idea of praying to alleviate the oppression of nature on human beings. In this case, totem and religion can not be produced. Only when the productive social forces develop to the stage of hunting economy, the scope of activities has been expanded, and people's abstract thinking ability has been improved after many times of production struggle practice, can they gradually understand the connection between many natural phenomena and human economic life. This makes people have a fantasy about many natural phenomena and deify them. Plekhanov pointed out that totem worship is based on a certain economic basis - primitive hunting (Plekhanov, 1894). From the perspective of the development of human society, the economic production mode in the early Paleolithic age was mainly the economic mode of gathering and hunting. By the middle of the Paleolithic age, the productivity had been greatly improved. Hunting became an important production department at that time, while collecting was in a secondary position. In the Middle Paleolithic cultural sites, a large number of various animal remains were found, and there are many huge and ferocious animal remains, indicating that *"hunting plays a leading role in the Middle Paleolithic Age, while collecting is in a secondary position"* (Plekhanov, 1894). This kind of production activity, with hunting as the main and gathering as the auxiliary, is reflected in the consciousness of primitive people, which is the production of totem and religious concept. Marx (2013) pointed out that *"the production of*

ideas, concepts and consciousness is initially directly connected with people's physical activities, people's real exchanges and real-life language. Ideas, thinking, and people's spiritual communication are the direct products of people's material relations". That is to say, the totem and religious ideas of primitive people are intertwined with their material production activities. In ancient times, due to the lack of their own strength, primitive people yearned for the natural things beyond their own ability. However, such natural phenomena as wind and rain could not be reasonably explained, and the hearts of the first people were awed. When the two were added, the natural things were related to the immediate interests of the first people. Some of them expressed the original people's strong life consciousness and tenacious struggle, and some even related to the survival of the whole clan or tribe. On the other hand, totem worship comes from people's sense of mystery and dependence on certain animal behaviours and plant functions. The primitive people in the middle of the Paleolithic age, compared with the past, made more regular and diverse stone tools and had a higher thinking ability. According to the experience in their sleep, they produced the concept of the soul, and then pushed themselves to others, believing that everything has a soul, and thus the concept of everything has a spirit. They believed that a mysterious power manipulates nature. Out of fear, admiration, surprise and other emotions, the worship of nature comes into being. The object range of nature worship is extensive, including all natural phenomena and natural objects. Because animals and plants are the sources of food and clothing of primitive people, they play an important role in their daily life. Primitive people also worship them. After the death of the ancestor, the soul will not die. The spirit of the ancestor and the spirit of the thing are attached together. People even think that the ancestor of their clan is transformed from some kind of animal, plant or other non-living things. Therefore, the primitive people think that there is a special kinship between their clan and the thing. Therefore, the clan respects something, is willing to be its offspring, and portrays its image in an instrument. Things, rocks, walls, even the body, and this revered and remembered image becomes a totem. People respect their totems, which will help them overcome difficulties and vice versa. Therefore, people often have a kind of awe to worship it.

2.2.2 The development of totem worship

As shown below (Diagram 1, self-made), totem worship can be roughly divided into three stages: animal and botanical worship, orcish⁶ worship, and human ancestor worship.

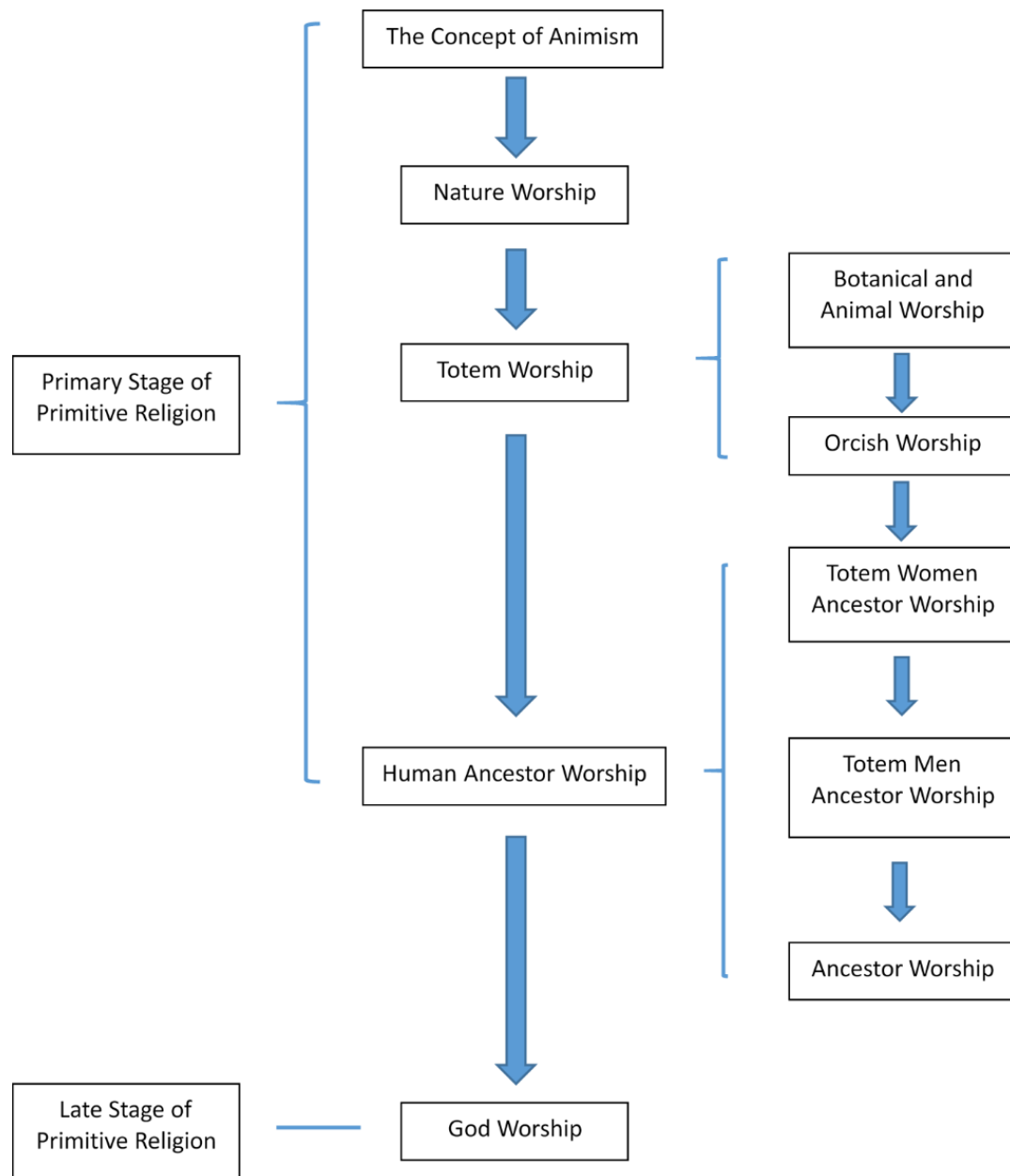


Diagram 1 Development of Totem and Primitive Religion

The totem worship of animals and plants is the development and extension of the concept of animism in the stage of nature worship. In many national and folk myths, legends and

⁶ Half human and half animal.

stories, half of them are animals and plants, half of them are people's images, such as Fuxi and Nvwa, half of them are people, and half of them are snakes and Echidna in Greek mythology. At that time, human worshipped such monsters as the ancestors of clans or tribal groups, which was the product of totem worship development to the later stage, and also the prelude of worshipping human beings as ancestors. It is the grotesque images of these mythical heroic ancestors that reveal the connection between totem worship and ancestor worship, and show the gradual decline of the meaning of "symbol" in the process of totem worship changing from "symbol with guard function" to "ancestor with protection clan".

As mentioned in the previous section, totem worship is the product of the combination of the development of primitive thinking and productivity, so totem worship is not immutable. With the further development of primitive thinking and productivity, totem worship also changes. Different from the pure worship of "things", the totem female ancestor worship is a kind of development situation or a subsidiary form in the late stage of totem worship. The formation and development of matrilineal clan society has brought very favorable social organization conditions for economic development. With the gradual improvement of production level, more and more stronger labor force and defenders are needed. Therefore, the rise and fall of clan population at this time has a severe impact on the rise and fall of the clan economy, even the entire full destiny. In matriarchal clan commune, women, especially matriarchal clan leaders, not only play an essential role in production and management, but also are the producers of population. Therefore, matriarchal clan leaders, especially the representatives of blood relationship, are not only respected, their reproductive power is paid more attention. In the process of believing in the transformation of the clan totem ancestor spirit, people gradually realized the reproductive function of human beings. In order to the prosperity of the clan, they unified the two, and thus produced "totem female ancestor worship".

Totem worship and totem female ancestor worship are a contradictory unity. It can be said that the latter is a preliminary negation of the former and a breakthrough of human

self-worship, which opens up the gap of the view that human and nature are integrated, shakes the traditional concept of totem ancestor spirit in reproduction. Human and nature start to distinguish each other, and improves human's status in nature, which is a significant progress in understanding the world and the self. It is worth noting that although the female ancestor of the mythological clan is considered to be the direct ancestor of the clan, it is also considered to be the totem ancestor spirit that plays a decisive role in fertility. The female ancestor is only the new incarnation of the totem ancestor spirit and the necessary intermediary and assistant of the totem transformation. It also belongs to the totem nature or semi totem nature, so it is called totem female ancestor and the real one produced later Clan ancestors are different. Therefore, totem female ancestor worship is still a combination of nature and human beings, but the factors of worshipping human beings have increased, so it is only a subsidiary form, transitional form or form of totem worship in the late period, still belongs to the category of totem worship, and is an integral part of the religious system of totem worship of a particular clan in this period. However, it appears in the history of human cognition in the name of "human", so it can also be called one of the early primitive ancestor worship. However, the sexual information it brings is, after all, the start point of the concept of transformation of totem ancestor spirit, so it can also be said that it is a symbol of the differentiation of nature worship and ancestor worship.

Through the above analysis, we can draw two conclusions: first, totem worship is derived from nature worship, which has the brand of nature worship on the one hand; on the other hand, it participates in the process of human socialization, plays the role of adjusting and standardizing interpersonal relations, and has apparent social integration function. It not only strengthens the consanguineous concept of the same clan tribe, promotes the formation and consolidation of the clan tribe system, but also internalizes many economic structure concepts implied in social life into sacred religious behaviours, and strengthens them in the process of repeated socialization, and finally accumulates into the concept consciousness handed down from generation to generation. Besides, totem worship is the sublation of nature worship, first manifested in the birth of clan or clan

organization. All over the world, prehistoric human society has experienced a long or short clan era. According to archaeologists, the global population was only 125000 in 1 million years ago, while in the late Paleolithic period, the population reached 5.32 million, an increase of more than 40 times in one million years (Stavrianos, 1998). The rapid growth of population directly gave birth to the formation of clans with common consanguinity. In the pre clan society, the primitive people lived in a small floating group, and the contradiction between people and nature almost occupied the whole life. In the period of clan society, due to the pressure of population and the strengthening of people's sense of self-confirmation, the cooperation and contradiction between people, people and people, people and people become increasingly apparent, which makes the clan emphasize internal identification on the one hand, and the difference with other clans on the other hand. Thus, a kind of totem worship that has a binding force and cohesive force on the members of the clan and repels other members of the clan comes into being at the right time. The transformation from nature worship to totem worship reflects the inevitable trend of human history development.

2.3 The influence of totem on human development

Totem symbol plays an important role in primitive society. It is the symbol and representation of the earliest social organization, which has the functions of uniting groups, keeping close blood relationship, maintaining social organizations and distinguishing from each other. At the same time, people also hope to get totem recognition and totem protection through totem signs. On the basis of that, the influence of totem in human development can be divided into two parts: the influence of totem mark itself on primitive clan and the influence of totem taboo accompanying with the totem. Because intermarriage is forbidden within the same clan, totem has become a sign of marriage among different clans. Some ethnic groups, such as the Gaoshan ethnic group⁷, take totem as tattoo on body. People look for intermarriage partner according to different totem patterns. This totem sign has played a positive role in prohibiting blood marriage and implementing the social system

⁷ Mainly live in Taiwan Province, some also live in Fujian and Zhejiang Province of China.

of other clan marriage. On the other hand, the evolution of totem reflects the development and progress of primitive human thinking.

A totem can mark divine kinship. The clan's family name is equivalent to the totem of their ancestors. The totem emblem of a specific plant or animal or inanimate is not only the name of a clan, but also its unique mark. Morgan affirms that totem *"means the symbol or emblem of a clan; for example, the figure of the wolf is the totem of the wolf clan."* (Morgan, 1997) As a clan mark, totem has the function of distinguishing ancestors and identifying blood relationship. The same totem belief means homologous and common ancestor. Clan is a society with consanguinity as its link. Consanguinity has become the premise of individual and collective existence. In the case of insufficient productivity and material scarcity, individuals cannot survive without the collective power of blood relationship, and the identity of blood relationship also determines the survival and stable development of the clan. Totem mark has a profound symbolic significance. It is not only the external name of different clans but also the identification of clans originated from different blood ancestors. Morgan's investigation found that there were more than 20 clans of the Native American Ojibwa, all of which were named after different totems, such as wolf's, bear's and beaver's (Morgan, 1997). The primitive people lived by collecting fish and hunting. Most totems were animals and plants growing in the areas where they lived or carried out the activities of collecting fish and hunting, and some were celestial phenomena or fictional images. Each member of the clan regards his totem as an outstanding ancestor and believes that he has the power to guard the clan and protect himself. They naturally attribute themselves to their totem species, equivalent to a single plant or inanimate, claiming to be the offspring of the totem. They also decorate houses, weapons, production tools, hair ornaments, clothing, living utensils, tombs, and other things or places with totem patterns, skins, hairs, scales, horns, and so on. One of the essential contents of many clan adult rites is to leave their clan totem tattoos on young men.

Secondly, totem taboo strengthens clan collective consciousness. Totem mark is the totem concept of internal identification and external differentiation for each clan. It

maintains the unity and stability of the clan through the natural lineage and common ancestor from a positive point of view. From the perspective of negation, totem taboo also plays the role of coagulant to enhance and consolidate the collective consciousness of the clan. It strictly delimits the boundaries of belief, life and blood relationship between this clan and other clans, which is conducive to the common labour and life within the clan, and also strengthens the Union and communication between different clans. In the primitive society, the changes in the relationship between the sexes and the marriage activities experienced the evolution and development from the internal marriage system to the external marriage system. With the development of productivity and the deepening of the influence of natural selection, human beings end the life of the hybrid primordial group and the communication of consanguineous family and slowly move towards the communication of Palauan family⁸, which makes the inner clan marriage of consanguineous families gradually turn to the out clan marriage of different marriage groups. In order to meet the changing needs of new productivity and exogamy, clan society was born. Lin Yaohua gives his opinion towards the relationship between clan and exogamy in *The History of Primitive Society*. He believes that the clan organization has its foundation of formation, and the origin of the clan is closely related to the practice of exogamy which is one of the basic characteristics of the clan (Lin, 1981). Clan and exogamy depend on and restrict each other. The motive of the exogamy system is to deprive the individual of the freedom of choosing a spouse, to prevent the marriage of close relatives and to protect the population quality of the clan. Totem taboo of exogamy adds a religious sense of awe and fear of the fragile exogamy, which provides a powerful guarantee for the exogamy from the emotional and psychological aspects.

What is more, Levi-Strauss's point of view (2002) in this field has to be mentioned when studying the influence of totem on the development of human thinking. In *The Present Totemism*, through the totemism itself, he discusses the related and opposite principles to a certain extent, and he believes that "*the so-called totemism is only a special expression*

⁸ One of the family forms of group marriage in primitive society. It came from a blood family. Palauan is a transliteration of Punalua in Hawaiian, meaning "close friend" or "close partner". The "Palauan family" was named by L.H. Morgan, an American ethnologist, and regarded as a typical group marriage family. The marriage of brothers and sisters of different generations and the same generation is excluded in the family communication of Palauan.

based on the special naming system composed of animal and plant names, and its only feature is the correlation and opposition clarified by other ways" (Levi-Strauss, 2002). In some tribes of American Indians, this kind of relationship can be understood as the opposition of Heaven/earth, war/peace and other types, such as Yin/Yang, day/night in Chinese concept. These relationship groups are a principle of unity of opposites. Totemism includes the relationship between the two sequences of nature and culture. In the natural sequence, on the one hand, it is a category; on the other hand, it is a particular case. The cultural sequence is composed of groups and individuals. There are logical equivalents between the two sequences. The logic principle should always be able to cause the opposition between various items, and the totemism can be reduced to a special way to clarify general problems. As for why to choose a natural species, Levi-Strauss stressed that natural species are chosen not because they are "delicious", but because they are "good for thinking". It is undeniable that Levi-Strauss did realize that totem reflected the increasing level of primitive human's understanding of nature and self, and these antagonistic relations are likely to reflect the development and progress of primitive human's thinking.

Considering that even though the level of productivity has developed, it is still limited by nature to a large extent, and even though totem worship has evolved from natural things to ancestor worship, the fundamental motivation of primitive humans to choose a totem is difficult because it is "good for thinking". Assuming that the concept of Levi-Strauss is taken as the premise, primitive humans spontaneously believe that this totem is helpful for thinking, then the process of primitive humans' understanding of the environment, self, society and the development order of Totem will inevitably change. This means that once the idea of "this species is good for thinking" is generated in the totem worship period, the primitive humans will not have the worship of natural objects to a large extent with their cognitive ability, but directly jump to the worship of ancestors, which is obviously inconsistent with the fact, so Levi-Strauss's view on Totem and human thinking cannot stand firm.

2.4 Totem, primitive religion and group beliefs

2.4.1 The concept of primitive religion

According to a historical classification of religion, the so-called primitive religion is the name corresponding to human-made religion, which summarizes the two types of the entire historical forms of religion. For the sake of understanding, we may call the two “primitive spontaneous little religion” and “big developed religion of human nature” respectively⁹. The fundamental difference between primitive religion (such as clan religion, clan religion, family religion, etc.) and artificial religion (such as national religion, national religion, world religion, etc.) lies in the characteristics of primitive religion, such as its spontaneity, consanguinity and geographical small group, collective system, realistic utility, prominent witchcraft control, and obvious spatiotemporal (time and regional) characteristics. Among them, the blood relationship and small geographical groups are particularly prominent, as the main characteristics (Yu, 1993). Generally speaking, primitive religion, as the unity of the collective beliefs and corresponding practical activities of human consanguinity and geographical small groups for the “supernatural force” (that is, the natural phenomenon that human beings cannot understand), is the external manifestation of the ideology of primitive society, and the general term of various religious forms and religious systems that are spontaneously born in primitive society and continue to spread in class society.

Marx and Engels followed the stage method of Morgan’s *Ancient Society* to say that the middle stage of the Ignorant Period, that is, the new stage method of the Paleolithic Age of the ancient clan commune period, began to have a hazy concept of primitive religion (Yuan, 2012). It can be said that as the original religious phenomenon, the primitive religion comes into being with the development of the society and is the product of the primitive society. As shown in the figure above in chapter 2.2.2 (Diagram 1), the totem is actually a manifestation

⁹ Of course, the meaning of these two terms is not actually a single religious system. Instead, it is a kind of type of religion. Religions appeared in history refer to one or some groups in a certain historical stage of a single religious system, religious systems are generally in the form of central religious worship (form) is given priority to, combined with other related religious forms constitute a system of beliefs. It may also be said that there are few or no religions in the world which really have only one or one kind of object of worship.

of natural worship and ancestor worship in the primary stage of primitive religion. On this basis, primitive religion continues to develop, and in the later stage, God worship becomes the main manifestation instead. In the development of thinking, the original form of expression of religious thought is the worship of nature and polytheism in the primitive society. The primitive religion reflects the most real living state of the primitive people. Similarly, the formation of the primitive religious thought is not achieved overnight, but after a long history of precipitation.

2.4.2 The relationship between totem and primitive religion

In 1885, Robertson Smith first proposed that totem worship is the starting point of all religions in his religious works on Arabs and Semites (Smith, 1885). Based on psychoanalysis, Freud developed Smith's theory of totem of religious origin, holding that totem worship is the origin of all religions, all cultures, all morals and social organizations (Freud, 2001). Durkheim further developed this theory from the perspective of Sociology in the basic forms of religious life. He believed that religion originated from society itself and social needs, and was regarded as a sacred object to symbolize the whole society. Totem is the best example of symbolizing society. Among Australians, the most sacred are totem symbols and various symbols. Durkheim found the origin of religious nature in the phenomenon of totem worship and thought that totem worship was the earliest religious form of human beings (Durkheim, 2013). Primitive people have the concept of "seeking safety" from fear, the sense of reverence and dependence from gratitude, and the sense of awe from mystery. This is not only the psychological root of totem worship but also the necessary emotional experience of religion. In this sense, the origin of totem worship and religion is the same. The origin of the totem is the origin of religion, and the concept of the totem is the earliest religious concept of human beings. From a more careful logic, the concept of animism and nature worship should be the forerunner or step of the emergence of primitive religion. In the totem worship period, the former provides enough spiritual and thinking foreshadowing, which bridges the development of the next stage, and eventually, the primitive religion begins to sprout.

2.4.3 Primitive religion and group beliefs

So far, some new problems have arisen. How to define primitive religion and group belief? Why the discussion of totem and primitive religion by western scholars in 1920 is no longer applicable in the current western cultural phenomenon, while the ethnic minority villages in China, especially in the southeast coast, are still applicable? Before answering these two questions, we need to make clear how they are different and how to distinguish between primitive religion and group belief.

1. Different definitions

Belief is a basic judgment of the essence and authenticity of things, which can not be fully proved scientifically or even logically.

Primitive religion is a kind of religion in the initial stage of primitive society, which reflects the contradiction between human and nature.

2. Different purposes

Group belief has no fixed purpose.

The purpose of primitive religion is to worship and pray for food, reproduction, ancestors, death, all things in nature, and social groups, and thus develop the respect and worship for supernatural gods.

3. Different characteristics

The characteristics of belief are individuality, internal future and difference.

The most prominent characteristics of primitive religion are consanguinity and small region.

4. Different content

Group belief includes a vision of the future, a firm belief in a country or organization.

Primitive religions include nature worship, totem worship, ancestor worship and God worship

5. Different forms of expression

The manifestation of group belief is to firm up a certain belief, not to yield to the evil forces, and to firmly advance towards a certain goal.

The forms of primitive religion are sacrifice and worship.

After defining the concept, let's answer the second question. In fact, one of the components of the answer can be found in the concept of totem. The so-called totem is that people in the primitive times regarded certain animals, plants or non-living things as their relatives, ancestors or protectors. It has the ability to increase the unity spirit of the group, strengthen the blood relationship, make the normal operation of social organizations and distinguish each other. From the beginning of the primitive society to the feudal society, the importance of blood relationship in China was not only not weakened, but also gradually deepened. It was because of this that the "primitive" part of primitive religion was preserved.

Moreover, the characteristic of small region has become a requirement of primitive religion. From a geographical point of view, the reason why some nations / tribes (for example, the native religions of American Inuit and Indians etc.) can survive in the modern colonial expansion is largely due to the complex and harsh geographical conditions. Taking the Yi ethnic group in Southwest China as an example, its main settlements are between the plateau and the coastal hills of Yunnan Province, Sichuan Province, Guizhou Province and Guilin autonomous region of Guangxi Province. Due to geographical factors, some ethnic minorities in the southeast coast and southwest of China have less communication with the outside world in terms of transportation, culture and the need to adapt to the times and improve, which naturally ensures the primitive and integrity of culture. Not only that, because the worship of the same natural object or totem can enhance the sense of identity between people's communities linked by blood or geographical relations, close their ties and make them closer, so as to ensure the stability and unity of the internal culture of ethnic minorities.

Strictly speaking, the existing totem culture is more inclined to group belief. Due to the loss of consanguinity, regional connection and worship ceremony (sacrifice, etc.), the widespread recognition of certain totem symbols by a certain ethnic group, nation and country is a large-scale group belief.

3 Dragon/ Loong as a totem

Before a case study, we need to clarify the concept and division of dragon in this paper. In this paper, the geographical concept of Europe and Asia as the boundary, that is to say, the west side of the Ural Mountains is Europe, and the myths or records about dragons in the European continent are all Western dragons, which will be called “dragon” later. The east side of the Ural Mountains in Asia is particularly discussed with the dragon of China as an example, which is called “loong” for the following discussion. This chapter will discuss the origin, development and meaning of dragon and loong respectively, and explore the influencing factors of totem’s external performance and connotation from the root. However, it should be noted that only the research methods of influencing factors are provided here, and the specific analysis results are special and can not be applied to all totems.

3.1 The origin and evolution of Chinese Loong

Loong frequently appears in Chinese classical literature. In order to make a scientific explanation of the meaning expressed by Chinese loong characters, table 4 briefly combs the explanation records of loong in ancient Chinese books or modern dictionaries that are consulted and researched (Table 2 below).

Table 2 Definition of loong in Chinese Dictionaries	
Dictionary	Explanation
Origin of Chinese Characters (Duan, 2006)	Loong is the leader of scaly animals (including fish and reptiles). It can be dark, bright, tiny, giant, long and short. It can climb the sky at the spring equinox and dive into the abyss at the autumn equinox.
Word origin (Lu, 1983)	In ancient legends, loong is a kind of miraculous animal, which is good at changing, can make clouds and rain, also benefit all things. It is the leader of scale insects. Kylin, Phoenix, Tortoise and Loong are the four divinities.
The Grate Dictionary (Liu, 1974)	A legendary ancient animal. It is said that Kylin, Pheonix, Tortoise and Loong are four divinities. Loong is the leader of scale animals. Loong has scales and whiskers and four feet with five claws. It can control the clouds and rain. It can change its size freely. It is a magical animal.
Wang Li Ancient Chinese Dictionary (Wang, 2002)	1. The mythical animals can make clouds and rain. A metaphor for a king. In The Spring and Autumn Annals, it is said: "the emperor Wengong of Jin was rebellious against the state, and Jie Zitui did not dare to be rewarded. Therefore, he wrote a poem: "Loongs are flying all over the world. When they return to their hometown, they get their true residence."
	2. Names of stars. Refers to the seven stars of Loong at the eastern sky.
	3. Refers to the excellent horse.
	4. Glory. Pronounce as Chong. Mao Zhuan: Loong, here means grace or imperial favour.
Chinese Character Sea (Leng, 1994)	1. It is a mythical animal in the legend. It's long, scaly, horned, clawed, can be big and small, can swim and fly, can make clouds and rain.
	2. Refers to the emperor
	3. In palaeontology, some long reptiles.
	4. Fine horse.
	5. In the old days, geomancer used mountains as loongs.
	6. Names of stars.
	7. The name of the ancient city, which belonged to Lu in the spring and Autumn period, is in Tai'an City, Shandong Province Now. Zuo Zhuan: "in spring, the Marquis of Qi attacked me in the north and surrounded the Loong city."
	8. One of the Chinese Shengxiao.
	9. Surname.
Ancient Chinese Dictionary (Xu, 2007)	1. In ancient legends, a kind of mythical animal with scales and a need to make clouds and rain.
	2. In feudal times, the loong was used as the symbol of the emperor. Such as the emperor's appearance could be called as Loong's appearance.
	3. Giant horse. Rites of the Zhou: "A horse over eight feet is called loong".
	4. In the old times, mountains were called loong, and the undulating veins were called Loong's veins, and the Qi veins were formed into Loong's caves. Huqiu Temple Road Feast: "The sword is was burying here, and people passed the news in the air, and the mountain digging makes loong has gone".
	5. Name of stars.
	6. Same meaning as grace, or imperial favour. The Book of Songs: "I am honoured to be favoured by the emperor".
	7. Surname.

In fact, in addition to the recorded loong, archaeologists did find many loong shaped cultural relics. According to the existing data, the earliest loong image with the characteristics of traditional loong is Xinglongwa cultural stone pile shaped loong discovered during the excavation of Chahai site in Fuxin, Liaoning from June to October 1994. The loong

is made of reddish-brown conglomerates of equal size, with a total length of 19.70 meters, the widest part of the head about 2 meters, and the body to tail width about 1 meter or less. It is in the shape of head raised, and mouth opened, body bent and back arched. This is the earliest and largest heap shaped loong found in archaeology. Secondly, there are three groups of patterns of clam-shaped loong and tiger unearthed from Yangshao cultural site in Xishuipo, Puyang, Henan Province. The first group is located in M45. The pattern of shell loong is placed on the right side (East) of the human skeleton, with the head facing north and the back facing west. It is 1.78m long and 0.67m high. Loong with its head up, curved neck, bow body, long tail, and in a running gallop (Sun, 1988). The second group of mussel map is 20 meters south of M45, with the faucet facing south and the back facing north. The third group of shells was found in a grey ditch under the fifth solum of T215, showing the pattern of a man riding a loong. Loong's head is facing east, and the back is facing north, with similar iconography to the loong in M45. The shell of T215 was determined by the Institute of Archaeology, Chinese Academy of social sciences. Its age was 5800 ± 110 years ago, and the corrected age of tree ring is 6460 ± 135 years ago. The paleochronological data of carbon-dating from the centre for isotopic research, University of Groningen, the Netherlands was 6465 ± 45 years ago (Ding, 1989). As far as the current discovery is concerned, if the archaeological discovery is taken as the main reference basis and supported by literature, the Loong originated in the Central Plains of China 6000 years ago, and the related cultural consciousness was initially formed 4400-4100 years ago. Its representative archaeological cultural remains are the early stage of Taosi culture. According to the study of Taosi site, the early stage of the culture is likely to correspond to the Yao and Shun periods of history, which shows that the formation of loong culture consciousness has an important position in the early society of China.

Apart from iconography changes, the dragon has roughly experienced two stages in the meaning: the stage of praise and disparagement and the stage of solemnity and auspiciousness.

Although most of the first impressions of loong are related to good luck, auspiciousness

and other commendatory words, in fact, the cultural cognition of loong in China is not always good, it has also been regarded as a symbol and omen of misfortune. In *Han Feizi*, it is recorded that as an animal, a loong can tease and ride it when it is tamed, but it has a foot-long scale under its throat, so if someone moves it, it will be hurt (Han, 1965). Moreover, Bangu's *Geography of Han Dynasty* records that people living in Vietnam cut their hair and tattooed loong patterns on their bodies to avoid the attack of loongs in the water (Ban, 1965). As for the change of the image and meaning of loong after that, it is mainly due to the widespread of the concept of "benevolence" advocated by Confucius that people of different classes have changed their behaviours and attitudes. In detail, the image of the loong is further enriched after the Confucian thought dominates the world. At this time, the image and power of the loong were basically designed according to the feudal centralized system. The ferocious appearance of the Loong represents a kind of majesty and awe. Since the Qin and Han Dynasties, this kind of majesty and deterrent power has helped the feudal monarch to establish authority, and for the lower class people who are in the dominant position, this kind of image is actually a deterrent.

3.2 The origin and meaning of Western Dragon

The word dragon in English originated from the Greek word *drakōn*. In European languages, whether Italian, Spanish, French belong to Latin or German, Danish belongs to Germanic, the word dragon has a similar root. The use of the word dragon in English can be traced back to the 13th century A.D., which, like the word dragon in French, originated from the word dragon in ancient French. The latter is derived from the Latin word *draconem* (nominative case: *draco*), while the word *draco* is derived from the ancient Greek word *drakōn* (δράκων, possessive case: δράκοντος *drákontos*) (Partridge, 1966). In Latin, *draconem* can also refer to a huge snake, while in ancient Greek, *drakon* refers to a huge sea snake or sea monster. The root of *drakōn* is *drak*, which means gaze, so *drakōn* may literally refer to the one who has (dead) gaze (Harper, 2020). In the Slavic area, the dragon has many words. It is called змей in Russian and Bulgarian, змеј in Macedonian, żmij in Polish, змії in Ukrainian, змај in Croatian and zmaj in Slovene. Its significance varies by region. In the East

Slavic area, the Dragon called zmey, zmij or zmay is the positive form of the word snake in Slavic language, which is basically the same as the image of dragon. In Yugoslavia, it is called ala or Hala (Aždaja or Aždaha). In other areas, it is called lamya. It is a female dragon, similar to dragon, while zmay refers to a more intelligent and kind-hearted male dragon, usually related by blood, but completely opposite to the former.

Like the Chinese dragon, it is difficult to define its origin time as a non-existent creature in reality. Among the archaeological sites found at present, whether the picture cross slab or replica birka dragon which is unearthed in birka, Sweden can only be traced back to the third century A.D. (Heritage daily - archaeology news, 2016; Irish archaeology. IE, 2015). Fortunately, according to Ogden's point of view in *Drakon*, the legend of dragon-slaying of saints had appeared before the end of the 2nd century, so it can be confirmed that the image of dragon would be produced earlier than the end of the 2nd century. In fact, in one version of the Greek myth shepherd of Hermes, there was a story that Hermes met ketos, a dragon shaped creature, in his dream (Ogden, 2013). If this version is more reliable, then the appearance of the dragon can be speculated to 110-150 A.D.

Dragon is also common in western culture. However, unlike Chinese culture, dragon is often regarded as a symbol of evil forces in western culture. In western culture, dragon is described as a giant monster, which looks like an alligator, is covered with scales, has huge claws and wings, can swim, can fly, and can spray fire. It is extremely fierce and destructive. Because of this, there are many stories in Western mythology about heroes killing dragons, and Dragons become victims of warriors' fame.

In Biblical stories, both the dragon and the real snake are symbols of evil. In genesis of the Old Testament, it is said that *"of all the animals created by God, snakes are the most cunning."* It instigates the original human ancestor to disobey his life. And of course, the crafty snake was also severely punished by God: *"the Lord God said to the snake, because you have done this, you are cursed among all the beasts and beasts; you must crawl with your belly and eat the earth all your life. I will put hatred between you and the woman, between your descendants and her descendants, who will crush your head and hurt his*

heels.” (Bible, n.d) According to biblical stories, this snake is the embodiment of Satan. In *Revelation*, the image of the dragon is evil, and it is the incarnation of Satan. From chapter 12 section 9: *“The big dragon is the ancient snake, named the devil, and also called Satan. It is confusing to the whole world.”* (Yeatts, 2003) This image also runs through various Christian teachings and derived literary works and culture. There is no shortage of saints fighting dragons in the early saints.

In the ancient myth of Europe, the figure of dragon appears frequently. The story of St. George's victory over the dragon that dominates the water is especially well known (Niles, 2013). Moreover, in Greek mythology, the Earth Goddess Gaia once gave Zeus a golden apple tree as a gift for his new marriage. It was planted in the Holy Garden of atlas and guarded by a hundred dragons that would never sleep (Matyszak, 2010).

3.3 Differences between Chinese and Western understanding about dragons

From the above two sections, we can see that the image of the dragon is similar in China and the West, but at the same time, it is quite different. It can be simply summarized as Table 3 below:

Table 3 The similarity and diversity of dragons		
Similarity	Diversity	
	Loong	Dragon
Like a snake	Long body	Huge body
Able to fly	Generally, there is no wing, but there are exceptional cases	With bat-like wings
Have magic power	Most of them could control the cloud and rain	Could breathe fire
Have scales	The tail is not long, and the boundary between body and tail is not obvious	The tail is very long, and the boundary between body and tail is obvious
Have claws	Four legs	Two legs
Symbolic	Positive and kind	Negative and evil

Through this table, it can be clearly found that although the two have similarities, the differences are obviously more prominent. So what makes this difference and makes it worse? The most direct answer to this question is that different cultural fields cause different cognition. This section will analyze the cognitive differences between Chinese and Western dragons from the perspectives of natural, social and historical factors. Before further analysis, we need to clarify the concept of the cultural field in order to understand and supplement the following content.

Cultural field is cultural space. Its original meaning refers to the physical space with cultural significance or nature, belonging to “materialistic” space. Therefore, *“there are not only certain materialized forms (places, buildings, places, objects, utensils, etc.), but also periodic human behaviours, gatherings, demonstrations, and this seasonal, cyclical, seasonal, temporal cultural play and repetition is a unique cultural space or cultural form”* (Xiang, 2008). It should be a unity of physical space, natural space and cultural connotation. In this field, the culture bred under the joint action of specific region and specific ethnic group is very unique. There is no doubt that the geographical environment has a profound impact on a nation’s cultural psychology. According to the French historian Taine, *“a nation always keeps its local traces, and the more ignorant and naive he is when he settles down, the more profound his local traces are”* (Taine, 2011). The reason for the difference lies in the different images of different regions, which stimulate the human perception layer of the region to different degrees, and the original man’s mind casting of different natural objects directly contributes to the external expression of different image systems. Different cultural spaces form different cultural fields, and different cultural fields form different cultural psychology and ways of thinking. As an old Chinese saying goes, “one side keeps the other side by water and soil (一方水土养一方人)”, to a large extent, the difference in geographical environment is the root cause of cultural differences.

3.3.1 Natural reasons

The Loong totem is not only the symbol of the royal family but also the embodiment of the farming characteristics of Chinese civilization. As He Xingliang mentioned in his article

"People worship the loong as the God of rain. China has been established by agriculture for thousands of years, and rainwater is the lifeblood of agricultural production. In order to keep up with the weather and have a good harvest, people worship loong very persistently from generation to generation, which makes the worship of loong lasting and passed on from generation to generation." (He, 1992) Loong has become a common totem of the Chinese nation, first of all, because it contains the factor of natural worship, that is, people respect loong as the God that dominates the wind, snow, rain and dew. From the perspective of the geographical environment, China is basically in the temperate monsoon climate and has a vast hinterland, which is very suitable for the survival and reproduction of agricultural civilization. In feudal society, China has been under the small-scale peasant economy for a long time, which can also be said to be based on agriculture, while rainwater is the lifeblood of agricultural production. Only when the weather is favourable can we have a good harvest and a good family. On the contrary, if there is no drought or flood, there will be no harvest, and the famine will be everywhere. If people suffer from long-term drought or long-term heavy rain, they will go to God Loong's Temple to burn incense so that the God Loong can manage the rain. It is based on this interest that the ancients awed the power of the loong and formed the totem worship of the loong.

In ancient time, China was a social and cultural system based on agricultural civilization. Natural factors such as weather and land played a decisive role in the process of people's production and food acquisition, forming a cultural system in which people lived in harmony with nature, and then creating a conservative, introverted and ascetic colour of Chinese culture. Chinese civilization is rooted in the plant Eden, so it has incomparable conditions for rapid development of agriculture and independent creation through merger and integration. Based on the cultural characteristics of the trinity of farming, annexation and integration of Chinese civilization (Wang, 2005), the land worship and the corresponding people-oriented view and the concept of equality, the ancestor worship and the corresponding loyalty and filial piety view and ethics view, the nature worship and the corresponding concept of the unity of heaven and man and the cyclic causality view are formed.

Meanwhile, western civilization is a kind of marine civilization originated from nomadic culture and commodity culture, which takes trade, plunder and colonization as the way of survival and development. Therefore, it will inevitably lead to material worship, corresponding values and indulgence, hero-worship, corresponding personality and power, scientific worship, corresponding opposition between man and nature and linear causality.

It is not difficult to understand the geographical environment of the origin of Western civilization and the different national character and value orientation formed. Generally speaking, Greek civilization is the source of Western civilization. Greek civilization was born in the northern Mediterranean region centered on the Balkan Peninsula, which is full of hills, barren land, changeable climate, scarce products, and the superior natural conditions of the birthplace of Chinese civilization are as bad as the abyss. The marine climate has created the Greek people's social production mode dominated by commercial civilization, formed the outgoing, active and challenging personality characteristics and the social structure relationship dominated by contract, and formed the worship of heroes and nature in the process of contact with nature. Although it has been developed for a long time, due to the frequent attacks of natural disasters, the ancient civilization has suffered many fatal damages and was interrupted.

Compared with the plant Eden in East Asia, Europe has experienced at least six glaciers in more than two million years, so it lacks the conditions for agricultural development. Moreover, European civilization has been formed under the influence of the horse riding nation for thousands of years. Because it cannot be self-sufficient (Marx, 2013), it has to choose the development mode of trade, plunder and colonization in order to develop and survive, and turn it into the horse riding nation on the sea. Therefore, the war of shape and color continues, forming the marine culture with the sea expansion and overseas colonization as the main body. The marine national culture and civilization formed by it are quite different from the Chinese nation. Therefore, the totem of Western civilization can not be like the totem of the Chinese nation in the way of snowballing, *"a kind of complex synthesized by many different totems, the mixed totem produced by the merger of tribes"*,

but like the western nation, *“like the catalyst in a chemical reaction, leading to the intense ‘chemical reaction’ of human society for thousands of years -- great migration, great migration Turmoil, great division, great fusion, great destruction and great leap have greatly accelerated the process of history, but they often disappear as rain seeps into the land, only from some remaining vocabularies, cultural relics, customs, legends In China, we can see their past features vaguely”* (Wang, 2006). Therefore, although all western countries have their national totems, they are not mixed totems due to the annexation of tribes, even for multi-ethnic countries. In the relatively bad farming natural conditions, the ancestors of the Westerners turned their eyes to the sea, which doomed them to become a marine nation. As early as the ancient Greek era, the maritime industry for commercial purposes has been fully developed. Crete Island in the Mediterranean Sea is like a giant ship, carrying the exchange between Greek civilization and Oriental civilization. Since ancient Greek civilization was less dependent on farming than Chinese civilization, they naturally did not have to worship the dragon that dominated the wind and rain as Chinese did. On the contrary, because of the ferocious and vicious beasts such as snakes, lizards and crocodiles, the dragon based on these beasts becomes the symbol of evil forces.

3.3.2 Society reason

Feuerbach’s human religious thought thinks that the image and connotation of all gods are the creation of human beings themselves (Feuerbach, 1881). While transforming nature and society, human beings have constructed an ideal model of human nature and interpersonal relationship and pretended to be gods’ words and deeds, so as to regulate the world. According to his logic, the similarities and differences of dragon image and its cultural connotation in Chinese and Western culture are the similarities and differences of people’s demands for value ethics in social norms.

The appeal of value ethics is directly reflected in the social and cultural mode and the mainstream thought. As Liang Shuming said, *“the ethical standard which means the relationship standard”* (Liang, 1987). Chinese society is a relationship-oriented society, which

is different from the western individual-oriented and social-oriented models. The organizational form of Chinese society is a social structure centered on the agricultural civilization under the blood relationship. This relationship-oriented social structure is vividly called “differential order pattern” by Fei Xiaotong (2008). The so-called “differential order pattern” is like water dripping into the water, producing layers of ripple, and forming a distant and close relationship network from near to far. Everyone can serve as the central point of this relationship network, pushing out the relationships of family level, acquaintance level, and stranger level in the order of closeness to distantness. It is this kind of social structure that gave birth to China’s clan system and the small production mode with family as the unit and formed the form of settlement with village ethnic groups as the main group (the later stage gradually evolved into the combination of prefecture and county system and bureaucracy). Moreover, in the totems of Western and even world nationalities, the only loong is not a totem symbolized by some concrete animals, but a totem symbolized by virtual creatures, which is composed of nine kinds of animals: horse, pig, fish, salamander, crocodile, snake, hawk, tiger and deer. In other words, it symbolizes the incomparable big family which is mainly composed of Han nationality and many ethnic groups.

In contrast, the Western civilization is dominated by the individual standard, that is, the smallest unit of society is the individual rather than the family or the relationship circle, and highlights the interests and power of the individual. This emphasis on individual structure is undoubtedly the reason for the expansion and plunder of the world outlook relying on wisdom and talent. And because of the particularity and initiative of the individual, the shackles of consanguinity are constantly reduced, and the manor, church and rural commune are replaced by the western social organization formed under the feudal system. The manor and church bear the material and spiritual functions of the society respectively. Both of them have mutual cooperation under the general goal and mutual resistance in specific actions. In addition, unlike China, the relationship between the superior and the subordinate in Europe is not unlimited obedience and unconditional obligation, and the

relationship between feudal lords also has a specific scope. Therefore, although the feudal society in Western Europe had a strict hierarchical aristocracy, there was no strict relationship between the upper and lower levels among the different levels of aristocracy, which was basically a parallel loose structure. Loose social structure and separated organizational function make the whole society more vulnerable. Not only that, religious forces and feudal forces are actually interdependent, promoting and restricting each other, so religious forces are also an important factor in the feudal social structure of Western Europe.

As the mainstream social thought that silently affects people's subconscious, it plays an important role in people's understanding of things. This so-called mainstream thought can also be said to be a means for the feudal ruling class to control people's thoughts. In China, rulers tend to "religiously" and "normalize" their ideas to meet their own needs. The important social influence of Confucianism lies in its creation of a complete set of theoretical and ideological system for the feudal ruling class to govern the country and society. Besides, its successful application in the practice of China's social and state governance has won the glorious social history of human development that the feudal society has ruled China for more than 2000 years, which is unprecedented in the history of human social development in the whole world. The essence of Confucianism is not the theory of governing the country, but the feudal system is the ideological shell of the feudal society. The essence of Confucianism lies in its social ethics. The political ruling class standardizes people's behaviour in real life with the popular language - moral consciousness and makes the peasants become the slaves of it. This feudal ethics, as the core of the most extensive influence on the mass foundation of the governing society in the superstructure social consciousness of the feudal ruling class, thus accomplish the ideal effect of dual governance of the national society. To be specific, Confucianism requires people to get along with nature harmoniously, and people's kindness is the foundation. The core of Confucianism lies in the emphasis on joining, helping and saving the world, requiring the rulers to implement the politics of benevolence and righteousness, and firmly opposing tyranny. During the period of

Emperor Wu of the Han Dynasty, Dong Zhongshu combined Confucianism with the social needs at that time, absorbed the theories of other schools, established a new ideological system with Confucianism as the core, systematically put forward the ideas of “heaven and man induction”, “heaven and man integration”, and won the praise of Emperor Wu of the Han Dynasty. Confucianism became the orthodox thought of Chinese society, which also paves the way for the combination of loong and imperial power to a certain extent. What is more, due to the influence of people’s ideas on the evaluation of loong, the emphasis of Confucianism on “good” is also constantly permeated by the people, not overemphasizing or expanding the evil side of things, which has a great impact on the image of loong from evil to good. In Wang’s study, Confucianism played a great role in the transformation of loong’s image of good and evil (Wang, 2015). In addition, Chinese culture is more aesthetic and poetic, and people are more willing to appreciate everything in kindness. Naturally, the loong is regarded as the embodiment of holiness and justice.

In western philosophy, the ancient Greek school of Sophists and Socrates have always been the mainstream of social thought, and have a subtle impact on people’s understanding of the world. The school of the wise emphasizes that man is the yardstick of all things, affirms and emphasizes the value of man, and puts man at the center of the world and society. This theory of emphasizing human self is the first awakening of human self-consciousness under the rule of primitive religion and nature, and the origin of western humanistic spirit. This theory also paves the way for the individual-oriented social structure to a certain extent. In other words, because Westerners begin to attach importance to “individuals”, the formation of the individual-oriented social structure is inevitable. At the same time, on the basis of this theory, man becomes the subject, and any object other than man exists as the opposite, and all things are the objects that are known or conquered, which is totally opposite to the thought of “the unity of man and nature” in China. This dualistic thinking mode¹⁰ is not only discussed by philosophers but also deeply reflected in the Bible: *“those who believe in God go to heaven, those who do not believe in God go to*

¹⁰ The thinking mode of dualistic opposition philosophy is the dualistic opposition mode of “either or, or this”.

hell." As a result, the demonic dragon has become an unforgivable evil image in the West, unable to integrate into mainstream society. In addition, the West does not rely on agriculture as China does. Naturally, they cannot imagine that the dragon is auspicious and beneficial to agriculture. In western culture, the power of the dragon becomes something of fear. The stronger the dragon, the more difficult it is for humans to control. Then the dragon went to the opposite side of man, went to alienation, and was finally demonized into something evil. Western people have strong heroism, so the Bible has a lot of monsters and Demons related to dragons, which are eradicated by legendary heroes. These stories gradually become what they look like today. The marine nation has created the warrior spirit of Greek civilization. According to Herodotus history, the fighting method was taught in ancient Greece from the primary education stage, even for women. The spirit of Sparta in ancient Greece required to die in battle. In the first Greek and Persian war, Leonidas, the king of Sparta, led three hundred Spartan warriors to resist the attack of 50000 Persian troops in the hot springs in the north of Greece. He persisted for a long time, won precious time for the Greek allied forces to gather at sea, and became the key for the Greek allied forces to defeat the Persian army, in the end, all three hundred people died bravely and became the best singer of all ages, known as 300 Spartans in history. The warrior spirit of ancient Greece established the national character of the West. Fighting against the evil forces became the supreme glory they pursued. As a symbol of the powerful evil forces, the dragon naturally became the victim of the warriors' fame. With the development to the middle ages, the Christian culture took root and greatly controlled and influenced the western culture. The word "dragon" was mentioned about 20 times in the Bible. At that time, the western "dragon" evolved into the dragon of "evil", "temptation" and "sin". Among them, the most typical Western "dragon of temptation" was to lure Adam and Eve to steal the forbidden fruit in the garden of Eden. With the continuous improvement of Christianity, the influence of Christian culture on people's political, economic, ideological, cultural and other aspects of life is more in-depth. The evil image of western "dragon" in western culture and people's emotional attitude towards disgust is also fully established. Up to now, Christian culture is still one of the core of Western civilization, which is like a bright light,

guiding the western society, so until now, the Western dragon still can not get rid of vicious, evil and temptation.

3.3.3 History reason

Totem, as one of the ancient forms of historical continuity, can not avoid the essence of social change in its formation process. It can be said that if there is no historical heritage, social factors can not be compared and found.

The tragic experience of the Western dragon is inexorably related to the establishment of Christianity in Europe. From the 130s to 140s, his apostles began to preach with Jerusalem as the centre and the Holy Spirit as the “spiritual call”, and established the early Christian Church. In the late 140s, with St. Paul and others preaching to non-Jews, the church continued to establish religion in Antioch, Syria, Alexandria, Rome, Constantinople and other places, gradually becoming complete in ideological belief and organizational structure (Kuiper, 2001). Based on this, it is possible to give Ogden a reasonable explanation that the story of dragon slaughter began at the end of the 2nd century AD (Ogden, 2013). In 392 AD, Theodosius I, the Roman emperor, announced that Christianity was established as a state religion in the Empire. However, Christianity was not widely spread at that time. Nevertheless, its expansion work never gave up (Kuiper, 2001). From 476 to 1500, Europe entered the darkest period. The invasion and settlement of the barbarians led to the collapse of the Roman Empire, which almost led to the complete destruction of European culture at that time (Wells, 2011). The real-life is miserable, the social status is low, people’s various desires are not satisfied, all these are painful originally, but under Christian education, these have a positive significance instead. According to Christian doctrine, abstinence and asceticism are the only way to live eternal happiness. So at this time, Christianity began to spread in Europe gradually with the advantage of bringing great spiritual comfort to the believers, thus constantly affecting people’s cognition of the world. Ireland became Christian in the 5th century because of Patrick and Paddy’s work, and it soon became the centre of missionary activities to Wales and England. With the return of England, a base for preaching to the rest of northern Europe was established (Kuiper, 2001).

By the end of the first millennium, Christianity was the dominant religion in most parts of Western Europe.

Not only that, but there are also two passages in the New Testament: Jesus said: *"I am the way, the truth, and the life; no one can go to the Father without copying me"* (Gospel According to John 14: 6). *"One person cannot serve two masters; it is not the one who loves this and the one who loves it, but the one who values this and the one who loves it. You cannot serve God and serve Mamen"* (The Gospel According to St. Matthew 6:24). Actually, similar descriptions in the Bible are not only that but from the above two examples; it can be clearly seen that the Christian doctrine has great exclusivity. It is believed that other gods and religions except for the Christians who believe in God and Jesus are illegal. Therefore, Christians other than Christians are classified as pagans. The gods that these pagans believe in include totem nature In order to be suppressed and strangled. There is no doubt that Western dragons cannot escape the fate of suppression. The stories of evil dragons and dragons are mentioned many times in the Christian Bible, and they are defined as the opposite of God: Satan the Devil, which seduces Adam and Eve Betraying God, stealing the forbidden fruit, and asking how the image of the totem was developed and how tall after the Western dragon was detained by the authoritative Christian scriptures. Hence, the western dragon totem gradually embarked on its decline under such a background, and the image is fixed as a brutal greedy, destructive, and extremely powerful destroyer has also become an inevitable result.

In fact, Christianity once set foot in China. In the ninth year of Emperor Taizong's Zhenguan reign (635), Christianity began to be introduced into China, but at that time, it was the Nestorianism¹¹, which was once regarded as heresy. Later, it was banned from spreading in the fifth year of Huichang reign (845) of the Tang Dynasty (Bu, 2016). During the Yuan Dynasty, Christianity (Jingjiao and Roman Public Religion) was introduced into China again, which was called Yelikewen¹², and it was interrupted after the Yuan Dynasty's demise (Bu, 2016). In the ten years of the Wanli period of the Ming Dynasty (1582), the Catholic Jesuits

¹¹ Chinese name is Jingjiao(景教), now called Oriental Assyrian Church.

¹² Mongolian "blessed man".

sent Matteo Ricci. He was allowed to settle and preach in Zhaoqing, Guangdong, and once succeeded in making the Catholic Church gain a foothold in China (Bu, 2016). The close relationship between Christianity and China continued until the Kangxi period¹³, and later banned Christianity because of the stupidity and arrogance of Pope Clement 21, which caused the emperor Kangxi to dislike it (Jian and Zheng, 1962). In 1707, during the southern tour of Kangxi, nine missionaries in Suzhou said: *"If you do not follow the rules of Matteo Ricci and you will not be allowed to live in China, you must go back."* (Jian and Zheng, 1962) It can be seen that Kangxi still agreed to preach, but he recognized that Matteo Ricci's this is a kind of missionary method, not the rude way that the Pope must ban everything. In the end, in 1721, Kangxi ordered the ban on Catholicism: *"After reading this notice, we can only say that Westerners and other small people can say how to get the gift of China. The Treaty of the Pope is contrary to China's principles. Catholicism cannot be spread in China. It must be forbidden."* (Jian and Zheng, 1962) At this point, all three attempts of Christianity in China failed.

When discussing why Christianity cannot make alive in China, there come three reasons. First, the basic tenets of Christianity violate Chinese thinking habits. The outstanding performance is that Christianity insists on the saying of "one God" and calls other gods different from its own "evil gods". In the traditional Chinese view, gods are not only born as gods, and superior morality and behaviour can make an ordinary person a God. This is the basic feature of China as a country of moral supremacy. In China, the reason to decide whether a person is noble or not and whether he can get "blessings" is noble morality and behaviour, rather than belief in a certain religion or thought. In China, a good Buddhist can ascend to heaven; a good Taoist can ascend to heaven. Similarly, good Christians and Muslims, including good non-believers, can ascend to heaven. In China, "goodness" is the primary criterion of whether a person gets a blessing or not. According to Christianity, if a person does not believe in Christianity, no matter how good he does or how good he does, he will go to hell. This kind of saying makes the Chinese people of "moral

¹³ The foreigners who were officials in the Qing Dynasty had appeared, Kangxi himself was very interested in Christianity, and wrote the poem "Ten Successes" has spread to this day, Kangxi called Tang Ruowang as grandpa, with great respect.

supremacy” especially intolerable. Of course, Christianity in China now absorbs some Buddhist sayings, saying that hell is because of “their own problems”, but it still clings to the “belief in heaven” theory. As a result, those who do not believe in Christianity will go to hell, and those who believe in Christianity will be helped by Christ, at least to have eternal life in the final judgment. This is a serious violation of China’s moral values, so it has become one of the reasons why Christianity can not be widely spread in China.

Besides, Christian custom goes against traditional Chinese custom. On the basis of Confucianism, the thought of “being cautious in the end and pursuing the distance” to commemorate the ancestors, the thought of believing in “everything has a spirit” to worship gods on the basis of Taoism, and the thought of worshipping famous people by the people are deeply rooted. However, after Christianity came into China, it required that believers should not worship ancestors or gods, and called these customs “worship evil gods”, which seriously violated the Chinese customs, touched the most untouchable part of the Chinese heart, and naturally met with fierce opposition and resistance.

However, the biggest reason is the severe conflict between the emperor’s power and the Pope’s power. Different from the relationship between imperial power and religious power in the West, China’s central organs are always in the highest position. The so-called thoughts are all needed to serve the rulers at that time, or only the rulers have the power to choose which thoughts to control the people and the state. In addition, because most Chinese thoughts attach importance to reality and despise illusions, religion is only an external supplement to the regime. From Taoism and Buddhism to later Nestorianism and Manichaeism, they can only play the role of “harmonizing the people and stabilizing the society”. Unlike Buddhism in India and Christianity in Europe, Chinese religions are not only unable to fight against the government, but also easy to be forcibly stopped by the government once they are in confrontation with the government. In history, there have been many times of “extermination of Buddhism” and “extermination of Taoism”, but more religious sects have been completely destroyed because of the extermination of religion. At the same time, the Pope not only cannot command the secular rulers but also his

own legitimacy should be recognized by the secular rulers. Because Christianity was not properly controlled by its rulers (emperors), its expansion was not as smooth as in Europe.

However, it can also be said that because Christianity is not widely spread in China, it makes loong avoid the same tragic fate.

4 Conclusion

According to the research, totem is different from its original meaning, has a broader meaning, which is more inclined to group belief. However, the narrow-meaning totem has not disappeared and still exists in some primitive (or ethnic) minorities. Totem and its worship is an indispensable link in the development of human thinking and a sign that human beings to understand nature and themselves.

Cultural field is the main factor that influences the formation of totem. The difference of natural environment, society and historical environment influences the formation of totem iconography and meaning more or less imperceptibly. At the same time, the evolution of the cultural field determines whether totem can retain its original nature, and also determines whether totem can continue to exist.

Although the narrow-meaning totem is not generally accepted, the broad-meaning totem still exists and has been developed to a certain extent in various countries. The positive totem helps to establish the national identity, which can make each of us have a good sense of national identity, so as to gather people's hearts. At the same time, we will always deliver inspiring power to ourselves and other nations to welcome the next civilization era.

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