

Research on Confucian Temples in Zhejiang Province

-- Centering on Stele Inscription Documents

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Abstract: The Confucius Temple is a temple building to commemorate and offer sacrifices to Confucius, as well as a place of pilgrimage and learning for Confucian and guest students of various dynasties. This article, using stele data as a clue, combs the historical context of Confucian temples in Quzhou, Hangzhou, and Wenzhou, and explores the development story of Confucian temples in Zhejiang.

Keywords: Zhejiang, Confucian Temple, History and culture.

1. Introduction

The Confucius Temple is also known as the "King of Wen Xuan Temple", which was named after Emperor Xuanzong of the Tang Dynasty granted Confucius the title of King of Wen Xuan in the 27th year of the Kaiyuan era (A.D. 739). After the Ming Dynasty, the Confucius Temple was also known as the "Confucian Temple", which is relative to the "martial temples" such as Guan Gong and Yue Fei.

After the death of Confucius, his descendants worshipped Confucius in his hometown, Qufu, Shandong Province, by worshipping the old house as a temple, arranging Confucius' clothes, Qin, cars, and books according to the daily life rules of Confucius before his death. At this time, the Confucius temple was still just a family temple. In the 12th year of Emperor Gaozu of the Han Dynasty (195 BC), Liu Bang passed through Lu to offer sacrifices to Confucius; In the second year of the Yongshou reign of Emperor Heng of the Han Dynasty (156), the Prime Minister of Lu and Han decreed that the Confucian temple should be decorated with official money, which gradually changed the nature of the family temple and transformed it into an official temple. Confucius' descendants have inherited the tradition of family learning and learning the culture of etiquette and music for their teachers and friends for generations, and have had a great influence in society. In the second year of the Yellow Emperor's reign in the Wei Dynasty (221), Emperor Wen issued an edict to repair the Confucius Temple, and built a wide range of houses outside the temple, enrolling students, and learning the culture of rites and music. As a result, the temple was linked to learning, creating a model of learning through the temple. Although it was also interrupted for a period of time due to the turmoil of the Western Jin Dynasty, by the third year of the reign of Emperor Zhenzong of the Song Dynasty (1010), the emperor had ordered the approval of the site of the family school, the reconstruction of the lecture hall, and the extension of teachers to train Confucius' descendants. Since then, the Confucius Temple has gained the name of "temple learning".

In the 13th year of Taihe (489), Emperor Xiaowen of the Northern Wei Dynasty established the "Pre Holy Temple" in Pingcheng, the capital of the Northern Wei Dynasty, in order to accelerate the pace of the Hanization of the Xianbei ethnic

group. This is the second Confucian temple in history, except for the Confucian temple in Qufu, Shandong. Since then, the Confucius Temple has no longer been exclusive to Qufu, Shandong Province, and gradually blossomed throughout the country.

In the second year of Wude in the Tang Dynasty (619), the Emperor Gaozu issued an edict to establish one Duke of Zhou and one Confucius temple for each of the traditional Chinese schools throughout the country. Since then, the pattern of "combining temples and learning" has been opened, further promoting the construction of Confucius temples throughout the country.

Confucius temples are widespread throughout the country. The Confucian ideology founded by Confucius played a significant role in maintaining feudal rule, so rulers of all dynasties have placed great importance on Confucius temples. Since the establishment of Confucian temples in Zhaozhou County in the fourth year of Zhenguan reign of Emperor Taizong of the Tang Dynasty (630), all established counties in China have established Confucian temples, resulting in a situation where there must be temples for learning, and the combination of temples and learning. This phenomenon of using the Confucius Temple as a school symbol is also unique in the world and has lasted for over a thousand years. To date, there are more than 2000 Confucian temples distributed in China, Korea, Japan, Vietnam, and other countries. With their large area, long history, magnificent spirit, and well preserved, they are known by Chinese ancient architects as the "unique example" of the miracle of world architectural history. They are not only the carrier of Confucian culture, but also a cultural and artistic palace standing in the east of the world.

Zhejiang used to have 90 Confucian temples, but only 22 remain today. This article starts with relatively intact Confucian temples in Quzhou, Hangzhou, and Wenzhou, collates their data, and examines the historical development of Confucian temples in Zhejiang based on the inscriptions in the temples.

2. Confucius Temple in Quzhou, Zhejiang Province

Located in Quzhou, Zhejiang Province, the Confucius' Nanzong Family Temple is one of the only two remaining

Confucius' family temples in China. Since the establishment of the Confucian Temple in Nandu, a friend of Confucius Duanyou in the Southern Song Dynasty, Quzhou Confucian Temple has a history of more than 800 years and was listed as a national key cultural relics protection unit in 2000.



Figure 1. Inscriptions in the Confucius Temple, Quzhou

2.1. Quzhou Confucius Temple in the Song Dynasty

The ancIn the spring of the third year of Jianyan's reign (1129), the Jin soldiers massively invaded the south, killing the Huaihe River and pointing directly at Yangzhou. The Song Dynasty rushed south in a hurry. Confucius, the forty eighth grandson of Confucius, Duke Kong Duanyou, did not want to be a slave to the subjugated country. He personally held a pair of regular wooden statues of Confucius and the wife of the Qi official, the "treasure of the temple". He led the close descendants of the Confucius family on a journey through the night, following the path of Gaozong's south flight, and moved from Qufu, Shandong, to Quzhou. In the first year of Baoyou's reign in the Song Dynasty (1253), the Confucius family established a family temple here, known as the Confucius family temple of Nanzong. Since then, Quzhou has also been known as the "Second Holy Land" by the Kong family. The "Quzhou Rebuilding the Stele of the Confucius Family Temple" in the Quzhou Confucian Temple contains:

After the Kaiyuan period of the Tang Dynasty, Confucius temples were established in all prefectures, and some were worshipped by the Secretary at the time of the new year, which has not been abolished up to now. As the Confucian family temple, they travel all over the world, only in Qufu and Quzhou.

According to their nature, Confucian temples can be divided into two types, namely, family temples and Confucian temples. The family temple is a temple hosted by the eldest grandson of the Kong family to worship their ancestors. There are only two temples in the country, namely, the Qufu family temple in Shandong Province and the Quzhou family temple in Zhejiang Province. Due to its geographical location, the Quzhou Confucius Temple is also known as the Nanzong Confucius Family Temple.

The reason why Quzhou Confucian Temple in Zhejiang became a unique family temple among more than 2000 Confucian temples is related to the history of the Song Dynasty.

In the last years of the Northern Song Dynasty, the imperial court was corrupt, valuing literature over martial arts, and the national strength was weakened. The peasant uprising was carried out on a large scale, and the Jurchen ethnic group rose rapidly. After defeating the Liao Dynasty with the Northern

Song Dynasty, they spied on the weakness of the Song Dynasty and sent their troops southward to attack the Central Plains in a large scale. In April 1127, Bianjing (now Kaifeng, Henan Province) was captured by the Jin soldiers, and two emperors, Emperor Huizong and Emperor Qinzong of the Song Dynasty, were captured and fell into the hands of the Jin soldiers. This is the famous "Jingkang Incident" in history. At this time, the vast majority of the royal family were captured by the Jin people and marched northward. Zhao Gou, the ninth son of the Emperor Huizong of the Song Dynasty, narrowly escaped being sent by outsiders, becoming the only surviving member of the royal family. Upon the recommendation of ministers, he ascended the throne in Shangqiu, Henan Province, became Emperor Jianyan, and became the first emperor of the Southern Song Dynasty, Emperor Gaozong of the Song Dynasty.

The Central Plains is full of fishy smell, and there is no peaceful day in the country. The Confucius Temple in Qufu, Shandong Province, was not spared and was looted. The 48th generation of Confucius, Confucius Duan Dynasty, later reviewed this experience:

"At the end of Xuanhe, Nuzhen entered the bandits, and at the end of Bingwu in Jingkang, a group of thieves began to steal. The treasures stored in their homes were scattered in the clouds."

In order to avoid Jin Bing, Zhao Gou transferred his palace to Yangzhou. In 1128 AD, when Zhao Gou was holding a sacrificial ceremony for heaven, he encountered the Jin soldiers marching southward in a large scale. Emperor Gaozong of the Song Dynasty fled to Hangzhou in a panic. Kong Duanyin, Kong Duanyin, Kong Duanzhi, Kong Chuan, and more than a hundred nearby clansmen arrived later. [1] In order to "return to the heart of the world", Emperor Gaozong of the Song Dynasty dealt with the aftermath of the civil and military officials and the royal family in Nandu, bringing "all officials into the audience.". Kong Duanyou led some of his clan members to worship, recounting the old Confucian family code and the suffering of the bereavement of their ancestors. At the beginning of the third year of Jianyan's reign (1129), Emperor Gaozong of the Song Dynasty was moved by the loyalty of the Kong family to "escort the South Ferry" and the merit of worshipping the South Ferry, so he issued a decree granting it to his family in Quzhou.

In the second year of Shaoxing (1132), Confucius Duanyou, the Duke of Yan Shenggong, was appointed governor of Chenzhou by the court of the Southern Song Dynasty, but died soon after taking office. From his father, Confucius, he sent a letter to the court requesting the establishment of a family temple in Quzhou. Although Song Gaozong was grateful for his followers of the Confucius family, he probably did not want to prematurely admit that he had no hope of recovering his lost land, and he was slow to respond to the memoirs of the Confucius family. It was not until the sixth year of Shaoxing (1136) that an imperial edict was issued to agree that "the right to state learning is a family temple."

As a result, Quzhou, an important military town that has always been a must-have place for military strategists, had a Confucian family temple, which has since become an elegant place for scholars of the Southern Song Dynasty to aspire to worship. From then on, Quzhou School became the Confucius family temple of Nanzong, and Quzhou became the second hometown of Confucius' descendants, known as the "Southeast Queli" in history.

The original Confucius Temple was borrowed from Quzhou School, and the people of the Confucius clan often felt inconvenient when carrying out sacrificial activities. Therefore, in the first year of Baoyou (1253), Confucius, the 53rd grandson and the sixth generation of Yan Sheng Gong, played a song on behalf of Confucius, hoping to establish a new family temple. In the third year of Baoyou in the Southern Song Dynasty (1255), the governor of Quzhou, Sun Tzu, invited Ding to build a family temple. The Emperor Lizong failed to enter Luoluo with "Duanping" and the Northern Expedition was hopeless. He granted his request and allocated 360000 yuan to build the family temple at the Furong Dike (now Qushi Playground) in Linghu, a "city resort" at that time, with a width of over 200 columns, and the regulations were slightly similar to those of Qufu. This is the second family temple in Quzhou, the Linghu Family Temple. Later, the Linghu Family Temple was unfortunately destroyed by the military disaster in the late Song Dynasty. Therefore, the Kongs had to relocate their family temple to the Southern Chongwen Square in Quzhou, known as the Chengnan Family Temple.

With the migration of the Confucius family to the south, the activity center of Confucianism in the Southern Song Dynasty shifted from the north to the south, which played a significant role in promoting the development of Confucianism in the south. The movements carried out by Zhu Xi, Lu Jiuyuan, and others were all centered around Quzhou.

2.2. Quzhou Confucius Temple in the Yuan Dynasty

In the early years of the Yuan Dynasty, Yan Shenggong Kong Zhu was relocated and built in the south of the city (Chongwen Square, the southern end of the current Daoguan Lane). Home Temple Library, far inferior to Baoyou. Kong Zhu became the queen of the court, and the Southern Clan declined. At the end of the Huiyuan period, the military revolution was even more shaped and destroyed, which could not be cured.

This paragraph describes the transformation of the Quzhou Confucian Temple in the early Yuan Dynasty.

Although Kong Duanyou led a group of ethnic people south, there were still people of the Kong family left at the Confucius Temple in Qufu, Shandong. After the establishment of the Confucius Temple in Quzhou in 1136, a pattern of northern and southern temples facing each other was formed.

Although family temples had been established in Quzhou since the Southern Song Dynasty, the establishment of the Yuan Dynasty changed the situation. Most of the Yuan Dynasty was set in Beijing, and it was hoped that the Confucius Temple would be built in the south. Therefore, Kublai Khan summoned Kongsu, the 53rd generation eldest son of the Southern Clan of the Kongs, to return to Qufu and seize the title of knighthood. However, due to the fact that his ancestors had been in Quzhou for several generations, Kong Zhu could not bear to abandon him, and his mother was already old, so he agreed with the emperor to voluntarily surrender the title to his brother Kong Zhi, who was far away in Qufu. As a result, the hereditary titles of Confucius returned to the hands of the Northern Sect from the Southern Sect. Although Kublai Khan greatly appreciated Kongmo, the Kongmo clan of the Southern Emperor lost its status as a fief

and a prominent figure, almost like ordinary people. This situation lasted for more than 250 years. It was not until the reign of Hongzhi that the imperial court restored the titles, official positions, and fiefdoms of the Southern Zong Kong family. Even during the Republic of China period, the Kong family in Quzhou still enjoyed honor.

In the 19th year of the Zhizheng era of the Yuan Dynasty (1359), Zhu Yuanzhang led his army to capture Quzhou and other places, and ordered Wang Kai, the civilian of Quzhou, to repair the family temple.

2.3. Quzhou Confucius Temple in the Ming Dynasty

In the fifth year of Yongle's reign (1407), Hu Ying, the Minister of Rites, passed through Quzhou, and then instructed his colleague Xiao Xiantuojian. However, due to the fact that the crown was not restored, the sacrificial field still received official grain and was unable to repair it on its own, so it was damaged year by year.

Due to the gradual decline of the Confucius family in Quzhou, the scale of the Chengnan Family Temple is not as large as before. After the reign of the Emperor Hongzhi, the Southern Emperor Kong's family regained their laurels and the rebuilding of a family temple was also put on the agenda.

In the first year of Zhengde reign of Emperor Wuzong of the Ming Dynasty (1506), Confucius Yansheng became a doctor of the Five Classics of the Imperial Academy. In the fifteenth year of Zhengde (1520), the construction of the new Confucius family temple officially began. Kong Chengmei, a doctor of the Five Classics from the Imperial Academy of Fengfeng, has asked the inspector Tang Fengyi and the political envoy He Tianqu to transfer to the imperial court and request that the temple in the south of the city be relocated on the grounds that it does not match the appearance of the temple and is dilapidated over time. At his request, Wu Zongyun used the treasury silver and ordered Quzhou Prefecture and its five counties to be responsible for supervising the construction. The family temple was moved to the Xi'an County School Palace at Xianyi Square, at the east end of Xinqiao Street. At that time, the scale of construction was much larger than the existing Confucius family temple, and the pattern of which can be examined in the "Zhao Jian Quzhou Confucius Family Temple Stele". Today, the inscription remains in the Confucius Temple. [2]

This new family temple, also known as the Xinqiao Street family temple, was completed in April of the 16th year of Zhengde (1521). Since then, the Confucius family of Nanzong has never changed the family temple that was built, but it has been repaired in all previous dynasties. Therefore, the family temple on Xinqiao Street in Quzhou that we see now is the Nanzong Confucius family temple built 500 years ago.

2.4. Quzhou Confucian Temple in Modern Times

During the reign of Kangxi, Yongzheng, and Qianlong in the Qing Dynasty, there were three appropriations for the repair of the Quzhou Confucian Temple. By the first year of Daoguang's reign (1821), Zhou Hao, the governor of Quzhou, and his successor, Tan Ruidong, advocated the donation for the reconstruction. During the reign of Tongzhi and Guangxu in the Qing Dynasty, although there were repairs, there was no expansion.

During the Anti Japanese War, Japanese invaders burned down buildings such as the Shengze Tower and the imperial residence of the Confucius family temple in Quzhou. During the Cultural Revolution, both the buildings along the western axis of the temple and the Confucius mansion were demolished, and most of the historical inscriptions preserved in the temple were also destroyed.

Since the 36th year of the Republic of China (1947), the Zhejiang Provincial Government and the Quzhou Municipal Government have allocated funds for many times to repair the remaining buildings of the Confucius Temple. In 1991, the Shengze Tower was rebuilt. In 1999, the reconstruction of the west axis buildings of the Confucius Temple and the Confucius Mansion began.

In the spring of 2015, the stone incense burner in front of the Dacheng Hall of the Jiamiao Temple was replaced with a copper incense burner with an inscription written by Mr. Kong Xiangkai. The copper bell in the Dacheng Hall was also replaced with a larger copper bell with an inscription written by Mr. Kong Xiangkai, weighing 800 kilograms. The furniture in the Confucius hall, flower hall, and nave has all been replaced with mahogany furniture.

The regular wooden statues of Confucius and his wife, the treasure of the Confucian Temple in Quzhou, have also experienced wandering times. In order to avoid being plundered by the Japanese invaders, Kong Fanhao, the seventy-fourth grandson of Confucius and "the supreme ancestor of Dacheng, the worshipping official of Nanzong," was ordered by the National Government to protect the statue and live in Longquan County, Southern Zhejiang Mountain District, in 1939. The following year, he moved to Qingyuan County. Due to the turmoil of war, Kong Fanhao died in 1944 in a foreign land. After the victory of the Anti Japanese War, the treasures of the Confucian family temple in Quzhou returned to their original location.

Today, after various renovations, the area of the Nanzong Confucius Family Temple has reached 14200 square meters, and it has been announced as a key cultural relics protection unit in our province and the country. The temples and pavilions echo, the courtyards connect, and the winding paths lead to secluded scenery. Elegant and unique, they are dignified and dignified, attracting a large number of tourists every year, making great contributions to promoting the harmonious development of Quzhou's economy and culture.

Confucius was worshipped for thousands of generations for his great ideas. His descendants were able to choose to follow their old master south when the country was in danger, rather than prostrate themselves under the horses' hoofs of the conquerors. This is enough to inform the spirit of Confucius in heaven. From the historical context of the Confucius Temple in Quzhou, it is not difficult to see the hidden pain of family and state changes. Fortunately, nowadays, there is no shortage in Jin'ou and the north and south are smooth. Both the Qufu Confucius Temple and Quzhou Confucius Temple have become a valuable heritage left to us by the ancients.

3. Confucius Temple in Hangzhou, Zhejiang Province

3.1. The Origin and Development of Confucius Temple in Hangzhou

The existing Hangzhou Confucius Temple is located at No.

8, Fuxue Lane, Shangcheng District, Hangzhou City, at the foot of Mount Wu on the southeast side of the West Lake. At the foot of Mount Phoenix, it is the seat of the Confucian temples of the Song, Yuan, Ming, and Qing dynasties, occupying a very important position in the history of Hangzhou. The establishment of the Confucian Temple in Hangzhou by the Yanshi School can be traced back to the reign of Renzong in the Northern Song Dynasty. After being abandoned and rebuilt several times, its address was also moved from the foothills of the Phoenix Mountain to the current location of the Confucian Temple. To the present day, the Confucius Temple in Hangzhou has become a "museum" of stone inscriptions, with a collection of over 500 stones from the Tang Dynasty to the Qing Dynasty, including imperial inscriptions, local historical materials, famous calligraphies, portrait portraits, astronomical and star maps, and water conservancy drawings.

During the Han Dynasty, Dong Zhongshu advocated the exclusive worship of Confucianism, and the Confucian doctrine flourished throughout China. During the Eastern Han Dynasty, there were already quite a few schools in which Confucius temples were established to worship Confucius. The history of the Confucius Temple in Hangzhou and the development of Hangzhou's government schools is inseparable. There is still no evidence to prove when the Confucius Temple in Hangzhou was established. Especially before the Southern Song Dynasty, Hangzhou was under the management of a state, county, and county. It was not until the third year of the Southern Song Dynasty that Hangzhou was upgraded to the government of Hangzhou. During the reign of Zhenguan in the Tang Dynasty, the imperial court issued an edict in the official name to require government and county schools to establish Confucius temples. Since then, the Confucius temple has ushered in a period of great development, forming a basic pattern of integrating temples and schools. From this, it can be seen that the Confucius temple in Hangzhou has existed at least since the reign of Zhenguan.

However, the above is only speculation based on historical information. There is no textual research on the earliest date and location of the Hangzhou Confucius Temple and Hangzhou Fuxue, which are truly recorded. But according to historical data, there are two weeks of records about the earliest official school in Hangzhou

The first is that Hangzhou Fuxue was founded during the Northern Song Dynasty, and the 11th Annual Book of the Republic of China, compiled by Gong Jiaxiu and Li Ran in the Qing Dynasty, recorded that "Tiansheng was awarded a scholarship by Li Luojian, the governor of the prefecture," which was a year number during the reign of Renzong in the Northern Song Dynasty. "Fan Zhongan of the Northern Song Dynasty wrote in his" List of Places to Play Begging and Remaining Hangzhou Schools on behalf of Hu Shilang ":" On the day of Li Xun's appointment in the prefecture of Quanzhi, the Xuansheng Temple was rebuilt, with dozens of buildings built, with an open surface, allowing for a Confucian palace, full of the flow of string recitation, and returning to the victory of Yunshan Mountain. "[3] From this, it can be seen that during the reign of Emperor Renzong of the Northern Song Dynasty, there was already a Confucius temple that gave consideration to both sacrifice and learning. However, at this time, Hangzhou still belonged to the state level, and most people took Hangzhou State School."

The second is that Hangzhou Fuxue was built during the Shaoxing period of the Southern Song Dynasty. For details of this view, see "Records of Xianchun and Lin'an" Volume 56, "Wen Shi", and the heavy carving of the Wang family of the Tang Zhenqi Hall in imitation of the Song Dynasty:

"In the past, there was a temple outside Tongyue Gate, and during the process of peace declaration, the local government visited the envoy to surrender the Imperial Book Hall, which was listed as the Hall of Dacheng. There was a pavilion saying, 'Ji Gu to serve the Imperial Book.' Subsequently, there were irregular migrations. In the first year of Shaoxing, the foundation of the Hui'an Temple in the west of Lingjia Bridge was built, and the scholars were still sick of its narrow border. In the ninth year of Jiading, Yuan Su and Huang Hao were taught to inform the government. The previous dynasty was expanded and the grand strategy was imitated by uniform regulations, which was recorded by the Duke of Yang Wenyuan. In the sixth year of Chunyou, Emperor Li Zong granted the Imperial Book two flat and ten flat." One year, Zhao pacified (upper and lower hearts) and renewed them, adding 200 students to Lin Yang's disciples. "In the seventh year of Xianchun's reign, he pacified the potential friends, bought the people's land, and proposed the increase of the land. In the eighth year, he pacified Wu Yixi and became them."

According to this record, the Confucius Temple in Hangzhou used to be located outside the Tongyue Gate. In the first year of Shaoxing, it was rebuilt at Lingjia Bridge (now known as Lingyun Bridge), and the rebuilt Confucius Temple recruited students and gave attention to teaching. Also, because at this time, Hangzhou had been upgraded to the Lin'an Prefecture in Hangzhou, it was also known as Lin'an Prefecture School or Hangzhou Prefecture School.

In 1128 AD, a year after the humiliation of Jingkang, the son of Emperor Huizong of the Song Dynasty, Emperor Gaozong of the Song Dynasty, Zhao Gou, moved his capital to Lin'an Prefecture, ushering in a climax in Hangzhou's history. At this time, due to the external turmoil in the Song Dynasty, the "national schools" such as Taixue, martial arts, and Zongxue were not established, so Hangzhou University, as the highest university in the capital, became increasingly prominent. It also reached the peak of the university in the 12th year of Shaoxing (1142), and was upgraded to the highest university in the country - Taixue.

In the 12th year of Shaoxing (1142 AD), Lin'an Fuxue was upgraded to Taixue. In the 15th year, another Imperial College was built in Yuefei's old house on Qianyang Street, restoring Lin'an Fuxue. After that, it lasted for several decades, until Mengchun in the 10th year of Jiading (1217), when the Emperor's Book Pavilion was newly created. In the fifth year of Shaoding's reign (1232), "the school palace was built first, and then the school granary was added.". In the second year of Chunyou's reign (1242), he founded the East West Hall for teaching, with the East Hall located in the south of learning and the West Hall located in the west of learning. In the sixth year of Chunyou's reign (1246), Emperor Zhao Yun of Li Zong wrote inscriptions on the tablets of the Dacheng Hall and the Yangyuan Hall, bestowing them on Lin'an government schools. In the seventh and eighth years of Xianchun's reign (1271 and 1272), land was purchased to increase the number of official schools, and two fasting periods were added to increase the level of spontaneity and cultivate the mind, totaling ten fasting periods.

In the 15th year of the Yuan to Yuan Dynasty (1278), Lin'an Prefecture was changed to Hangzhou Road, with Qiantang, Renhe, and Yuhang under its jurisdiction. The original Lin'an Fuxue was renamed "Lin'an Road Confucianism". Huang Jin of the Yuan Dynasty recorded in his "Records of the Revival of Confucianism on the Hangzhou Road" that: "... De You Na Tu, Hangzhou was a foreign vassal state, a sacred place, and a place far away from the world. The prosperity of the scholarly style does not diminish. The temple learning has been known to follow its past and has not been modified for a long time.". After several reconstructions of Confucianism along the Hangzhou Road, the general pattern remained unchanged until the 12th year of the Zhizheng era (1352), when the Southern Red Scarf Army entered Hangzhou and destroyed Confucianism along the Hangzhou Road. In the 13th year of the Zhizheng era, the preparation and reconstruction of Confucianism on the Hangzhou Road began. The pattern followed the system of traditional Chinese culture - "Left Temple and Right School". The reconstruction was recorded in the "Reconstruction of Temple and School Stele on the Hangzhou Road". In the 21st year of Yuanzheng's reign (1361), Confucianism on Hangzhou Road encountered a fire. In the 23rd year of Yuanzheng's reign (1363), Hangzhou Government School was rebuilt again. This time, it is recorded in the poem "Yang He of the Yuan Dynasty Rebuilding the Temple Stele on Hangzhou Road".

In the Ming Dynasty, Hangzhou was changed from a road to a government. In the eighth year of Hongwu's reign (1375), the original Confucianism of Hangzhou Road was changed to establish Hangzhou Fuxue. After being rebuilt in a fire, it was repaired several times, and the overall regulation has always maintained the system of "Left Temple and Right School". During the Qing Dynasty, Hangzhou Imperial College followed the system established in the previous dynasty, and underwent multiple damages, renovations, and new construction. However, the overall regulations remained unchanged. During the Guangxu period, Hangzhou Imperial College was repaired once, and there was a "Newly Built Stele of Hangzhou Imperial College".

In the 31st year of Guangxu's reign (1905), the old school was abolished, and the Confucius Temple was only used as a place to worship Confucius in the spring and autumn each year. After the founding of New China, it was successively occupied by units and residential buildings. Due to neglect of maintenance, only one building, the Dacheng Hall, remained after the "Cultural Revolution". With the development of the times, the Hangzhou Municipal Party Committee and Government are paying more and more attention to the reconstruction of the Confucius Temple. [4]

In 1979, the government of Zhejiang Province and Hangzhou City comprehensively renovated the Confucius Temple, and used a large number of ancient steles collected by the Confucius Temple and steles collected over the years and scattered and discovered in various places to transform the Hangzhou Confucius Temple into a forest of steles in Hangzhou.

3.2. Confucius Temple Viewed from Stele Carving Resources

In the 13th year of the Zhizheng era, Confucianism on the Hangzhou Road was rebuilt, which is recorded in the "Stele of Rebuilding Temple Studies on the Hangzhou Road":

"In the second year of Zhizheng's reign, the bandits of the

armed forces originated in Henan Province and flowed across the surface of the river. They both failed to guard the three passes and directly arrived at Hangzhou City, waiting for violence and uncertainty, and the people had no firm will. Therefore, they burned and destroyed our provincial government, extending and burning our Bilu. However, the temple of Hangzhou was destroyed, and there was no one tile covering it. Yu Ye was embarrassed by the burning embers, and the stone scriptures were entrusted with the scorched earth. They belonged to the military affairs sector, but were not allowed to recover, and the scholars had no place to go. Yi and Lun lost their jue and Youxu, or they collapsed and recovered, and they were worshipped by the extreme. Therefore, those who were silent and refined, and they were determined by heaven." Inherent ownership. The imperial court established a county in the southeast of Hangzhou, with numerous prefectures and numerous supplies. The importance of being a commander is great, and every time one carefully chooses one. In the winter of the tenth and third year of the Guisi era, Kangli Gongsai, a senior official in the system and the head of Hangzhou Road, regarded both Zhuan script and Li Wu as saying, 'Xingju School inherits the great power of Xuanhua.'. "Can it be blamed on the people's new exemption from poison burial, the scars not yet healed, and humility not yet shaken?" "Since its affairs were governed by the cabinet and the province, it was transferred to the Wenxian Division to show that it dared not specialize;"; Therefore, the scriptures began to measure the land, measure the objects and soil slightly, measure the height and inferiority of the land, and discuss the distant places. The left temple and the right learning followed the system of traditional Chinese learning, and attack the position to achieve the goal. The goal is to measure the work and fate of the day, use the materials to plan the domestic service, consider the use of wealth, store the grain, select the labor division, and measure the period of affairs, so as to serve as the officials. The first temple was built to honor the ancestors and teachers, and the east and west sides followed the position of worship. "The red couplets are carved into jue pieces, and the Qing temple is strict: the golden banners and the bamboo leaves, and the halberd doors are carved into Si Bi.". It is high, broad, and majestic in its former form, and broad in its former shape depending on the site. "Those who believe in the founding of the Constitution for all ages, are wise in Yao and Shun, and are capable of saving people for political decisions, so that those who uphold the rule of Tao can prosper.". First, the outer Stone Lingxing Gate was not far from the Jimen Gate, and then it migrated to the south. Its depth was eight zhang, and it was filled with land purchased by the public. If the school is built, the Minglun Hall will be spacious and bright, with the original teachings of Longdi Taoism; Set up four rooms for big and small schools to strictly teach and debate doubts. "There are good offices and good fortune, there are dwellings in Cangyu, ancestral temples in the ancient and later lands, there are doors for friends to meet, there are walls in the Middle Tang Dynasty, and there are beams in Panshui. However, the school system is very well prepared.". "The Canon began in May of the 14th year and was completed in May of next year."

On the 23rd day of the Yuan Dynasty, Hangzhou Imperial School was rebuilt, with the following records left: "The Monument of Rebuilding Hangzhou Road Temple Learning by Yang He of the Yuan Dynasty" and "The Record of Rebuilding Hangzhou Road Temple Learning by Yang He of the Yuan Dynasty". Among them, "The Monument of

Rebuilding Hangzhou Road Temple Learning by Yang He of the Yuan Dynasty" records:

"Our country is mixed in the south and has been governed by culture for a long time. All counties and prefectures in the world learn temples and sleep in prosperity. In the previous generation, Hangzhou was the capital, the state community was already ruins, and its capital learning was then the county xiang. Any new ones were destroyed by fire. In the 23rd year of the Zhizheng Emperor's reign, the Chief Executive of Xia Hou Si Zhongfang proposed a remake, with a temple in the center, a school in the west, and an instructor's office in the east. The front and left sides were expanded, and the first was doubled. The left prime minister of Jiangsu and Zhejiang provinces, the First Lieutenant, received a public donation of money and invoices to meet the needs, and the headquarters of the rich family Xi "But towards the wind."

"The Records of Rebuilding the Temple on Hangzhou Road" records that:

"So the Gong led the group of his colleagues, including the Bu and the Dan, the Jiu Li and the Gong, the dustpan and the fork, the chariot and the ash, the pouring of wood on the river, the cutting of stones on the mountain, and the Quzi people made it according to the pattern and drawing. The craftsman sought to use it, with a wide range of fit, suitable for cutting, the Jin being the place to use, the blade being the cutting, the skillful being the wielder, the forceful being the loser. The Tuo Yuan Dam was built on a grand foundation, the earth and stone being piled up to enhance its site, the ritual hall standing upright, and the balance being between five, vertical as it was, but not shallow as it was. The folder room was decorated with seven out of fifty, and the door was decorated with "The temple is golden and blue, mistakenly decorated with chalkiness, surrounded by a railing at noon, with its majestic halberd and sturdy structure. The temple looks solemn and dignified, as if it were on the top. It is decorated and decorated in a dignified manner, and the rules of etiquette are observed.". From offering sacrifices to various sages, he ranked first in the world, with 119 people guarding Zhu Yu. To the south of the gate, there are four pillars facing each other from the east to the west, serving as the curtain for the three sacrificial officials. "The second gate is Shaonan, and the inscription reads, 'Pan Palace'.". In the rush of the gate, the pan is chiseled like a block of pond, crossing the stone beam on the top, so as to facilitate communication. "And Shaonan is the third of the Zhu Clans, which symbolizes Wang Yi.". To the east of the temple is a divine kitchen with four couplets. In the west, there is the Minglun Hall, with seven rooms in the plan. The buildings are as numerous as the halls, and the Xuanshao Hall is the fourth. A lectern is set up to teach the strict way. The left and right Zhaiyi Gate and the other gates are divided into 30 rooms and 9 rooms. The north of the hall is a heavy room with three columns, serving as a library. There are mixed schools for professors, residences for officials, responsibilities for teachers and students, and solutions for teachers and students. There is no shortage of skilled personnel in the library. There are nine out of two thousand families of Zun, Ding, Jue, Xi, Basket, Basket, Zu, and Dou. There are several families of Yong Qiu, Qin Se, and Zhu Min Kou Gu, all of which are determined by etiquette. New Lisheng's music work clothes have been copied several times, and it has been mentioned that the number of hoodlums in the household is eight out of ten. Including its Fermi stone and Qian Min, the daily labor is calculated in tens of thousands.

"After the beginning of Renyin's reign in winter, the more Guimao's reign in autumn, the more drama."

During the 15th to 17th years of Guangxu's reign, the Hangzhou School was rebuilt again, during which there was a monument titled "The Newly Built Stele of Hangzhou School":

"In the fifth year of the reign of the Emperor Guangxu, Ye He, the Duke of Song, caressed Zhejiang and only visited the temple and court, deeply worried about the decline of the school palace. Zhu Gongzhi, the current servant, and others, please fill in the" Four Treasury Complete Books "at the Wenlan Pavilion with banknotes." Ten thousand yuan was withdrawn from the funds to be used for repairing the school palace. The public readily agreed. Therefore, Fang Boxu, Gongying Rong, and Lieutenant General Liao Gongshou, Fengshi, praised his decision and ordered Guo Fangfang, the former governor, to serve as Changdong. From April of the year to July of the seventeenth year, the scripture was completed. In its regulation, it is the Dacheng Hall, with the left and right doors saying 'Jin Sheng'. It is called 'Jade Vibration', followed by the Apricot Altar, which is also the site of Jingyi Pavilion. In the front is the Temple of the Emperor, in the south is the Imperial Stele Pavilion 4, with two verandas in the east and west, and in the south is the Jimen Gate. On the left and right are the Civil and Military Officials' Zhai Lu. In the middle of the Jue is the Pan Pool, surrounded by stone barriers, and flanked by Song Dynasty stone scriptures, covered by a long corridor. This is also known as the Stone Scripture Stele Corridor. In the south is the Lingxing Gate, outside which is called the 'Ritual Gate' in the east, the 'Yilu' in the west, and the 'Pan Palace' in the middle tree stone square; "A little west is the Kui Pavilion, and straight east is called the 'Holy Gate' to reach the main gate of learning.". The Chongsheng Temple is located in the east of the hall, with left and right corridors; To the south of the gate is the Yingkui Tower, and to the south is the Wenchang Pavilion, which shines in front and back. In the middle, there are dozens of osmanthus trees planted on the short wall, which is called 'Toad Palace'. In the south, there is a pavilion gate, and in the south and east, there is the official Zhai Lu of the prefecture and county. In the south, there is the Marquis of Changwen Temple, followed by the Hall of Merit, which is powerful for worshipping officials and gentry. In the south is the gate of weathering origin, the Minghuan Temple is the first pass for talents, and in the east is the building of civilization, which is the main gate for learning. Outside the gate is Lingyun Bridge, which was called Lingjia Bridge in ancient times. To the west of the hall is the Minglun Hall, followed by the Zun Jing Pavilion, which houses the "Bo Wen" and "Yue Li" on the left and right sides; In the west, there is a library of ritual instruments, and in front of the hall, there are ten couplets from the east to the west, serving as a wine sweeper, a provincial livestock depot, a scaffolding, a divine chef, and a divine cook. In the south, there is a door closed by the saints and sages; Outside the gate, to the east is Shepu, a Taoist stone chamber for the restoration of the Xiangxian Temple, and a monument for the thirteen praises of the Taoist orthodoxy of the Tibetan and Song dynasties. In the west is the Department of Training, in the front is the first school of Zhejiang Fan, and in the east is the Department of Professors. Where are the halls of lecturing and the homes of reclusive scholars. "If we turn to the west, it will be benevolence and learning.". "It is also a service, with repairs, pursuits, increases, and benefits. It charges more than 13000

silver coins. Wealth does not erode, and work does not whitewash. The halls and pavilions are towering, with ceremonies and music festivals, and the spring and autumn period of relaxation. Visitors can admire and admire the grand event."

From the above inscription, it can be seen that the Confucius Temple in Hangzhou has been rebuilt and renamed several times, and its address was finally located in Fuxue Lane, Shangcheng District, Hangzhou City. It has been repaired many times, but it has always maintained the basic regulations of "Left Temple and Right School". As a local official school, Hangzhou Fuxue has always been valued by the government.

4. Confucius Temple in Wenzhou, Zhejiang Province

4.1. Introduction to Confucius Temple in Wenzhou

The Confucius Temple in Wenzhou, Zhejiang Province, known as the Sijia Confucius Temple in Longwan District, is the first Confucius Temple in Wenzhou City, and was completed on August 28, 2009. Wenzhou Confucius Temple is located at No. 21, Yantai Middle Road, Sijia, Shacheng Town. It faces east from the west and faces the river along the road. It is a courtyard style palace with two entrances and two floors. It covers an area of more than 2 mu, with a construction area of 1900 square meters. There are Dacheng Hall, Confucius Historical Materials Room, Exhibition Hall, Library, Reading Room, Analects Learning Room, and Activity Room, which can be described as magnificent and magnificent. Looking forward to the surging waves in the East China Sea, carrying the evergreen pines and cypresses of Luoshan Mountain. Convenient transportation, developed economy, and pleasant climate. This is the place where humanity resides.

In 924, Confucius' forty second generation Sun Konghui came to Pingyang from Shandong and settled in Bailishi (now Kunyang Town) in Pingyang; After 16 years, I moved to Dali, Rui'an (now Fanpu Village, Shuntai Township); In 1437, Kong Yanshuang, the 59th grandson of Confucius, moved from Rui'an to Sijia, Shacheng Town, Longwan District, Wenzhou. His descendants have now multiplied to the 79th generation, with a total of 500 households and over 3000 people. Sijia has become a descendant village of Confucius. In 2001, the descendant village contacted Confucius' hometown, the Confucius Mansion in Qufu, Shandong Province, and confirmed the identity of Confucius' descendant by consulting and proofreading the Confucius genealogy. In the following years, the village organizes ethnic people to go to Shandong for cultural exchange and learning activities. In order to facilitate the later ritual of offering sacrifices to Confucius and better promote Confucian culture, the descendants of Confucius in the fourth tier raised funds spontaneously and invested millions of yuan to build the first Confucian temple in Wenzhou based on the original ancestral temple of Confucius in the fourth tier.

According to the book "Confucius Temple in Wenzhou", the gate of the Confucius Temple is called the Dacheng Gate, and the main hall is called the Dacheng Hall, which is derived from Confucius' "collection of the great achievements of ancient sages and sages" and the collection of the great achievements of ancient Chinese culture. It is a typical palace

building, covered with yellow glazed tiles, and six thick flying dragon stone columns stand in front of the gate. There are 98 vertical and horizontal copper nails and tiger head doorings on the gate, with the middle gate having the largest width and the most copper nails, making it the most distinguished door. It is a normally closed style, and only when there are major festivals or the arrival of the most distinguished guests do they pave the red carpet and open it. On both sides, there are famous couplets hanging, "Rest in peace with the country, live in peace, prosperity, and honor in the mansion; live in peace with the same day, and live in the home of a moral sage." Among them, there is a little missing from the cover of the word "Fu", which means wealth and honor without a top, and the word "Zhang" stands vertically against the word "Li", which means "Article Tongtian".

4.2. The Development of Confucius Temple in Wenzhou in Different Periods

Wenzhou education has a long history. As early as the early years of Taining in the Eastern Jin Dynasty (323-325), Yongjia County School (Fuxue) was established at the foot of Huagai Mountain, which is the earliest Fuxue in the local development history of Zhejiang Province. During the reign of Emperor Taizong of the Tang Dynasty, an imperial edict was issued to all counties and schools to build Confucian temples (Confucian temples) together. In the third year of the Tianxi reign of the Zhenzong Emperor of the Northern Song Dynasty (1019), Ye Wen, the governor of Wenzhou, moved Yongjia Fuxue to the site of the Jiuxing Palace (now the area of the Old Workers' Cultural Palace), which has since become the Wenzhou Fuxue and Confucius Temple. The alley where Fuxue is located is therefore called Fuxue Lane. According to the "Map of Wenzhou Imperial Palace" in the "Records of Wenzhou Prefecture" of the Ming Dynasty, it can be seen that the Confucius Temple at that time had Dacheng Gate, Ancestor Hall, Chongsheng Temple, Yi Gate, Lingxing Gate, and so on; There are Minglun Hall, Wanshou Palace, Professor's Office, Discipline Department, Wenchang Pavilion, Panchi, etc. These ancient buildings were still visible in their original state until the end of the Qing Dynasty and the beginning of the Republic of China.

From the Song, Yuan, Ming, and Qing dynasties to the Republic of China, the Confucian Temple of Fuxue underwent construction and expansion, forming a scale. During this period, it also experienced fire, wind, and war destruction, with significant changes. According to the "Records of Wenzhou Prefecture", in the eighth year of the Qingli reign of Emperor Renzong of the Song Dynasty (1048), Liu Liyan, the governor, renovated the Confucian temple of the government school. In the third year of the reign of Emperor Yingzong of the Song Dynasty (1065), a fire occurred. At the beginning of Xining reign of Emperor Shenzong of the Song Dynasty (1068), the government school was temporarily moved to the former site of Yuanfeng Temple in the southwest of Zhouye. In the fifth year of Yuanyou reign of Emperor Zhezong of the Song Dynasty (1090), Fan Yaofu, the governor, moved back. In the tenth year of the reign of Emperor Gaozong of the Southern Song Dynasty, Shaoxing was hit by a fire again. After being rebuilt by the governor Cheng Mai, it imitated the imperial school system. On the right is the Confucian Temple, and Dacheng Hall was built. Behind the temple, ancient pavilions and Yangyuan Hall were built. [5]

In the Yuan Dynasty, buildings were repeatedly destroyed. In the Ming Dynasty, several prefectures undertook renovations and additions, such as Tang Xun, Xiang Cheng, Deng Huai, and Yu Shan. Wang Guangmei, a prefect, also rebuilt the Jingzun Pavilion. On July 19th, the 11th year of Dade (August 17th, 1307), Emperor Wuzong of the Yuan Dynasty issued an edict to designate Confucius as the "Most Holy King of Wen Xuan", which is the most commonly recognized title among Confucius. According to the inscription on the imperial edict made by King Wen Xuan, the most holy person in the temple of Confucius, it is recorded that the fate of heaven is attached to the imperial edict. It is said that those who were saints before Confucius, but not Confucius, could not be enlightened; Confucius is a saint, and non Confucius has no way to follow the law. The so-called ancestors of Yao and Shun, the charter of civil and martial arts, the demeanor of a hundred kings, and the teacher of all generations. "I have compiled the succession of Pixu and revered Mufeng.". In accordance with the good rules of ancient governance, a grand ceremony was held to commemorate the enfeoffment of the emperor. The king of Wenchuan, the supreme saint of Dacheng, was given the nickname, and an envoy was sent to the palace to worship the Eternal Prison. Whoa! The kinship between father and son, the righteousness of monarch and minister, is always the highest honor of the Holy Cult, the greatness of heaven and earth, the brightness of the sun and moon, and the beauty of Xi Qing's famous sayings. The deification of talent, the throne of our emperor, and the implementation of the Lord.

In the Qing Dynasty, it was rebuilt again, including the patrols and the prefectures of Wenzhou. In the seventeenth year of the Qianlong reign of the Qing Dynasty (1752), Wang Zhiyu, the host and professor of the government school, led various students to build the Confucius Temple. In the past seven hundred years, the Confucius Temple in Fuxue has suffered four fires, one military fire, and one hurricane destruction. It has been plagued by disasters and disasters. Fortunately, it has been repeatedly built until the end of the Qing Dynasty and the beginning of the Republic of China, and still remains its original appearance.

After the founding of New China, the Confucius Temple in Fuxue was demolished and rebuilt, and later transformed into the Municipal Workers' Cultural Palace. At the same time, the former site of Dongshou was rebuilt into the Great Hall of the People in Wenzhou.

In the 22nd year of the Republic of China (1933), the Lianli Middle School in the six counties of Old Wen was established in the Confucius Temple. At that time, the school buildings still preserved the original appearance of the old Confucius Temple. The Dacheng Hall of the Confucius Temple, which faces south from the north in the center of the temple, is the school auditorium. The wing rooms arranged around the courtyard on both sides of the east and west sides and the south gate are equipped with animal and plant specimen rooms, physical and chemical laboratories, and educational, training, and administrative offices. In the courtyard, there is a path leading from the main hall to the south gate, lined with lush holly on both sides, flower beds with blooming flowers on both sides, and several green pines and cypresses on both sides. The south gate is a square, On the west side is the school gate, facing Wanshou Lane. The back hall is a dining hall, and to the east of the back hall is a basketball court and a stadium with facilities such as single and parallel bars. In the northeast

corner of the stadium, there is a fairly formal three-story brick and wood structure classroom. The student dormitory is located in the nearby Xueqian County Xuekong Temple (the current military district site). The east of the school was also the Confucius Temple, which later became the Kuomintang Party headquarters of Yongjia County.

During the War of Resistance from 1941 to 1944, after the Japanese invaders invaded and occupied Wenzhou City three times, enemy planes often came to bomb. Especially during the second occupation in July 1944, the classrooms on both sides of the main hall of the Confucius Temple were completely destroyed and suffered serious losses. "We had to temporarily build a thatched shed and use a fence to separate classes. The school was once moved to the suburbs of Toutuo Temple and Yongjia Yantou for classes, but it was only moved back after the victory of the War of Resistance.". Later, due to the renaming of Lianzhong as Yongjia Middle School and the addition of a high school, the size of the school was expanded, classrooms were added, and houses were also rented nearby. As a result, the original appearance of the Confucius Temple gradually changed.

Since the establishment of Wenzhou Fuxue Confucius Temple in the third year of Emperor Zhenzong's reign in the Northern Song Dynasty, it has experienced nearly a thousand years and cultivated a large number of talents. Since the Southern Song Dynasty, there have been 1285 scholars in Wenzhou government, including 6 top ranking scholars. Famous cultural celebrities of various dynasties include Wang Kaizu, Zhou Xingji, Chen Fuliang, Ye Shi, Cai Youxue, Wang Zan, Wang Ji, Sun Yiyang, Sun Qiangming, Huang Tifang, Xu Dingchao, Chen Qiu, Huang Shaoji, Chen Benchen, and others. Some of them must pass the government education to participate in the imperial examinations and local examinations. Famous modern talents have emerged from Wenzhou Lianzhong, Yongzhong, and Shizhong, including Gu Chaohao, an academician of the Chinese Academy of Sciences and a famous mathematician, Zheng Zhenduo, a member of the academic department of the Chinese Academy of Sciences, a scholar of literature and history, and a former deputy minister of the Ministry of Culture, Dai Jinxing, an academician of the Chinese Academy of Sciences and a famous oil and gas expert, Sun Daye, an academician of the Chinese Academy of Sciences and an expert in cell biology,

Chen Guangzhong, a former president, professor, and jurist of the Chinese University of Political Science and Law, and Chen Guangzhong, a former vice president and deputy secretary of the Party Committee of Tsinghua University Hu Xianzhang, President and Professor of the Academy of Humanities and Social Sciences, Pan Xizhen (Qijun), a famous essayist, Changsha Li (Wang Sicheng), former Secretary of the National Committee of the Chinese People's Political Consultative Conference, Zheng Zhang Shangfang, a famous linguist, Ye Yonglie, a national first-class writer, and Meng Qingjiang, a famous painter.

In Chinese history, the Confucian temple has extraordinary significance in politics, culture, society, and other aspects. It is not only a historical witness of the activities of the rulers of previous dynasties to respect Confucianism and offer sacrifices to Confucius, but also a carrier that comprehensively reflects China's traditional ideology and culture, and is also the crystallization of the wisdom of the working people. By combing the history of Confucian temples in Quzhou, Hangzhou, and Wenzhou, Zhejiang, we can more clearly recognize the pivotal position of Confucian temples in Zhejiang culture and the indelible imprint they have left in history. Since its inception, the Confucian temples in Zhejiang have had a significant and far-reaching impact on the social and cultural development of Zhejiang, and even the entire southern region.

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