

“the Inscription on Building Sluice in the Seven Sages Temple of Susaigoumen” and Its Literary Value

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Abstract: Stone inscriptions belong to the applied style, not many literary works. “The Inscription on Building Sluice in the Seven Sages Temple of Susaigoumen” is a good prose, which can give people a positive spirit and upward strength. Through the introduction of the places mentioned in the “Stele Records”, the combing of the difficult points of the inscription content, and the division of writing paragraphs, this article finally reveals its literary value from the two aspects of structure and emotion.

1. Introduction

The significance of studying literature lies in improving people's appreciation ability, humanistic quality, guiding creative practice, and improving writing level. Stone inscriptions are mainly used to record real people and facts that have existed in history. They are essentially applied styles, and most of them have no literary value, so most of them cannot be read as literary works. “The Inscription on Building Sluice in the Seven Sages Temple of Susaigoumen” is different. Although it is essentially an ancient common inscription of temple building, it writes about the villagers repairing sluice in temple, but it is free from the stylistic format of the stele and is full of life, full of interest, is worthy of in-depth analysis.

2. The Inscription and Basic Information

2.1 Transfer of Inscriptions

The stele was inscribed in the 19th year of Guangxu in the Qing Dynasty (1893), and the original stone is no longer in existence. The inscription is included in the volume fifteen “Arts of Saraqi County” published in the 30th year of the Republic of China (1941). The size is not recorded. The authors are listed as Wang Dapeng, Niu Xingjin, etc. The full text of “Stele Records” is as follows:

Goumen Village is located in the south of Mount Susai. The two mountains are like crescent eyebrows. The cliffs in the middle meet with sheer cliffs and do not flow out of the clear stream. The village is named after it, and the temple has a remote origin. The villagers drew water to plant, walked through the fields and walked around the house, gurgling all night. There are thousands of flowers and fruits in the area of its smoke forest, and its spring vegetables are offered early, and the autumn fruits are carved late. As for the scenery surrounded by mountains and rivers, and the fun of drinking across the fence, although it is in the Peach Blossom Field, it is just the same. The scenery along the village alone is good, and the temple's style is especially good, that is, if you step on the stone, the breeze is on the sleeves; sitting on the moss rock, the weak willows hang down; the corridors and terraces in the middle are like a book. The two stalks of the old vertical water brake in front of the Temple have long been rotted, and the stone remains prominent, which is regrettable. Recently, XinMao, RenChen and other years of Guangxu were suffering from drought and famine. However, the customs of my village are quite diligent and simple. Although there is no permanent production, If there is a merit to be taken, it will not die. Isn't it the glory of the local environment? Today, not only the people are born, but the beginning of seeding wilt and the end of rain. After all, the natural environment varies greatly, and the harvest was richer than ever before. Those who are worried are happy, and those who are sick are healed, so the two or three old men in the township

celebrated with the wine and the society, returned to the gods, showed their enthusiasm, and was sorry for not releasing the vertical brake! In view of the past, considering the rain and the sun, it is not as durable as a stone, but it is huge. It was advocated by the righteous people before the front, and the people who sparsed the wealth after the back, all the village sponsoned, for a few months, the stonework was completed. Although the brakes are revived, but the actual creation. On the day it was erected, everyone was happy and leaped for Zhenmin, with aspirations conquering things. The names of all the people who advocate and donate are listed on the left. [1]

2.2 Basic Explanation

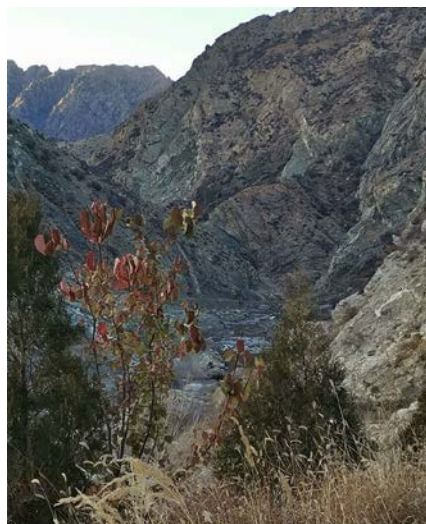
Susaigou is now Shuijiangou, and the mountain on the left side of Jiangou is called Susai Mountain, hence the name. Shuijiangou is located in the north of Saraqi Town, Tumote Right Banner, Baotou City, Inner Mongolia. It is about 46 kilometers from the source to the mouth of the ditch. The drainage area is 400 square kilometers. It is a large valley[2] in the Daqingshan section of the Yinshan Mountains. Surrounded by mountains on three sides, it faces the Tumochuan Plain in the south, and there are 72 bends along the ditch. Shuijiangou, the term in Mongolia is called “Su Le Jie Gao Le”, which means “a winding valley”, also known as Su Le Zhe Valley. There is water in the valley, the Surzhe River. There is the relic of the Great Wall of Zhao in the Warring States Period at Mizoguchi. In the 19th year of Emperor Qianlong of the Qing Dynasty (1754), Sulezhe Kalun was placed here. Guangxu's “Gui Sui Shilue”: “Sulezhe Kalun is two hundred and fifty miles away from the city.”[3] Here, “City” refers to Guisui, which is now Hohhot; Karen is also called Kalun, Kalu, and Kalong, which is the full transliteration of “Tai” or “Zhan”, which is a kind of defense and management facility to the Qing Dynasty. Between 1931 and 1933, American Pendleton visited China and left precious photos of it here. Picture 1 is the 1931 scene taken by Pendleton, and picture 2 is the Shuijiangou in late autumn today.



Fig.1 The Shuijiangou in 1931[4]

Shuijiangoukou has four villages: Xiwan, Miaowan, Houwan and Dongwan, collectively called Goumen. Goumen is rich in fruits and melons. “Scenic Views of Chilechuan” says that “the stream in the ditch is long flowing. Whenever there is a big water, the water tens of meters high is rushing with the violent waves and the huge waves rush and make a thunderous roar” , All kinds of flowers “open for the first time, full of fragrance. Bees and butterflies fly among the flowers, and birds sing...”, which is consistent with the inscription “Flower and fruit thousands”. And “Suse Mountain, backed by Shuijiangoumen, is towering and tall, with undulating peaks, steep walls, bushes, luxuriant flowers and grass, and rugged mountain roads”consistent with inscription”Goumen Village is located in the south of Mount Susai. The two mountains are like crescent eyebrows. The cliffs in the middle meet with sheer cliffs”.

Fig.2 The Shuijiangou in Late Autume[2]



The Seven Sages Temple is located in Miaowan Village, the village is named after the temple. The temple was built in the first year of Emperor Qianlong in the Qing Dynasty (1736). It enshrines the King of Medicine, the King of Dragons, the King of Niu, the King of Horses, the God of Civil and Martial Arts and Wealth, and the Empress of Gifting Children. There are only two stone lions left. Pendleton left a photo in 1931 (Figure 3). The Seven Sages Temple offers sacrifices on the 24th of the lunar calendar every year, and has become a well-known temple fair. Although the temple does not exist today, the temple fair has continued to this day and has become a great view of the land.

There are many deserts, flying sand and rocks outside the Great Wall. Shuijiangoumen is a rare tourist attraction. Throughout the year, tourists are like weaving, and people come here for outings, summer breaks, sightseeing, and visits to ancient times. In particular, the temple fair on the 24th day of the lunar calendar every year is full of crowds and excitement. [5]

The village is near the water ditch, and heavy rain often triggers mountain torrents. In the sixth year of Tongzhi (1867), the Ruler of Saraqi WenShan organized the local people to open the stone gate and irrigate the fields of Goumen Village with water from the ditch. The inscription tells about the construction of the The Seven Sages Temple sluice by the people of Goumen Village. The water brake should refer to the sluice, because there is water flowing out of the ravine, the sluice is adjusted to facilitate production and life; in addition, there is the sentence the brake “have long been rotted, and the stone remains prominent” in the text, and the sluice is composed of a gate and a stone groove. The gate is lowered and falls into the groove, the water flow is blocked, otherwise, the water flows smoothly. It turned out that the gate was wooden and decayed over time, but this time it was rebuilt into stone.

3. Paragraph Division

The full text can be roughly divided into two paragraphs. The first paragraph is about the origin of repairing the sluice. From the mountain to the village, from the village to the temple, from the temple to the gate, the clues are clear, interspersed with the local scenery and the lives of the villagers, “like a book”, it is fascinating to read.

In the second paragraph, it first states that there was a drought in Guangxu's 17th or 18th year, and the nearby area was hit, but the ditch gate was preserved. Then it said that this year, “the harvest was richer than ever before. Those who are worried are happy, and those who are sick are healed, so the two or three old men in the township celebrated with the wine and the society”, so the whole village was used to build a stone temple.

Fig.3 3, Seven Holy Temple in 1931[4]

4. Literary Value

In addition to the locals, people understand the beauty of Shuijiangoumen mainly through the “The Inscription on Building Sluice in the Seven Sages Temple of Susaigoumen”. There are two differences between this text and ordinary inscriptions:

4.1 Structural Features

The structure of a literary work is its chapter layout, which differs depending on the thoughts to be expressed and the content of the narration. The general inscriptions list mostly A, B, C and D, which are like account books and read like dead wood. Here is a look at the “Preface to the Reconstruction of the Temple Tablet” in the 11th year of Qing Xianfeng (1861) in Xiwan Village, Gomen, in “Salaqi County Chronicles”:

Covering the news is created in the former, and must be cultivated in the back; those who are still creating in the front. Although the time is different before and after, it is no different to create and cultivate. For example, in Xiwan Village, Susaigoumen, there is an old temple of the (Dragon King and Three Officials). It was created during the Qianlong period. The time is easy and difficult to check. However, the temple is old and has not been ruined. . Until July of the sixth year of Xianfeng, the weather was rainy and the ditch was overflowing, and the temple was almost completely dropped. In the spring of the eleventh year, the head and the local households held a great thought, and they were willing to rebuild and repair, so the project was completed within a few months. You will see the glory of the temple, the light of the holy image, the gods are safe, and the rushes have their own districts. The so-called creation of the former depends on the latter; if you cultivate in the latter, there is also light in the front. From time to time, there are different merits! It is for remembering. [1]

In the first sentence, the word “Zhe” should be omitted before the word “Zhe”. This sentence is a common formula for writing inscriptions on temples and shrines in ancient times. Next, the inscription first states the origin, then the process, and then responds to the initial formula to describe the merits. Some inscriptions finally list the names of the donors, so that the words filled out according to the formula can hardly become literary works. “The Erection of Stone Temples at the Seven Sacred Temples in Susaigoumen” did not deviate from these contents, but it became one and could not be disconnected. The first paragraph writes that the time sequence of the origin of repairing the sluice gate is from far and near, from scenery to people, from people to things, and naturally transitions to the second paragraph. “When we come into contact with the form of a piece of work, we naturally come into contact with it. Content, and we have to know the full content of a work, and we have to accept its entire form”[6]. This is not only a poetic and pictorial description of the scenery, but the simple folk customs and the positive spirit of the villagers are also on the paper. Filled with a strong breath of life.

4.2 Affective Factors

The presence or absence of true feelings is one of the criteria for evaluating the pros and cons of literary works. Zhu Guangqian said: “All art is lyrical and expresses a kind of spiritual touch.” “Literature is regarded as an art, and so is it. Words that do not express any sentiment are not considered literary works.” [7] Literary requirements The pursuit of truth, goodness and beauty must bring spiritual enjoyment to people. This is one of the values of literature as a kind of social existence. Good literature can reflect the author's thoughts and feelings, and allow readers to experience it, followed by joy and joy, followed by sadness and sorrow. Reading this inscription, we can appreciate the beauty of the small village and its surrounding environment, the beauty of the work of the villagers, and the positive spirit of the villagers and the will to unite and struggle for a better life. We can also be inspired by it.

The same scenery will produce different feelings in the eyes of people with different experiences and situations. An important feature of Chinese art is internalization. What it shows is highly subjective, and there are traces of “I” everywhere. We cannot find out who the authors listed on the inscription are, but they are probably from the village. Because no matter what you do, only the people in it can truly experience the hardship, pain and happiness in it, which is difficult for the people invited to write the inscription.

5. Conclusion

“Sussaigoumen Seven Sacred Temples Erection of Stone Temple Steles” records the construction of temple water conservancy facilities in Saibei Village in the Qing Dynasty, but it is different from the general temple construction and temple inscriptions. It is not written completely in accordance with the procedures of origin, process, and merit. Emotion, and the ability to convey positive and optimistic spirit to readers, is a well-written prose.

For excellent literary works, appreciation is one aspect, on the other hand it also has practical value. The study of “Sushigoumen Seven Sacred Temples Erecting Stone Temple Steles” has certain reference significance for improving the literary writing of practical style.

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