



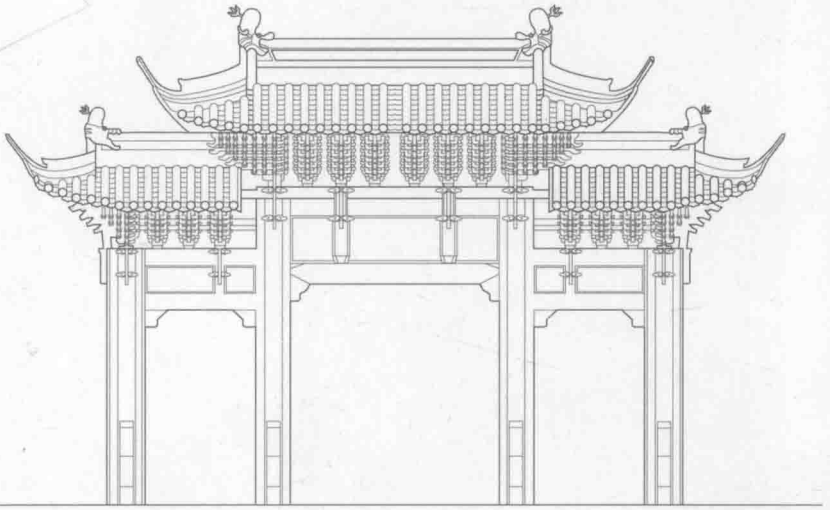
Architectural Culture



Confucian Temples South of the Yangtze

ZHANG Yaxiang

江南文庙



Shanghai Jiao Tong University Press



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South of the Yangtze

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江南文庙(英文版)

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Preface

In September 2005, the Chinese Government held a global ceremony of offering sacrifices to Confucius with the main venue at the Confucius Temple in Qufu, Shandong Province. The grand ceremony was televised live by CCTV and it could be seen in most parts of the world. Confucius Temple and the ceremony of offering sacrifices to Confucius have been made well-known. The event also showed that the Government had changed its attitude to the elite of traditional Chinese culture and recognized Confucianism. The ceremony of offering sacrifices to Confucius, which had been abolished for over half a century in mainland China, has begun to resume. The Government has attached great importance to the Confucian Temples remaining in various parts of the country, many of which have been renovated or reconstructed.

Owing to the promotion of tourism, some Confucian Temples with a long history in the south of the Yangtze, such as Fuzi Temple in Nanjing, Confucian Temple in Shanghai, Confucian Temple in Jiading, Confucian Temple in Jiangyin, and others, were renovated and opened to public over a decade ago. But the Confucian Temples, Study Palaces and the ceremony of offering sacrifices to Confucius still remain strange and unknown to most visitors. They do not know that Confucian Temples existed in every county and city across the country as early as over 100 years ago. For some reasons, the study on government-run schools, Confucian Temples, in ancient China is almost in a blank state, and even college students who have studied the history of Chinese architecture have little knowledge of the structure of Confucian Temples, let alone the common public.

My first visit to Confucius Temple in Qufu was in 1980 when I was in the 2nd Grade of junior high school. The magnificent ancient building complex of Confucius Temple and vigorous primitive cypress trees amazed me and gave me an indelible impression.

I began to study Confucian Temples in 1996 when I was a postgraduate at Tongji University. Under the guidance of Professor Chang Qing,

my mentor, I made a great effort for over two years to complete my thesis, *Research on Temple and School Buildings in Shanghai*. The main scope of the study is ten Confucian Temples once existing in Songjiang, Jiading, Shanghai, Chongming, Qingpu, Nanhui, Baoshan, Fengxian, Jinshan, Huating, and Louxian counties. Three of them, namely the Confucian Temples in Jiading, Shanghai and Chongming counties, are well preserved. Through research, the evolution of the Confucian system and the layout of local Confucian Temples have become discernable. The origin and development of the individual buildings have been verified. Since then, I have had a strong interest in the buildings of Confucian Temples.

Later, my study expanded to the Confucian Temples south of the Yangtze, because South of the Yangtze is regarded as the most developed region in China in economy and culture, it has regional and cultural advantages over other parts of China, in respect to the development process of the system of Confucian Temples. Emerging in the Tang Dynasty, and developing through the Song and Yuan dynasties, the local Confucian Temples were perfected during the Ming and Qing dynasties, and reached the peak period in the Qing Dynasty. The greatest development of the Confucian Temples was in the Song Dynasty and the Ming Dynasty. Bianjing (now Hangzhou) was the capital of the Southern Song Dynasty, Jinling (now Nanjing) was the capital in the earlier period of the Ming Dynasty, and Suzhou was one of the most important cities south of the Yangtze. They have set a key example in the development of the Confucian Temples, especially Confucian Temple in Suzhou built by Fan Zhongyan, which played an important role in the development of structure and system. That these Confucian Temples have remained for over a thousand years is really a miracle in the history of Chinese architectural culture.

By consulting local chronicles and making field visits, I have got further understanding of the evolutionary history of Confucian Temples south of the Yangtze and the status of their remains. I have collected a large amount of first hand information, and have completed *Confucian Temples South of the Yangtze* at last.

Many teachers and friends have helped me to complete this book. Herein, I would express my gratitude to Professor Chang Qing, my men-

tor, for his guidance, which helped me acquire the research methods for ancient Chinese architectures, and inspired in me a strong interest in the study of Confucian Temples.

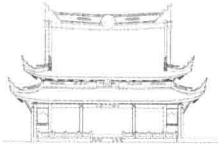
I would also like to thank Liu Jie, Zhu Zhijun, Wu Xiaoxia, and Li Yunshui, who have provided a lot of valuable information to this book.

Finally, I shall give my thanks and best wishes to those who are concerned about and support the research and protection of Confucian Temples: it is due to their indefatigable efforts that people all over the world could see so many Confucian Temples that have had a long history.

November 7, 2008

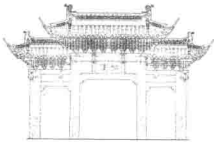
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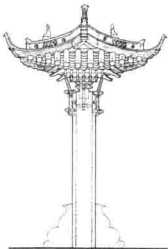
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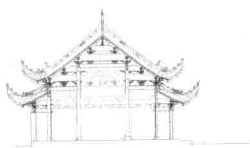


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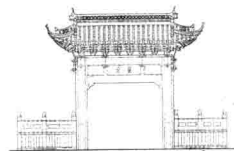
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Chapter I

Historical Origins



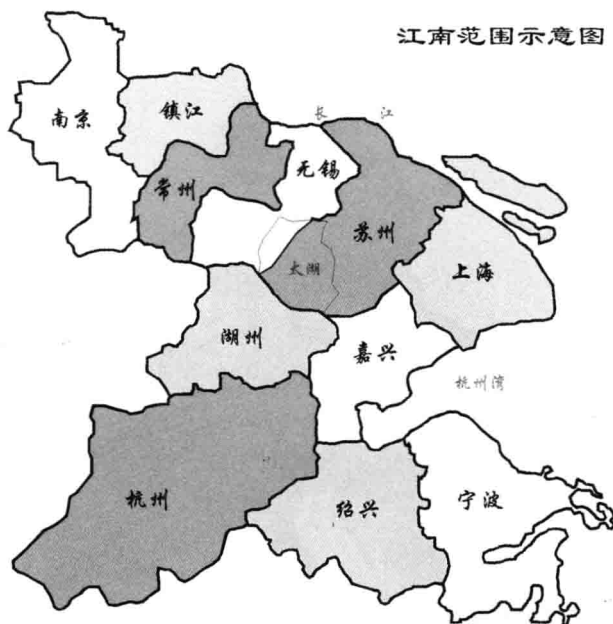
Chapter I : Historical Origins

1. South of the Yangtze

*Beautiful South of the Yangtze , landscape forever well known.
Sunrise flowers on riverbanks redden as fire;
River water in spring green as sapphire.
How can that ever be forgotten?*

This verse of writer Bai Juyi depicts the picturesque scenery south of the Yangtze. Ever since the time of Tang Dynasty, poets and artists of many dynasties, sparing neither ink nor brush, wrote poems or drew pictures of the beautiful landscape south of the Yangtze, though opinions always vary about the exact boundary south of the Yangtze.

South of the Yangtze, in its broad sense, refers to the region in the south of the middle and lower reaches of the Yangtze River, including



Sketch South of the Yangtze.

current Shanghai, as well as parts of four provinces, namely, Jiangsu, Zhejiang, Anhui and Jiangxi Provinces. However, in its narrow sense, South of the Yangtze referred to six cities (Suzhou, Songjiang, Changzhou, Jiaxing, Huzhou and Hangzhou) and Taicang Direct Jurisdiction Prefecture in Taihu Lake Plains during the Qing Dynasty.

South of the Yangtze mentioned in this book refers to the current Shanghai City, the part of Jiangsu Province in the south of the Yangtze River, and five cities in the northern part of Zhejiang Province, namely, Hangzhou, Jiaxing, Huzhou, Shaoxing and Ningbo, being the cradle of Wu and Yue civilizations, and also the economic and cultural center in China ever since the Southern Song Dynasty.

2. Sage Confucius

Confucius, with the given name Qiu and an alias Zhongni (551 BC ~ 479 BC), was born at Zouyi (now called Qufu City in Shandong Province) in the State of Lu (abbreviated to State Lu). He was a great philosopher and educator of the late Spring and Autumn Period, as well as the founder of Confucianism.



Portraits of Confucius.

Confucius was also known as Sage Confucius, who was one of the six Sages canonized by emperors in the history of China. The other five Sages were Ji Dan, who was the Duke of Zhou, called the First Sage, Yan Hui, called the Duplicate Sage, Zeng Can, called the Clan Sage, Meng Ke, called the Minor Sage, and Kong Ji, called the Narrative Sage. These five Sages were all successors and advocates of Confucianism. Confucius was recognized as the Sacrosanct Sage who had profound influence over the politics and cultures in China after the Han Dynasty.

Anecdotes about the life of Confucius have been depicted in the books *The Historical Records • Confucius Family* and *Zuo Zhuan* in detail. Sima Qian, the author of *The Historical Records*, who spoke highly of Confucius, said that many an emperor and sage were well-known when they were alive but were soon forgotten after they died; while Confucius, who lived a hard life, was canonized and remembered after death; emperors throughout the Chinese history repeatedly granted him honorable titles. He was in fact as majestic as the emperors, his descendents benefited from this glory and his family became the first family in China.

Confucius ideology and speeches were mainly recorded in *The Analects of Confucius*. Dedicated to education in his later years, Confucius compiled *The Book of Songs*, *The Book of Historical Documents*, *The Book of Rites*, *The Book of Music*, *The Book of Changes*, and *Spring and Autumn*, known collectively as the Six Classics, studied by generations of intellectuals. The essence of Confucius ideology is morality, rite and benevolence. Confucius believed that one should establish an upright moral outlook, and pursue the principle that "To establish self, first help to establish others; to fulfill own achievement, first let others accomplish theirs". In dealing with human relationships, he adhered to the faithful and forgiving way that "Don't do to others what you don't want others to do to yourself". Respecting of the harmony between human and nature, he adhered to the concept that "human and nature should be unitary". The ideal human society, he thought, should be a world of great harmony for all.

Displaying determined effort, Confucius was learned and versatile, being the first one in the history of China ever to give private lectures to as many as three thousand disciples, including 72 who later became virtuous sages. Confucius was the most influential educator in the history of China.

After the Han Dynasty, Confucianism, established by Confucius, became the mainstream culture in China. With the constant improvements by subsequent sages and scholars in later generations, Confucianism had become even more extensive and overwhelming, bringing profound influence over China and East Asia.

Throughout his lifetime, Confucius set lofty morals and shared proverbial sayings, and set a good example for later generations. He was regarded as the Sacrosanct Sage and the master of all generations. The Confucianism he established has been recognized as the studies of Chinese Classics (Guoxue). Because of his special contributions to the Chinese civilization, emperors, officials, scholars and the general public have offered sacrifices to worship him ever since the Han Dynasty.

3. Confucius Temple in Qufu

Confucian Temples are the shrine for worshipping Confucius and are the tangible demonstration of Confucianism in China, enduring for nearly two thousand years. Being large in scale, of high standard, extensive in number and distribution, Confucian Temples have played an important role in the history of Chinese architecture.

The Confucius Temple in Qufu is the prototype of all other Confucian Temples in various parts of China, and it is also the origin of culture and education in China. Located at the old downtown section of Qufu City in Shandong Province, the Confucius Temple was the original place for offering sacrifices to Confucius in past dynasties. The Temple was transformed from Confucius residence during his lifetime and, as Confucianism became more and more popular and Confucius became increasingly advocated by rulers throughout the history, the scale of Confucius Temple was gradually enlarged while standard of that was improved. By the Ming and Qing dynasties, Confucius Temple in Qufu had developed into a huge building complex with nine courtyards like a palace.

From the original three houses of former Confucius residence to the giant building complex with nine courtyards and over 460 buildings of all types, the development of Confucius Temple in Qufu can be divided into four basic stages as follows:



Bird's-eye View of Confucius Temple in Qufu.

1) The initial stage of the construction: In the period of over 500 years from the late Spring and Autumn Period to the Western Han Dynasty (478 BC ~ AD 24), the title Exalted Ni Duke of Consummate Perfection (Baocheng Xuan Ni Gong) was the highest title attributed to Confucius by Emperor Ping in the Han Dynasty in the first year of his reign (AD 1). History only recorded the initial construction of the Temple. After the death of Confucius in the 16th year of Duke Ai of State Lu (479 BC), Duke Ai had the former three residence houses of Confucius rebuilt into a temple in the following year, exhibiting the clothes, hats, monochord, chariot, and books of Confucius. And this temple was the very first Confucian Temple in the world. At the beginning of the Han Dynasty, rulers vigorously advocated Confucianism for maintaining the stability of society. According to *The Historical Records · Confucius Family*,

when Liu Bang, Emperor Gaozu of the Han Dynasty, passed by State Lu from Huainan to his capital city in the 12th year of his reign (195 BC), the emperor offered major sacrifices (i.e. pig, cow and sheep each as animal sacrifice) to Confucius, making it the first example of emperor offering sacrifices to Confucius. When Emperor Wu of the Han Dynasty adopted Dong Zhongshu's suggestion of "abolishing all other schools and popularizing Confucianism", Confucianism became the official school and offering sacrifices to Confucius gradually became popular. The three simple and crude temple houses in Qufu City could no longer meet the needs of the emperor for activities of offering sacrifices to Confucius. Therefore, in the 3rd year of Yuanjia (AD 153) in the Han Dynasty, Emperor Huan decreed to reconstruct Confucius Temple and assigned personnel particularly to guard the temple and take charge of the ceremony for offering sacrifices to Confucius. In the 1st year of Jianning (AD 168), State Lu, where Qufu was located, began to appropriate funds for renovating Confucius Temple, rebuilding the walls, and dredging the ditches. Thus, Confucius Temple reached a considerable scale, with halls, sacrificial vessels, and memorial tablets.

2) The initial stage of expansion: In the period of over 900 years from the Eastern Han Dynasty to the Five Dynasties (AD 25 ~ 959), the highest title canonized to Confucius was Exalted King of Culture (Wenxuan King) by Emperor Xuanzong in the 27th year of Kaiyuan (AD 739) in the Tang Dynasty. During this period, Confucius Temple was officially renovated and expanded 15 times, and the temple began to show its initial scale. In the Eastern Han Dynasty, Confucius Temple was still based on the residence of Confucius, but the area of the temple was enlarged. In the 1st year of Huangchu (AD 220) in the Wei Dynasty, Emperor Wen decreed to renovate the temple, with walls surrounding, gates and fence built in the center of the south area, and storage rooms built around. The statues of Confucius and ten of his disciples were adorned inside three houses of the temple. In front of the temple were seven stelae, a square pond and ditches; and cypress trees were planted in the courtyard. Confucius Temple had been renovated and expanded for a dozen of times from the Sui Dynasty to the Tang Dynasty, and the main hall expanded to five rooms, with a score of verandas along two corridors. In the back of the temple was a shrine for offering sacrifices to Madam Qiguan, the wife of