

Great Wall of Spirits: Hu Manistic Relics of Enshi

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Keywords: Enshi; Regional Culture; Tradition and Modernity; Cultural Heritage

Abstract: Enshi Prefecture in the Hubei and Hubei regions has a long history and cultural relics. Today, in the new era, it cannot be forgotten in the depths of the western Hubei mountains. In this area where the Tujia and Miao peoples mainly live, Shi Nan's style of writing and the academy's remains are gathered. In the process of exploring the long historical heritage and heavy cultural accumulation of the area, we should explore, Inheritance and promotion, prompting it to gradually move from tradition to modernity, adding a beautiful touch to the cultural confidence of the new era.

Enshi Tujia and Miao Autonomous Prefecture (referred to as Enshi) is the largest ethnic minority settlement in Hubei Province and the only minority autonomous prefecture in Hubei Province. Relying on Shennongjia, it has jurisdiction over the six counties of Enshi, Lichuan and Badong, Laifeng, Xianfeng, Jianshi, Hefeng and Xuan'en. There are 29 ethnic groups such as Tujia, Miao, Han, Hui, Yi, and Zhuang in the state. The minority population accounts for more than 54% of the total population, of which Tujia accounts for about 25% and Miao accounts for 6.5%. Many nations have formed unique history and culture in long-term communication and integration. Surrounded by mountains here, it is known as "eight mountains and half water half field", and the mountains and rivers conceal the rhyme of the Cuban wind of Chu, accumulating rich and unique multi-ethnic cultures such as soil seedlings, retaining the long-standing Central Plain culture. These different cultures complement each other and show the characteristics of Jingchu culture and the folk customs of western Hubei.



Figure 1. Enshi City and Hefeng Taiping Town (Photographed by Li Wei)

The Cultural Context of the Old Temple of Shinan——Enshi Wenchang Temple

When entering Enshi for the first time, in pursuit of the fragrant and profound context, it is natural to worship the Wenchang Temple, which is a symbol of local context. The Wenchang

Temple is located on the top of the Aoji Mountain in Enshi City. It is a place where scholars who have been dying for fame and honor in the past sacrificed to Wenchang and chanted in shallow singing. It has long been known as an important birthplace of Shinan style.



Figure 2. Qing Dynasty Architecture in Enshi City-Wenchang Temple (Photographed by Li Wei)

According to the records of Enshi County Records, Yin Yingtu of the Enshi County was relocated from the south gate to the top of the Ao Ridge in Jiaqing three years (1798). At that time, he was called "the temple holds the city view, the city is a strong temple, and the old phrase" the city is a boat, the temple is a mast, the mast must be lifted, and the ship must pass, "is described." (Liu Qinghua, "Enshi Famous Place-Wenchang Temple", contained in "Hubei Literature and History Materials") The overall building sits west and east, and is of brick and wood structure. The main entrance is torii-style, with eaves and flying horns decorated with figures, landscapes, flowers and plants. The roaring lion Yunlong carved on the stone door frame is still clearly visible to this day. Although it has gone through many storms, it is still conceivable that the entire door wall was magnificent. The ancestral hall is divided into front, middle and back three times, the front is a patio, the middle is the roll hall, and the rear is the main hall. The original stage in the patio is one of the main venues for singing western opera in the western Hubei—Southern opera. The roll hall is an all-wood structure with 8 cylindrical roofs. The main hall, also known as the Guixiang Hall, supports the roof with 24 cylindrical roofs. According to records, animals such as unicorns, beasts, and lotus, chess, piano, books, and paintings are carved on the interlining and stone pillars of the main hall. As far as the eye can see, the stage and fine carvings of that year have long been worn away by wind and rain, and the patterns carved on the foundations of some remaining buildings and stone pillars are faintly discernible. There are still many inscriptions in the patio, and many or complete or incomplete stones are embedded in the surrounding walls. Some of the writings are still very clear, while others are illegible.

What is quite interesting is that behind the Wenchang Temple, below the Aoji Mountain, is the local Chenghuang Temple. According to the "Shi Temple of Enshi County" in Tongzhi of the Qing Dynasty, the Chenghuang Temple was built in Jiaqing for three years (1798). In the Guangxu edition of "The Continuation of Shi Nanfu · Altar Temple", it was recorded that the county temple was originally located in Baiyangping. In the five years of Guangxu (1879), Zhi Zengrong of Zhixian County was rebuilt at the former site of the Shiziba Code History Department in the county. In

Chinese tradition, the city god temple is dedicated to the city god, who is the supreme leader of the gods in the city. People call him "urban grandpa". In the Taoist account, the city god was originally the god who guarded the city. At the beginning of the Tang Dynasty, he was also in charge of law and order. After the Song Dynasty, he was also in charge of imperial examinations, floods and droughts, and old and sick. According to locals, the enshrined ancestral statue of Wenchang and Guanyin are enshrined in this city's temple. In the Qing Dynasty, Enshizhi County built the Wenchang Temple and Kuixing Tower (the building has not existed today) on the top of the Aoji Mountain. The city god temple was moved under the mountain. The birthplace of culture.

According to relevant data records, the emperor Wenchang enshrined in the Wenchang Temple is the collective name of the god Wenchang and Emperor Zijing. Wenchang was originally a star name, also known as Wenchangxing and Wenquxing (wenxing). In ancient times, it was regarded as a star who dominated the name of Wenyun. , Also known as "rebirth eternal life deity", "Seven Qu Ling Ying Tianzun", "Bao De Hongren the Great" and so on. According to historical records, for three years (1316) of Yuan Renzong's Yanyou, Feng Zi's God was "Fu Yuan Kaihua Wenchang Silu Hongren Emperor", and later evolved into Wenchang Emperor, becoming one with Wenchang God. After the Yuan and Ming dynasties, with the scale and institutionalization of the imperial examination system, worship of the emperor Wenchang became common. According to rumors, in Enshi, ordinary scholars worship the Wenchang Temple, and only the top scholars can board the three-story Kuixing Tower.

Writing style of the college's relics——Lichuan Rujia Academy, Jianshi Wuyang Academy

According to the "Hubei Tongshi · Ming and Qing dynasties", by the end of Daoguang, "there are 87 new colleges in Hubei that can be tested at a specific age", plus "20 colleges built in the Qing dynasty with unknown age", The total number of academies was 107, far more than the academies built in the Ming Dynasty. In addition, "In the Qing Dynasty, Hubei also restored and rebuilt 26 former colleges." This shows the prosperity of Hubei Academy in the Qing Dynasty. Enshi Mingqing College is also prosperous: Enshi Fengshan College, Nanjun College, Lichuan Ruyi College, Jianshi Wuyang College, Laifeng Qiyang College, Chaonan (Yang) College, Guilin College, etc., all are the culture of Enshi Add a stroke of thick ink. During the author's visit, I saw two remnants of the college in Enshi Prefecture, namely Lichuan Rujiao Academy and Jianshi Wuyang Academy.



Figure 3. Rufa College and Lingyun Tower in Nanping Town, Lichuan (Photographed by Li Wei)

Lichuan Rujiao Academy is located on the south side of Nanping Town, inside Nanping Elementary School today. According to records, the academy was probably built from the Qianlong Reign (1788) of Qianlong to the 58th year of Qianlong (1793) (also said to have been completed in 1792), because of the establishment of Wang Lin by the Nanping Scholar Thanksgiving for the righteousness of righteousness, he was named "Ruyou Academy". The academy sits north to the south and is built on the slope. It is a wood, stone, and brick structure with a front building, a main hall, and a back hall. The entire building has a gap of nearly 3 meters because it is not on the same plane, so it is very layered. The front gate building has been closed due to serious dumping and can only be accessed from the side. However, the couplet carved on the stone gate post at the entrance: "Tao Ying Xia Kuang is the Emperor's Auxiliary, and the title of the title of the superior is still faint. There are several ancient willows in the empty dam in front of the front building, and two osmanthus trees in the courtyard dam behind the front building. They were planted by the Nanping flood inspection in the Qing dynasty and Wang Lin, a man from Shanxi. Only the remaining stone foundations and a few pillar foundations set aside were found in the compartments on the left and right of the courtyard. From the dam level, you can go directly to the main hall. This should be a place for children of the Yixue to play and hold various activities. Later, it was used as an auditorium of Nanping Elementary School for a long time. The back hall of the academy is suspended in a mountain, with a total of three, arranged in a "concave" shape. The larger one on both sides may be the place where the students of Yixue studied; the one in the middle is wider in front, and the aisle also serves as a stage. From the wooden ladder beside the patio on the left, you can go directly to the main hall. Although there are dozens of rooms, due to the age, wooden damage is quite serious. Between the patios, there is an exquisitely crafted Panlong Han white jade relief, which is still clearly identifiable and lifelike. In addition, the currently well-preserved stone monuments are inscribed in block letters on the left and right walls of the main hall: the first one on the left is the "Donation for Xuetian", which was established in Jiaqing six years (1801); Lou donation monument ", was established in Xianfeng three years (1853). The first on the right is "Ruyu Academy-Nanping Yixu Post", which was established in the 57th year of Qianlong (1792); the first is "Reconstruction of Nanping Yixue Preface", which was established in Jiaqing six years (1801). In addition, there are two links: "changing the academy to academies and prefaces to the number of monuments of regular business value" and "musical lose order". These steles mainly record the construction of academies, school reforms, and other precious historical materials related to academies. They should be considered as rare material for studying the history of Lichuan education.

About 500 meters away from the east side of Rujiao Academy, there is a tower called Lingyun Tower. Built in the seventh year of Daoguang (1827), Ding Haiji's spring and the moon were in a six-sided hexagon, and it was a seven-level stone tower with double eaves. According to the written records on the base of the tower, the tower was built from the stone left over from the construction of the gypsum academy. The tower body is well-preserved, with a pair of gates: "support the sky sword Qi Qi, Qi Di Wen Xing Yingzheng". There is also Zhiyun: "... Nanping's princes, built together as a paste college, have been over the years. Everyone learns the style of writing, and is also known as Sheng Because of the fact that you have the leadership of the head of the righteous school, and the remaining funds in the hospital, Build a stone tower. Ee said: 'Lingyun', ... looking at the spirit of the people, the style is flourishing... "It can be seen that the purpose of building the tower is to hope that Nanping can have a good humanity and talents.

Wuyang Academy, located in Jianshi County, is located on the north bank of the Guangrun River. It was "the 20th year of Qing Emperor Qianlong (1755), Zhixian County moved to the North Gate" (formerly in Songshuping, outside the city), Jiuyong. "Reconstruction of Daoguang Twenty-one Years (1841) Zhixian Yuan Jinghui and Yiren Li Rugui, etc.", as Zhaifang, test shed, self-lecture hall, named after the county has Jianyang, Dangyang, Chaoyang, Jingyang, Wuyang. The "Hubei Tongshi · Ming and Qing Dynasties" classifies it as "academy built in the Qing dynasty with an unknown date." Therefore, its specific age still needs further investigation. However, the overall style of the school's blue-grey tiling and stone wall (defaced) is an

indisputable fact. According to a pair of original couplets of Yunwu Academy: "Shen Wudian's pro-nine family traced Yu Xia, Shang and Zhou to the prosperous world. The rule of law and the way of the law have no place to learn here. Gong Dechengyi succeeded in earnestly maintaining his own equilibrium, "but this is no longer true. The scale and layout of the academies we see today has basically maintained the layout of the reconstruction during the Qing Dynasty. According to records, Wuyang Academy used to have a lecture hall, arrows, and shooting gardens. It can be seen that in addition to Wen Sheng, the Academy also has Wu Tong Sheng. Nowadays, except for the shooting gardens, lecture halls, study rooms, pavilions, patios, and Dongzao houses are present.



Figure 4. The Qing Dynasty Academy in Jianshi County-Wuyang Academy (Photographed by Li Wei)

It is regrettable that the ruins of the two colleges are now facing different destinies. The author sees: Wuyang Academy is being completely restored to restore the original appearance of its historic buildings, and it is planned to be a modern comprehensive museum; while Rujia Academy is gradually declining, the gatehouse and main hall have been tilted, and the painted walls have long been mottled. The exquisite patterns on the base of the inner temple and the writing on the stele are also weathering. However, even if the restoration of Wuyang Academy, how many ancient relics can be preserved and how many modern elements will be added? If the vicissitudes and desolation of the Academy of Fine Arts, how can we extend the context and provide the nourishment of human history for the development of local education?

Conclusion

Enshi, with its unique human geography and long history, has formed a unique regional culture, and these regional cultures have become its unique regional identity. In the blending of historical memories and modern humanities, Enshi has rich cultural wealth and valuable resources for tourism development due to its unique mountain scenery and the history and culture of the exchanges between the native and the Han. The modern airport, the flying high-speed rail, and the mountain-to-mountain highway are pulling Enshi, which used to be remote from the past, into the modern expressway. Today in the new era, exploring this cultural victory again and touching the mottled cultural memory is a long-term memory and a long-lasting heritage. I believe that the development of Enshi will surely move to a higher level.



Figure 5 Traditional Enshi Houses-Diaojiailou, Modern Enshi Glimpse-Lichuan Station
(Photographed by Li Wei)

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