Architectural Culture Characteristics and Protection Opinions of Typical Tomb Towers in Jiangxi Province

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Abstract. Jiangxi province is the holy land of Chinese Zen Buddhism and still retains many relics of Buddhist culture. There are a lot of researches on the stupa in the architectural field. However, few scholars have focused on the tomb towers in Jiangxi, and there are few records of the girder cheers and the girder ceremony. Through surveying and studying some representative tomb towers in Jiangxi province and recording the girder cheers in Jiangxi, it is helpful for the outside world to have a further understanding of their characteristics and charm, and put forward some Suggestions for the protection for the architectural culture of tomb towers in Jiangxi province.

Keywords. Tomb tower, architectural culture, girder cheers, girder ceremony, protection.

1. Introduction
During the wars of the Jin and The Northern and Southern Dynasties, a large number of people from the north migrated to the south [1]. Zen masters from the north began to move to the south, and Buddhism spread widely in the South of the Yangtze River. At the same time, the fame of Huiyuan zen master attracted many eminent monks and scholars from other places, and Buddhism developed rapidly in Jiangxi region [2]. With the development of Buddhism in Jiangxi, a large number of towers appeared. However, scholars at home and abroad seldom study the tomb tower. LIDEWIJDE DE JONG discusses the monumental significance of pylons [3], and M. Silver discusses the functions of polygonal pylons [4]. But that’s just a summary. Through the study of the tomb tower architecture in Jiangxi, it is hoped that it can play a positive role in the protection of the tomb tower architecture in Jiangxi.

2. Architectural Culture Characteristics of Buddhist Tomb Towers in Jiangxi Province

2.1. Distribution of Towers
According to the third Survey table of immovable cultural relics of Jiangxi Province and the statistics of the number of pagodas in the local Chronicles of Jiangxi Province which I have consulted, Ganzhou has 91 pagodas, 81 Ji’ an, 42 Yichun, 37 Fuzhou, 36 Jiujian, 17 Pingxiang, 13 Nanchang, 4 Xinyu, 3 Yingtan and 3 Jinggangshan. From the above data, it can be seen that the stupas in Jiangxi province are mainly distributed in the yichun area in the northwest of Jiangxi, The Ji’ an area in the west of Jiangxi and the southern region of Jiangxi, which are actually affected by the Ganjiang River basin. As a part of five rivers and one lake in Jiangxi, Ganjiang River has a large drainage area and deep watercourse, which is conducive to water transportation and promoting local economic development. Buddhism also developed accordingly.
2.2. Functions of the Tower

China in the Tang and Song dynasties prevailing tower courtyard system, and there is a temple tower. This worship of towers originated in India [5]. Later, as The Sinicization of Buddhism evolved and the importance of temples was gradually highlighted. During the Tang and Song dynasties, towers were memorial buildings dedicated to the relics of eminent monks. As the number of dead monks increased, so did the number of towers. Then came the stupa dedicated to the Buddha. During the Ming Dynasty and later, with the popularity of printing and the spread of feng Shui, the number of towers in Jiangxi increased, especially fengshui towers. Most of them retain the shape of the pagoda, but they do not have the religious color of the pagoda itself. The purpose of these towers is not to worship Buddha, but to borrow the shape of pagodas.

2.3. The Shape of the Tower

Whether it is the early tower or after the Ming Dynasty fengshui tower, its building materials are mostly earth and stone. Most of the tomb towers in some temples in Jiangxi are not complicated in shape, with simple carving and small in size. Under the influence of Buddhist philosophy, we can discover rich spiritual connotation from its simple shape.

In order to achieve liberation in the Buddhist sense, buddhists must practice asceticism and get rid of the pursuit of everything including their own bodies. Therefore, monks should keep the principle of simple music in their daily life, food, clothing, residence and travel. It is not excessive waste of human and financial resources to decorate the tomb tower where the ashes are cremated after death. Buddhism pays attention to personal spiritual practice, is full of ascetic and pure practice characteristics, value their own inner world, rather than the worship of external things [6]. Therefore, as the final resting place of monks, most of the tomb towers are simple and simple, such as the tomb tower in Mazu Pagoda of Jingen Baofeng Temple and Yang Qishan Tomb tower in Pingxiang City.

2.4. The Girder Cheers and the Girder Ceremony of Buddhist Architecture in Jiangxi Province

At present, there are no complete rites of The girder cheers and The girder ceremony in The Buddhist towers in Jiangxi, but through investigation, it is found that there are still some The girder cheers and The girder ceremony in the early Buddhist buildings, which are related to. Its unique style is the product of the localization of Buddhist architectural culture and an important part of Jiangxi's local folk customs. Now the Yichun area of Buddhism the girder cheers and the girder ceremony excerpt as follows. The ceremony consists of seven stages: the first stage is to praise the Buddhist building Baoding, and the folk call it cheering, that is to say, reading the girder cheers; In the second stage, praise the master three times. The third stage of oral PuAn spell three times, such as no Buddha, south south without dhamma, namo sangha, shakymuni Buddha, namo great mercy guanyin bodhisattva, namo millions of fire kong bodhisattva, namo PuAn buddhist masters and millions of king kong, fire environment change with the passage of time, today's buddhist shrine, PuAn here, no taboo! In the fourth stage, there are three truths; the fifth stage is to praise PuAn, such as PuAn's great virtue, benevolent virtue, great greatsaas, infinite magic, demon to true religion, evil spirit to return to worship, and the sixth stage is to return. Oral congratulations, wish to take this merit, solemn Buddha pure land. Four blessings, three afflictions. People with a Bodhisattva heart can go to the West. The seventh stage is the "three cycles". That is, returning to the Buddhist world.

3. Introduction of Typical Tomb Towers in Jiangxi Province

3.1. Tomb Tower of Tianlongshan Mountain

The Tomb Tower in Tang Dynasty of Tianlongshan mountain is located near Tianlong temple, shuangkeng village, Wufeng Town, Wan'an County, Jiangxi Province. Two stupas, one before and one after, low before and high after, made of granite stones [7]. The lower part of the tower is rectangular, shaped like an attic, and the upper part of the tower is like a dense cave. The plane of each layer is extremely irregular and the base is an irregular hexagon. The front tower is 3.8 meters high and has
five decreasing levels. Its flying reliefs and wing angles of overhanging eaves are characteristic of the Tang Dynasty. In the middle of the front tower was inscribed the word boundless pagoda. The rear tower is 8.44 meters high and has eight sides and nine levels. On both sides of the front of the tower is an embossed bodhisattva sitting cross-legged in meditation, with "Shuangxi Tianlong Mountain" engraved in the middle and "Ordinary pagoda" engraved below. See figure 1 and figure 2.

Figure 1. Tomb Tower of Tianlongshan mountain.
Figure 2. Tomb Tower of Tianlongshan mountain.

3.2. Mazu Tomb Tower, Jing'an County, Yichun City
Mazu tomb tower is located in Baofeng Temple, Shimen Mountain, Baofeng Town, Jing'an County, Yichun City, Jiangxi Province. The tower pavilion has six pillars, six corners and six sides. The whole tower is made of stone, with a corm and umbrella cover and the top of Aquarius [8]. It is 5.5 meters high and 4.5 meters wide. The front of the pavilion is an open archway, the other three sides are completely closed on the stone slab, and the other three sides are semi-closed. Tower pavilion for the imitation of the arch, glazed tile modeling, eaves hexagonal are all beaded dragon head decorations, the top is a clean bottle shape. Inside the pavilion is the tomb tower, which is composed of three parts: tower base, tower body and tower brake, with a total height of 3.24 meters. Taki is a square xumi seat, with a side length of 1.84 meters and a height of 0.9 meters. The pagoda is rectangular in shape, and the four corners of its eaves have dragon heads. On the south side of the tower are inscribed the words "The tower of Mazu Daoyi Da Ji Chan Chan Shere". The upper part of the lettering was engraved with an exquisite dragon design. Mazuta Pavilion is a treasure of stone architecture in The Song Dynasty of Jiangxi province, which provides a material basis for the study of Buddhist architecture in the Song Dynasty of Jiangxi Province (See figure 3 and figure 4).

Figure 3. Mazu tomb tower, Jing'an County.
Figure 4. Mazu tomb tower, Jing'an County.
3.3. Tomb Tower of Yangqishan Mountain in Pingxiang City
Yangqishan mountain ordinary temple is the birthplace of Yangqi sect, one of the five Buddhism schools in China. There are three tomb towers on Yangqi mountain, which are Chengguang Zen master tower, Zhen Shu Zen master tower and Liao Dao Zen master tower. Chengguang Zen master tower was built in the fourteenth year of Zhengyuan period of Tang Dynasty. It is located on the right side of the temple and is carved and built of all marble. It is about 2.4 meters high. The tower is octagonal and 1 meter high. The body of the tower is octagonal, and there are relief sculptures around it. The eaves of the tower are thick and thick. There are ditches around the tomb tower. Located on the left side of the temple, Zhen Shu's pagoda was built in the 6th year of Dahe of Tang Dynasty, and is made of all marble reliefs. It is about 1.7 meters high and 0.8 meters wide. It is single-layer on eight sides and looks like a Square Pavilion. The tower is located below the Chengguang Zen master tower. The specific age is unknown. It is about 2.8 meters high and about 1 meter wide. The tower is hexagonal and has Buddha statues on all sides. The three tombs are all made of stone. Their shapes are simple and simple, and their colors are simple. They reflect the spiritual characteristics of Buddhism's asceticism [9].

4. Problems and Protection of Jiangxi Tomb Towers

4.1. Problems

4.1.1. Weak Awareness of Protection. According to the third survey table of immovable cultural Relics in Jiangxi province, the number of pagodas in Jiangxi province is 283. According to the literature data reviewed by the author, the number of pagodas in Jiangxi province is 336, among which 53 pagodas can not be found. In addition to the damage of the tomb tower caused by disrepair, there may also be human factors caused by the destruction of the tomb tower. At present, the older generation in Jiangxi province has a better understanding of the pagoda, but they lack the protection consciousness of the pagoda architecture. And the younger generations do not know much about the pagoda architecture, and the importance of the pagoda architecture protection is even more ambiguous.

4.1.2. Influence of the Built Environment. In Jiangxi province, most of the tomb tower buildings are made of brick and stone, but there are many stupas with wood frames. Under the influence of natural and man-made conditions for a long time, they are very fragile and vulnerable to damage. In addition, Jiangxi is located in the subtropical humid monsoon climate zone, and the whole region belongs to the hot summer and cold winter area. There is a lot of rain throughout the year, and the erosion and corrosion of wood and stone caused by rain is very serious, which cannot be ignored.

4.2. Protection Method

4.2.1. Do a Good Job in Urban Planning. The managers of relevant departments should do a good job in urban planning. They should not only pay attention to the modernization of the city, but also take into account the preservation and protection of pagoda buildings. Therefore, the first thing managers need to do is to improve their awareness of ancient architecture protection, and then they should make full use of their knowledge, coordinate the relationship between classical beauty and modern beauty, and strive to build a city with characteristic culture [10].

4.2.2. Increase the Reserve of Ancient Architecture Restoration Talents. With the deepening of the state's emphasis on the protection of ancient architecture, the demand for talents in the field of ancient architecture protection has also increased, so it is necessary to train a large number of technical talents for the systematic protection of tomb tower buildings. The protection of tomb tower architecture is not only to preserve and protect the architecture itself, but also to inherit and protect tomb tower architecture from the perspective of cultural value and inspiration to people in modern society and
architecture.

5. Conclusion
Jiangxi is deeply rooted in Buddhist culture. The ancestors of the five Zen schools and seven Zen schools all practiced enlightenment in Jiangxi and opened mountains to the masses. In this cultural background, Jiangxi Buddhist tomb pagoda and the girder ceremony also have their own characteristics. Through the study of tomb tower, we can explore the process of Chinese traditional culture forming its own unique cultural inheritance after absorbing foreign culture, which has certain historical value. The tower itself has a very good demonstration significance of architecture, Jin Mao Tower is a landmark building in Shanghai, its design concept is based on the Xi’an's Dayan Pagoda as the prototype, the shape of the 13-level buddhist pagoda symbolizes the highest realm of Buddhism and Buddhism culture set off each other, not only the traditional features of the pagoda, but also the beauty of modern technology. There are not a few modern pagoda-shaped buildings in China, among which more or less are influenced by the pagoda architecture, which fully reflects the artistic charm of the pagoda architecture. Our further study is helpful for the outside world to have a further understanding of the characteristics and charm of Jiangxi stupa.

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