

The Study of Village Architecture and the Development of Ancient Villages: Taking Pazhou Ancient Village in Guangzhou as Research Object

ZHONG Hai-yan, LI Qiu-yu

College of Humanities and Law, South China Agricultural University, Guangzhou, China

Pazhou village, which is a small village located in the southeast edge of Guangzhou, naming is because of the village resembles shape of Pipa. In periods of Song and Yuan Dynasty, it had become important geographical indication and port wharf of Guangzhou, because it is located in the main waterway. In Ming Dynasty, Pazhou Tower had become the symbol of the country in local area which was built by Guangzhou gentry. After Qing dynasty, with the raise of Ancient Huangpu Harbor, Pazhou village had a greater influence. Pazhou Tower and Temple had become well-known scenic local attractions, which was one of the "Eight Top Scenic Spots in Guangzhou".

Keywords: ancient villages, architecture, Pazhou Village

Introduction

Research about architectures in ancient village by scholars, has always been enjoyed. There are some scholars who study the connotation of ancient villages through the ancient buildings, such as Wang Chieh through the context of Huizhou architectural culture, to explore the practical significance of Huizhou ancient village in Chinese traditional geomantic omen (WANG, 2009); Liao Wen based on the description of several typical Hakka ancient villages in Shixing Guangdong, to describe the architectural culture of ancient villages in Shixing county (LIAO, 2011).

This paper attempts to analyze the relationship between the ancient village and the architectural symbol by analyzing the historical development track of Guangzhou Pazhou tower and Pazhou village.

Pazhou Port in the Song Dynasty

During the Southern Song Dynasty, many northern residents moved to south and settled in the Pearl River Delta. The elders in village introduced that the most common surname in the village is Xu, which came from Zhu Jixiang and divided in four, arrived and settled in Pazhou, Red Sand, Taiwan Chung, Jiang Pui. Yuankui was the

ZHONG Hai-yan, Ph.D., Professor, Department of History, College of Humanities and Law, South China Agricultural University.

LI Qiu-yu, Master, Postgraduate, Science and Technology history professional, College of Humanities and Law, South China Agricultural University.

initial ancestor who settled in Pazhou.

At the time, Pazhou was a small island situated in the river, because it has low hill platform and is shape of the pipa, so had been named Pipa Island. Such as the Song Dynasty records: “Pipa Island, in the east of South China Sea, named by its shape” (WANG, 2005, p. 3059). Although there is not much description of Pazhou, it is certain that the Pazhou is already the cargo distribution center in the Southern Song Dynasty, such as the *Hundred Poems of South China Sea* is written: “The island is in the water, lifting with water, the place of foreign ships gathers and berths” (FANG, 2010, p. 34). Pazhou was no longer a simple geographical indication, and had become a port of trade in south of the Five Ridges. Later, foreign ships could only travel directly to Pazhou landing. As the Yuan Dynasty’s recording:

Tributary envoy walks to the three Buddha Qi, and walks another eighteen days and nights, over mountains and rivers mouth at night, travels India, to Bin Toulang mountain, looking at the grave of Queen Mother of the west, relies on a boat to travel a hundred miles, then another twenty days and nights, passes through Yang mountain, Jiuxing mountain, to Pipa Island of Guangzhou. (Tuotuo, 1997, p. 14095)

Pazhou had become one of Guangzhou’s geographical indications.

Beginning from the Southern Song Dynasty, there were immigrants settled in Pazhou. However, it can be seen from the above records, Pazhou was only a distribution centre for ships in the south of the Five ridges during Song and Yuan Dynasties, and the village had not been fully formed.

Pazhou Tower in the Ming Dynasty

In Ming dynasty, during the period of the south development, Pazhou had received more attention because of its geographical advantages. During the middle and late Ming dynasty, for promoting the development of the imperial examination in Guangdong, the scholar bureaucrat accorded to shapes win of geomantic omen and request local officials to build Geomantic omen tower in Guangzhou. Because at that time the Lion Sea was very wide, Pazhou was in the coastal waters near the Pearl River Estuary and it was deemed to the water mark of provincial, therefore must be a geomantic omen tower to keep the meridians of local area (XIAN & CHEN, 2006, p. 1096). After the official permission, Pazhou tower in the Ming Wanli twenty-six years (1600) was construction. In addition to Pazhou, Chigang, Lotus Hill had also built the geomantic omen tower, thus it had formed a scene “three towers and marks lock Pearl River” in Guangzhou. It had also become a popular tourist destination and they wrote the poems for it, such as:

Scholars Climb the Ao Peak and Top

The Ao mountain is so tall and erect, and the vast surrounded by endless gorgeous colours.

A market formed by distribution of the fishing boats, a water city gathered by fisherman’s families.

I wear through the clouds and see the trees in the distance, and birds fly to the setting sun.

The long shore is as clear as the sea, the temple is illuminated throughout the night.

The Ao Peak and Top, which is the highest stone in Pipa island, called Haiao Stone. Ming Wanli twenty-eight years a tower was built here, which named Haiao Tower, and later named Pazhou Tower. The Ao peak and top, that is the highest point of the Haiao tower. (CHEN, 2008, p. 95)

The officials built a temple after the Pazhou tower completion. At that time, the governor of Guangdong and Guangxi, Dai yao, who built Haiao temple under the tower became a local legend.

There is a legend saying there is a geomancer in the Ming Dynasty who found rich celestial phenomena portending peace and prosperity in South Nanhai.

Dai heard the legend and reported to local officials. The officials arrived the place and inspected, it was found that a dragon hid in the South Bank of the Pearl River in Guangzhou from Chigang to Pazhou to Lotus Hill area. After the emperor heard that, he was afraid of the south dragon phenomenon beneath the Royal destiny and ordered a tower to suppress it. In the process of building the tower repeatedly collapsed. Later, the tower was completed by the help of a supernatural being who is an embodiment of a sea turtle. Then the local officials began to raise the squire to build the temple for the supernatural being.

Due to the lack of historical records, the authenticity of the legend had not been known. In the late Ming and early Qing Dynasty, the scholar bureaucrat was disagreeing with this view. Such as Qu Dajun thought the name of the Haiao is because the gold sea turtle is often appearing in the sea. Such as:

Pazhou is twenty-five miles away in the east of it and located in two channels, the direction of Pazhou is opposite to the current and face Xun, there are two mountains connected, the mountains are very high and tall like Kuifu mountain. One of the mountains, the stone summit is high and level, and building a tower on the summit. Because there are always gold sea turtles in the water, and the light is reflected like sunlight, therefore the tower is named Haiao. (QU, 1997, p. 502)

Qu Dajun's explanation had been accepted for the later people and spread.

Tower is the tomb for burying eminent monks, as general there will be a temple for dedicating under the tower. After it has been spread from India to China the meaning of tower has been transformed into the article for shapes win of geomantic omen. Therefore, the pagoda has become the product of the combination of Taoism and Buddhism. From the Pazhou tower shape and structure can be seen, the tower base is octagonal and it is surrounded by gossip symbols, in the tower there are niches for statue of the Buddha, and under the tower is the Haiao temple.

After the Haiao Temple was completed, Dai yao set up dozens of acres of land for the temple as an economic source of the temple, as recorded:

Haiao Temple is on the Xun position where in the southeast of Pazhou. In the Wanli, officials Guofei and Wang Xuezheng propose to construct the nine storey pagoda for through the meridians of province and three temples in front of the tower, the one in the middle is to Dai Yao who was the governor of Guangdong and Guangxi, and there are eighty-three mu field devoted to incense. During the Chongzheng, the temples' monk is addicted to gambling and makes the temple lack of incense and broken. Later, the imperial college student Yang Ruizhi donates money and encourages Pazhou Xu and Zheng clans to repair the temples, and the fields will be confiscated when the monk is addicted to gambling, so that the continuation of incense. (KONG, 2009, p. 396)

In the late Ming Dynasty, there was a development in rural settlements near Pazhou. Xu, Zheng family had been incorporated into the national household registration.

Pazhou Village in the Qing Dynasty

In Qing dynasty the twenty-second year of Qianlong (1757), the empire had implemented a trade policy, then the Whampoa port had become the only window of Sino foreign trade, Pazhou's status has been also

growing by it located in the rear of the Whampoa port.

However, the Pazhou village was still famous for the Pazhou tower. As a mainstay in the Pearl River, Pazhou tower played a function of navigation for water trade. In Qing dynasty, when the merchant ships entered China from abroad, they could look far into the Lotus Tower at the first, which means they entered the Lion Ocean; the second was the Pazhou tower, which means they entered the ancient port of Whampoa; the finally was Chigang tower which means they would enter the provincial capital. Therefore, Pazhou tower in Guangzhou was not only the navigation mark, but also an important view spot for Chinese and foreign tourists, known as “Pazhou Mainstay”, which had become one of “Eight Top Scenic Spots in Guangzhou” in the Qing dynasty.

Because of importance of Pazhou tower, Haiiao Temple had also become one of the better places where under the tower, Fang Zhizhong was the historical building repairer in Qing Dynasty, as a temple into religious rites. There were two times maintenances for the Pazhou tower. The first was in the nineteenth year of Jiaqing, the second was in the twenty-fourth year of Daoguang. On the maintenance during Daoguang, more details were recorded in the historical. Pan Shicheng and Wu Chongyao were the sponsor for the maintenance who were the Guangzhou thirteen-itinerant merchants, and the engineer supervision was handled by local officials. As recorded:

Our provincial capital across the river, Chigang and Pazhou towers are beginning at Ming Dynasty, the shape wins is relative to provincial capital, mountains multiply and streams double back, the residents safe and government due diligence.....The cost of repairing the tower are donated by Pan and Wu. The supervisors are the magistrate Xu Xujing, military instructor Huang Yuanzhang and the disciplinarian Tanying. (Qing Poem Collection Assembly Compilation Committee, 2011, pp. 291-292)

According to the statement of the villagers, after reaching the tower top and paying respects to the Haiiao temple, wishes will be more effective. Because Pazhou tower locks the water meridian of provincial capital, it is geomantic omen treasure place.

Since the Qing Dynasty many people had come here for a blessing. The development of Pazhou village was promoted by the prosperity of tower and temple. In Qing Dynasty, the scope of Pazhou village expanded unceasingly, which had independent sacrifice, villagers set up the altar of worship and had a set of strict ceremonies. As the records:

I stay in Pazhou, where is in the upper reaches of Pearl River and located in the estuary. There are tides will eastward into the Aozhou, where has temple and tower. Xu is the local clan, there are two altars in the east and west of the village. Villagers live next to the east alter, which is facing to the sea where the direction is the old site of Deyu Xu clan.....In the fifteenth of the sexagesimal, Xu clan planned to build a new alter. They set the altar in higher to show their respect for ancestors and planted good tree species. They built a pavilion in front of the altar, which is the place for having food and drink of sacrificed. Then they raised the money for decorating the pavilion and praising god. All people who worship the east altar joined the plan.

The Xu's sacrifice has been run on the altar today, and this the institution of ancient; Worshipping the Julong together who was an ancient god of land; The sacrifice is according to the season and the social institutions, this is an ancient mode of sacrifice; The music sound is transmitted far away to the seacoast on sacrificial day, the old in front the young, killing the livestock, and have the sacrificial food and drink. This is also ancient mode. I see the unsophisticated and ancient custom here. (WU, 1998, pp. 759-760)

It is seen that the ceremonies of Pazhou village were classic simplicity, and had gotten the identification by literati. Furthermore, the development level of village was not low from the size of the ceremonies. Xu and Zheng clans attached importance to family's talent cultivation during the economic growth. Therefore, this place had emerged in large numbers of eminent person in Qing dynasty, such as Xurui, who was the local literati and proficient in rhyme during the Kangxi's, he compiled the *Fu Xu Collection* for later generation circulating (LI & SHI, 2009); Xu xujing was a successful candidate in the imperial examinations at the provincial level during Jiaqing's. He had been a rectitude official served as a county magistrate in Guizhou and obtained achievement frequently (LI & SHI, 2009); Zhengkai joined the army in Guangxi during Xianfeng's, who was promoted to office by killing the enemies. When he became the official of each county, he controlled the local disease and constructed dike, thus he had gained a lot of popularity (LIANG & DING, 2009, p. 351).

After the Qing dynasty, the Pazhou village had begun to participate in local public affairs. Such as in thirty-eight years Qianlong, the Panyu gentries encouraged donate for setting up free private school, then compiled and edited district annals. Dun Xutang as one of donors had been remembered at the end of book, who is the Pazhou Xu clan (REN & TAN, 2009, p. 587). In the seventh year of Guangxu, four officials raised government expense for trading in fields, Pazhou Xu clan as donor had also been recorded in the public official documents (LI & SHI, 2009).

Conclusion

In Song dynasty, Pazhou became the settlements for immigrants during the Southern Song dynasty, and became channel wharf of Guangzhou. After the Ming dynasty, construction for the Pazhou Towel and Haiao Temple had great significance, which made the small river village from unknown to well known. To Qing dynasty, Pazhou not only owns autarkical foundation and social basis, but also has expansion influence through participating the Panyu region public affairs. From the historical track of Pazhou, we can see the architectivic semiotics closely linked with development of ancient village, and reflect the connotation of social development in the historical period of ancient village.

References

- CHEN, J. K. (2008). *Haizhu Gu Shi Lu*. Guangzhou: New Century Press.
- FANG, X. R. [Song]. (2010). *Hundred poems of south China sea. Pipa continent*. Guangzhou: Guangdong People's Publishing House.
- KONG, X. L. [Qing]. (2009). Establishment. *Panyu county annals* (Vol. 4). Kangxi 25th year ed.. Guangdong local history office compiling, Guangdong Dynasties Local Records Intergation. Guangzhou: Lingnan Art Press.
- LI, F. T., & SHI, C. [Qing]. (2009). *Panyu County Annals* (Vol. 43, p. 549; Vol. 47, p. 677; Appendix, p. 682). Tongzhi 10th ed.. Guangdong local history office compiling, Guangdong Dynasties Local Records Intergation. Guangzhou: Lingnan Art Press.
- LIANG, D. F., & DING, R. C. [Minguo]. (2009). *Farther Panyu County annals* (Vol. 22). Minguo 20th year ed.. Guangdong local history office compiling, Guangdong Dynasties Local Records Intergation. Guangzhou: Lingnan Art Press.
- LIAO, W. (2011). *Shi Xing ancient villige*. Guangzhou: South China University of Technology Press.
- Qing Poem Collection Assembly Compilation Committee. (2011). *Qing poem collection assembly. Farther Le Zhi Tang Wen* (Vol. 2) (pp. 291-292). Shanghai: Shanghai Ancient Books Publishing House.
- QU, D. -J. [Qing]. (1997). The grave. *Guangdong Xin Yu* (Vol. 19). Beijing: Chinese Publishing House.
- REN, G., & TAN, C. [Qing]. (2009). Recording Surnames of Donation. *Panyu County annals* (Vol. 20). Qianlong 39th year ed.. Guangdong local history office compiling, Guangdong Dynasties Local Records Intergation. Guangzhou: Lingnan Art Press.
- Tuotuo. [Yuan]. (1997). *History of Song Dynasty* (Vol. 489). Beijing: Chinese Publishing House.

WANG, J. (2009). *Misty rain of Hui mountains: Huizhou and its old building*. Beijing: China Machine Press.

WANG, X. Z. [Song]. (2005). *The record of scenic spots across the country* (Vol. 89). Guangzhou, Chengdu: Sichuan University Press.

WU, Y. F. [Qing]. (1998). *Chinese Handed Down Anthology. Qing Dynasty Wen Zheng.Upper.Pazhou Xushi Paean Village Community Paper*. Changchun: Jilin People's Publishing House.

XIAN, J. M., & CHEN, H, G. (2006). *A collection of inscriptions of Guangzhou. Pazhou Haiao Towel Ji*. Guangzhou: Guangdong Higher Education Press.