

RESEARCH ARTICLE

The Monuments and cultural spaces among South China Historical Trail in Zhuhai

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Abstract: Zhuhai historical trail is an important part of South China historical trail network. As an important linear cultural heritage in Southern Guangdong, exploring its representative historical and cultural value will have an important impact on the protection of trail. In this paper, the monuments and cultural Spaces along the historical trail in Zhuhai are sorted out, and their functions in heritage protection are discussed based on the analysis of their characteristics.

Keywords: Zhuhai Historical Trail, Monuments, Cultural space

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1 The history, present situation and historical features of historical trail in Zhuhai

The ancient historical trail was an important infrastructure to maintain the operation of ancient society, which was used for personnel exchanges, material transportation and information transmission. Since the Qin and Han Dynasties, the continuous migration of northerners in today's Guangdong region, as well as the hot contact with the Central Plains, gradually opened up the three main directions of the east, west and north in the territory of Guangdong region. There are four types of Guangdong ancient trail preserved in Guangdong Province, including water and land, official trail and folk trail, with 14 main lines and 56 branch lines.^[1]

The history of Guangdong ancient post trail can be traced back to the Qin and Han dynasties, during which the ancient post trail mainly led to Hunan to strengthen the connection with the north and form the North Trail network.

The representative routes include Lijiang - Xijiang Ancient post Trail, Yile Ancient Trail, Chating Ancient Trail and Xijing Ancient Trail. During the period from The Three Kingdoms to the Tang and Song Dynasties, the Guangdong ancient post trails extended eastward to connect Jiangxi and Fujian, forming a network of eastern post trails. The more representative ancient trail routes include Wujing Ancient Trail, Songxi Ancient Trail, Meiguan Ancient Trail, and Chaozhui Upper and Lower Trail. From the Yuan to the Ming and Qing Dynasties, the ancient Guangdong trail expanded westward to communicate mainly with Guangdong, Guangxi and Qiong, forming a network of West Trail, the main routes of which included Zhaogao Leiliang (Qiong) Trail and Nanjiang-Gaozhou ancient Trail.

1.1 History and present situation of Zhuhai historical trail

The historical trail in Zhuhai is Xiangshan historical trail, which is the southern extension of the western network

of Guangdong historical trail, connected with the northern territory historical trail, Nanxion-Guangzhou historical trail and Guang-fo-zhong historical trail, and is an important part of the coastal historical trail network in the west bank area of the Pearl River estuary. There are four Xiangshan Historical Trail, namely, Qiao Historical Trail, Changnan Historical Trail, Fenghuang Mountain Historical Trail and Jinxing Gate Waterway. (Figure 1)

Changnanjing Historical Trail is a folk Historical Trail, the opening date is unknown, in the Qing Yongzheng three years (1725) to rebuild. The site of the Changnanjing Historical Trail runs north-south, from Guantang Village of Tangjiawan Town to Qianshandong Keng Village, through the Phoenix Mountain, with a total length of about 5 kilometers. The ancient Changnanjing Road is divided about 2 kilometers from Guantang to Qianshan Dongkeng, and the stone wall along the boundary is engraved with the inscription "She Feifan reconstruction of Changnanjing Trail in the third year of Yongzheng of first month of autumn". The existing section of the Historical Trail from Putuo Temple to the north entrance of Fenghuang Mountain Tunnel is mainly composed of bluestone pavement, gravel and sand pavement. (Figure 2)

The Fenghuang Mountain Historical Trail is an official road, with a recorded history dating back to the 13th year of Jiajing in the Ming Dynasty (1534). From the east bank village in Tangjiawan Town, through Tangjia, Yangliao Village, Shenqian, mountain field and other places, and finally over Gongbei Liangfen Bridge to Macao, a total length of about 20 kilometers. Some sections of the Fenghuang Mountain Historical Trail were flooded due to the construction of the reservoir, and the only existing Historical Trail is the slabstone road from Baitongxi to Dajingshan Reservoir. (Figure 3)

Qi 'ao Historical Trail began to be built in the Tang and Song dynasties, the specific route is unknown. From the Qing Dynasty Xianfeng decade (1860), by the Tong Shengguang and other initiatives in Dongxiang to continue

to build Macao. After the founding of New China, the Qi 'ao Historical Trail in Zhuhai was expanded into a highway and an urban road, which the style of the historical trail has basically disappeared. Now only some nodes of the trail are retained, such as Nanxi Kangji Pavilion, Cuiwei Yanggong Pavilion, Qianzhai ancient city Wall, Lotus Pavilion and so on. The ruins of Qiao Historical Trail are concentrated in Wugui Mountain of Zhongshan City, including Yunjingding Historical Trail, Shiyong Bridge and Xiamaling Tea Pavilion. ^[2]



Figure 1 Distribution of Historical Trail in Zhuhai City

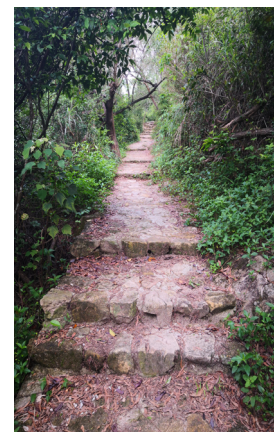


Figure3 Ruins of Fenghuang Mountain Historical Trail



Figure 2 Ruins of Changnanjing Historical Trail

1.2 The historical features of the Historical Trail in Zhuhai City

The term "monuments" first appeared as a fixed word in Xie Lingyun's " Fu of Zhuangzheng": "amidst the chaotic river, tracing Bosi and Kidi, meticulously observing cities, encircling Qiu tombs; monuments are already extensively discussed." In fact, ancient books from the Qin and Han Dynasties began recording various monuments, and since the compilation of the " Taiping Huanyu Ji " during the Taiping Xingguo period of the Northern Song Dynasty, monuments have become a distinct category in land records to document

diverse types of monuments. During the Yuan, Ming, and Qing dynasties, both official repairs and private compilations often included a section dedicated to monuments. The comprehensive documentation of "monuments" in ancient books reflects foreigners' inherent sense of "memory" and "nostalgia" towards past events while also demonstrating that these landmarks can evoke cultural resonance among folk groups through cultural identity, emotional connection, and social identification.

1.2.1 The concept and characteristics of ancient monuments

1. Exegetical interpretation of ancient monuments

As an inherent word in Chinese culture, the concept and characteristics of "ancient monuments" can be analyzed from the Angle of exegesis. The word "ancient" in "Shuowen Jiezi" is: "Ancient is known from the former speaker. All mortals belong to the ancients. Guwengu." The exegesis of "Gu" emphasizes the connotation of its communication and continuity from the perspective of understanding. From the Angle of pictographic interpretation, it emphasizes the historical and temporal characteristics of the word "ancient".

The word "monument" in "Shuowen Jiezi" is: "Trace, step also. "It means "step" or "footprint", which indicates that "trace" is visible and tangible, and as a carrier of material culture. However, "trace" also has the connotation of non-material meaning, for example, in the Kangxi Dictionary: "and all the achievements can be seen as monument", and in the Guxun Huizan: "trace, called merit." [3]

2. Heritage interpretation and characteristics of monuments

The Guidelines for the Protection of Cultural Relics and Monuments of China promulgated in 2015 defined cultural relics and monuments as immovable physical relics of value created or left by human beings, such as ancient cultural sites, ancient buildings, historical and cultural cities, towns, villages, etc. In addition, such as cultural routes, cultural landscapes, heritage canals and other types of heritage also belong to the category of cultural relics and monuments. [4] In the further interpretation of the official definition, it is

clarified that a monument has three elements: history, place and age. The historical elements of monuments indicate the intangible cultural characteristics of monuments and play an important role in the spread and continuation of monuments. ⁽¹⁾ The location elements of monuments define the material and cultural entities of monuments, which is not only the basis for the protection of monuments, but also an important basis for the definition of cultural space of monuments. The age factor of a monument refers to the age of the existing physical remains, which is the main basis for the dating of a monument and provides appropriate evidence for the changes and development of the continuity of the monument.

Combined with the interpretation of the words "monuments" in exegesis, we can see that "monuments" contain the inheritance of national memory, social culture and spiritual emotions, and have a relatively broad material culture basis, which can provide a specific place for the occurrence and dissemination of intangible culture, so as to have spatial, continuity, symbolic, public and other characteristics.

1.2.2 Types and characteristics of historical trail monuments in Zhuhai City

In ancient China, the books that record "monuments" are mainly local Chronicles, which are mostly found in county, geography, customs, and local Chronicles. ⁽²⁾ During the Kangxi period of the Qing Dynasty, the compilation of Monuments by Song Bixuan recorded more than 2,000 monuments in detail, and divided the monuments into eight categories of "garden", "tower", "pavilion", "Hall", "Xuan Zhai", "house", "spring stone" and "things", and subdivided into many sub-categories under each category, such as "spring stone" category is divided into "pool, lake, rock, cave" four categories. [5] In addition, the "Things" category includes monuments that cannot be classified into the other seven categories, such as stone carvings, celebrity inscriptions, legendary relics, famous flowers and ancient trees, ancient relics, geological landforms, etc. Although the

classification of "monuments" by Song Bishan is a single opinion, it can still be used as a reference. Combining the characteristics of monuments and the list of immovable cultural relics in Zhuhai, the representative monuments along the historical trail in Zhuhai are sorted out as follows. [6] (Figure 4)

	Fenghuang Mountain Historical Trail			Qiao Historical Trail		
	house garden	ancestral hall	site	house garden	site	ancestral hall
Changjiang Historical Trail	▲ Sun Yat-sen's former residence	● Shengyu Lu Gong Shrine	● Former shanzhai city site	● Su Zhaozhong's former residence	● Dongao Ray Site	● Qi's Island Zhong ancestral hall
	● Cai Chang's former residence	● Waidia Cai Family ancestral hall	● village	● Tang Shaoji's former residence	● Houshan Site	● Shengqian Mou's ancestral hall
	● La Residence former residence	● Shengyu Lu Gong Shrine	● Huitong Village	● Tang Gao'an former residence	● Qi's Island Tianhou Palace	● Baishi Tang Temple
	▲ She Zhongtang former residence	▲ Guantang Shu's ancestral hall	● Beishan Village	● Tang Bao's former residence	● Yeyuan site	● village
	▲ Zhao Qinghai's former residence	● Huang Mo's ancestral hall	● stone carving	● temple	● stone carving	● Tangjiawan Town
	● Gu Yuan former residence	● Nathan Goshi's ancestral hall	● Shixi cliff stone carving	● Tangjia three temple	● White lotus cave cliff stone carving	● bridge (thing)
	● Chen Fang's house	● Mei's Chen's ancestral hall	● Zhushan cave cliff stone carving	● Qi's Island Tianhou Palace	● Phoenix Cave cliff stone carving	● Yangliu trail beacon tower
	▲ Nan Si Rang's house	● Ronghai Wu Gong Temple	● Changan trail cliff stone carving	● Shanchang North Emperor Temple	● Baoding River cliff stone carving	● unknown Bridge (Two places)
	● Cuwei Wendi Mansion	● Liu Siyuan Hall	● school	● house garden	● pavilion bridge	● ancestral hall
	● Rong Hong's former residence	● The old site of Zhen Xian school	● tomb thing	● Zhong Guanying's former residence	● Nanshi Kang's Pavilion	● Jiezhong Chen ancestral Hall
	● Zheng Aichen house	● Zhongshan Memorial Pavilion	● Bao Jun Tomb	● Su Manhu's former residence	● Xiaming Tea Pavilion	● Lishi Jiao's ancestral Hall
	● Rongguang's former residence	● Gongbei Lotus Pavilion	● Chen Xun temple Tomb	● —	● Shiyang Bridge	● Nanshi Li's ancestral house
	● Bao Kangyang's former residence	● The Lao Stone battery	● —	● —	● —	● —
	● Yang Yansang's Mansion	● Dajuan Bridge	● —	● —	● —	● —
	● Yang Zhonghui Mansion	● unknown Bridge (Three places)	● —	● —	● —	● —

Figure 4 Representative monuments along the historical trail in Zhuhai City

The monuments along the ancient trail in Zhuhai can be divided into two categories: the monuments along the trail and the trail monuments. The distribution of monuments along the stage road shows obvious spatial characteristics of concentration and dispersion. The two types of ancient monuments, family house and ancestral hall, are concentrated in Guantang Village, Tangjiawan Town, Huitong Village, Nanxi Village, Nanping Village and Beishan Village, which pass from north to south by the trail. These monuments gather with the continuous development of villages and towns, forming a relatively clear spatial boundary and cultural circle, and there is an obvious spatial coupling with the trail, forming a spatial symbiosis of "trail - village" on a regional scale. The two types of monuments, the family house and the ancestral hall, show the "continuity" characteristics of the monuments with the lineage and blood inheritance represented by them, and also reflect the important influence of the way on the gathering, development and evolution of the monuments.

The distribution of other types of monuments along the way, such as stone carvings, ruins, temples, burials, etc., is relatively scattered. However, their spatial distribution still exhibits a symbiotic relationship with the "village-trail". For instance, the Shixi cliff carving Group located

along Cuixiang Street in Xiangzhou District, Zhuhai City is closely associated with the formation and development of Shanchang Village (now known as Shanchang community) on its southern side. According to historical records from Xiangshan County, the history of Shanchang Village can be traced back to the second year of ZhiDe (757) during the Tang Dynasty. In addition, in 1152 during the twenty-second year of Shaoxing Song Dynasty when Xiangshan County was officially established in Shanchang Village due to its abundant salt resources. The scenic spot at Shixi also gained prominence owing to its picturesque natural environment and attracted Mi Fu - a calligrapher from Northern Song Dynasty who made inscriptions here. Bao Jun - a scholar from Qing Dynasty named this place as "Shachang Village" and constructed pavilions at Shixi where he resided alongside renowned scholars at that time. Together they left behind more than 30 stone carvings (Figure 5). After Bao Jun's demise, his tomb was also erected here. Undoubtedly influenced by village and trail development; these stone carving monuments on Shixi cliff serve as an integral part of monuments along this trail while further expanding its spatial coverage through scattered placement. Moreover, they represent cultural diversity while reflecting landmark characteristics and public significance.

The trail monuments consist of two parts: the remains of the trail and important nodes along the road (Figure 6). Because of the large spatial scale of the historical trail as a linear heritage, these monuments are scattered along the stage road. In addition, due to the weak integrity of the stage road remains, the space-time continuity between some monuments and the main body of the stage road is weak.



Figure 5 Shixi cliff stone carving



Figure 6 Changnanjing Historical Trail stone carving

2 Cultural space characteristics along the historical trail in Zhuhai City

2.1 Cultural space as intangible cultural heritage

In the 1990s, UNESCO adopted the concept of "cultural space" as an important means of safeguarding intangible cultural heritage. With the release of a series of official documents on intangible cultural heritage, cultural space has become an important part of intangible cultural heritage and is also regarded as a type of intangible cultural heritage. In 2003, UNESCO issued a Guide for the preparation of Representative Declarations of the Oral and Intangible Heritage of Humanity, which defined cultural space as: "Cultural space can be defined as a concentration of inter-people or traditional cultural activities, but also as a specific time of periodicity or event; This kind of space with time and entity can exist because it is the traditional place of cultural expression activities "[7] This concept first highlights the regularity of the time dimension of cultural space, and then explains the mutual influence between the conventions of cultural activities and spatial places in the spatial dimension. Emmond Mukala, Cultural Program Officer of UNESCO Beijing Office, directly identified the physical space with traditional cultural activities as cultural space, that is, "Cultural space refers to an area where folk or traditional cultural activities are concentrated, or a specific and regular cultural event at a selected time." [8]

The understanding of cultural space in China is more similar to that of Mukala, and more emphasis is placed on

the physical nature of the space. The Interim Measures for the Declaration and Evaluation of Representative Works of National Intangible Cultural Heritage promulgated in 2005 describes cultural space as "a place where traditional cultural activities are held regularly or traditional cultural expressions are displayed in a concentrated manner, with both spatial and temporal characteristics". In addition, along with the national cultural relics protection work continues to promote the regional integration of cultural resources with space as the carrier, as well as the centralized protection and utilization, the conceptual expression of "historical cultural resources" similar to "cultural space" has been derived. In 2020, the Provincial Territorial Spatial Planning Guidelines (Trial) issued by the Ministry of Natural Resources regarded intangible cultural heritage as a kind of historical and cultural resources. ⁽³⁾ It actually emphasizes all kinds of material relics with historical and cultural value and places associated with immaterial relics within a certain territorial space. ^[9]

The second conceptualization of the concept of cultural space from Lefebvre to the practice of intangible cultural heritage not only makes clear the spatiotemporal duality of intangible cultural heritage, but also points out the connection between intangible cultural heritage and physical space or geographical space. The relatively fixed traditional architectural environment provided by cultural space provides a memory space for the intergenerational inheritance of traditional culture, and the non-material culture has an interdependent symbiotic relationship with material cultural resources in the form of anchor. Therefore, cultural space, as an intangible cultural heritage, will show the characteristics of the inheritance of spatial themes, the periodicity of cultural activities, and the regionality of spatial places.

2.2 Cultural space characteristics along the historical trail in Zhuhai City

There are 58 intangible cultural heritages in Zhuhai City, 17 of which are distributed along the historical trail, with traditional skills, traditional medicine and folk customs

as the main types. (Table 1)

Category	Name	Grade	Site	Site dependent
Traditional music	Shatian ballad	Provincial Level	Xiang zhou	Need
Traditional dance	Qianshan birds dance	Provincial Level	Xiang zhou	Partial Need
Traditional theater	Cantonese opera	City Level	Xiang zhou	Partial Need
Traditional sports and entertainment and acrobatics	Zaobei Linjiu cudgel	City Level	Xiang zhou	Partial Need
	Guqin manufacturing crafts	Provincial Level	Xiang zhou	Need
	Plum wine brewing crafts	City Level	Xiang zhou	Not Need
Traditional Skills	Qi'ao shrimp paste	City Level	Gao xin	Not Need
	Tangjia pastry crafts	City Level	Gao xin	Not Need
	Lingnan picture inpainting crafts	City Level	Gao xin	Not Need
	One finger zen massage	State Level	Xiang zhou	Not Need
Traditional medicine	Sun neural massage	Provincial Level	Xiang zhou	Not Need
	Medicated acupuncture	City Level	Gao xin	Not Need
	Mid-Autumn festival duet	Provincial Level	Gao xin	Need
	Qi'ao Dragon Boat Festival pdancarad	Provincial Level	Gao xin	Need
Folklore	Tangjia refreshment	City Level	Gao xin	Not Need
	Jinhua birthday ceremony	City Level	Gao xin	Need
	Tangjia three god birthday ceremony	City Level	Gao xin	Need

The expression of intangible culture has an important impact on the formation of cultural Spaces. Cultural Spaces declared as "representative" by UNESCO are mostly oral heritage, music, dance and folk customs, because only cultural activities held in a certain time and place in a traditional way can be defined as cultural Spaces in a strict sense. Although some intangible cultural heritages along the way have the characteristics of oral transmission and display in the form of heritages, due to urban construction and development and social changes, the geographical spatial boundaries have become blurred or even disappeared, thus losing the possibility of becoming cultural Spaces. For example, Sha Tin folk songs are folk songs sung by the Tanka people living in the Sha Tin area near the sea. Sha Tin folk songs show the various life scenes and customs of Sha Tin residents, such as marriage, funeral, worship and fishing and farming. Nowadays, the Shatin area has disappeared with the urban expansion of Zhuhai, and the living habits of Tanka people have changed accordingly, and the traditional

singing space has ceased to exist. Although there are still a considerable number of folk songs in Sha Tin, the lack of non-genetic inheritors and singing scenes makes them lack the inheritance, event and space that cultural space should have.

Another characteristic of cultural space is the cultural gathering in the space, which is more prominent in Tangjia Village (administrative village) of Zhuhai. Tangjia Village is the core area of Tangjiawan Ancient Town, a national historical and cultural town. The history of the village can be traced back to the Northern Song Dynasty. The whole village has a good natural environment and relatively complete preservation of historical environmental elements. There are 34 cultural preservation units (including immovable cultural relics) in the village, covering various types such as residence, ancestral halls, and commerce. More than 2,000 meters of traditional streets and alleys have been completely preserved, preserving the overall spatial pattern, historical style and street texture of the village. There are 5 intangible cultural heritages in the village, the most representative of which is the folk custom of the three temples of Tang Dynasty. Every year, worship activities are held on Wen Chang's birthday on the third day of the second lunar month, Buddha's birthday on the eighth day of the fourth lunar month, Golden Flower Birthday on April 17 and Guan Di's birthday on June 24. (Figure 8) The traditional space formed around the three temples of the Tang family gathers a variety of intangible cultural heritages of traditional skills, while folk activities are carried out at periodic or fixed times, thus showing relatively clear cultural spatial characteristics. In addition, the intangible cultural heritage of Jishan Village and Qi 'ao Village along the Yi Road also has cultural space characteristics.

3 The historic site and cultural space as the link of Zhuhai historical trail heritage protection

The Master Plan for the Protection of the Great Wall, jointly issued by the Ministry of Culture and Tourism of the People's Republic of China and the Administration of Cultural Heritage in 2019, and the Outline of the Plan for the Protection, Inheritance and Utilization of the Grand Canal Culture, issued by the General Office of the CPC

Central Committee and The General Office of the State Council (hereinafter referred to as the Outline of the Plan), provide policy ideas and theoretical guidance in the macro field for the protection and inheritance of large-scale linear heritage. The two documents put cultural heritage as the focus of protection and inheritance, highlighting the leading role of culture in linear heritage. In the Outline of the Plan, culture is regarded as the link between heritage planning and protection, with the help of culture to promote the coordinated development of relevant areas, and to further protect and utilize heritage and culture at the spatial level.

Under the influence of the rapid development of the city, the remains of the historical trails in Zhuhai have become more dispersed, the symbiotic pattern between trails and villages has gradually blurred, and the boundary of the heritage has also been squeezed by the life and production activities of urban residents. The heritage of the historical trail in Zhuhai has shown a relatively obvious phenomenon of islanding, and the lack of integrity of the heritage is the main dilemma faced in the protection of the historical trail in Zhuhai. The gradual weakening of the geographical spatial connection of the historical trail in Zhuhai does not mean that the spatio-temporal integrity along the trail will be weakened. On the contrary, the social and emotional values contained in historical sites, cultural Spaces and immaterial culture are continuous in time and space, which makes the relics of historical trail in Zhuhai have strong cultural integrity.

The survival of monuments reflects the social emotional value of worship of ancestors, ethics and customs in traditional Chinese culture. The main types of monuments along the Zhuhai Trail are family houses and ancestral halls, which clearly reflect the regional social culture characterized by blood and clan in Lingnan. Traditional villages along the Yi Road, such as Guantang Village, Tangjiawan Town, Huitong Village, Nanxi Village, Nanping Village and Beishan Village, are populated by clans, and ancestral halls dominate the space of each village, maintaining the spatial order of the village, and providing necessary space for the

social relations and custom activities of the village.

Residents along the historical trail in Zhuhai share common beliefs and folk customs. The folk beliefs of the multi-deity system formed in Guangfu area during the Ming and Qing Dynasties, such as the God of the earth, the God of the South Sea, the Queen of Heaven, the Lady of Golden Flower, Wenwu Zhenjun, Xuanwu Emperor, Kangzhenjun and other gods, are widely distributed among the streets and fields.^[10] Various folk activities regularly carried out by people around gods, such as lion dance, chicken dance, parade, sacrifice, etc., have crossed regional boundaries and become the most representative social and cultural activities in traditional villages in Zhuhai. In the space and time of linear heritage, the specific natural and man-made environment provided by the way and the villages along the route creates an internal resonance between people's emotions and the environment, integrating the emotions, memories and history experienced by people, monuments and cultural Spaces.

4 Conclusion

Zhuhai historical trail is a short but representative linear heritage node in the vast network of Southern Guangdong historical trail. The trail and the villages along the road maintain the symbiotic relationship of "trail - village", and the monuments formed in the development process of the villages are important historical witnesses of the trail culture. The space protection system has profoundly influenced the concept and method of linear heritage protection. As an intangible cultural heritage, cultural space promotes the integration of historical and cultural resources and spatial integration of linear heritage. This paper sees the role of intangible cultural elements in the integration of the monuments and cultural Spaces of Zhuhai City, as well as the cultural characteristics of the monuments and cultural Spaces, such as space, continuity, symbol and inheritance, all of which provide clues and ideas for the overall protection of the isolated heritage of the historical trails in Zhuhai City.

Annotation

(1) The intangible cultural elements of monuments include:

important historical events and activities of historical figures, rules and regulations, national culture and religious culture, family and society, literature and art, folk customs and fashion.

(2) It is generally believed that the name of the local records was finalized after the Song Dynasty, because of its diverse recording content, and it is closely related to the stylistic expression habits and the gradual improvement of the genre of local records, so there are many other nicknames, common nicknames are: "Remember", "book", "Canon", "test", "the", "learning", "", "pass", "record", "drawings", "map", "Henry", "old news", "words and their stories", etc. In terms of the types of local records, there are also many, generally based on administrative division as the main classification, but due to the continuous expansion of the content of the record, and formed a content-based classification, such as professional records, scenic spots, landscape records. In this paper, only a few familiar categories are listed to illustrate that "monuments" are customary records in ancient Chinese tradition. The above contents refer to the Outline of Chinese Local Chronicles and Introduction to Chinese Local Chronicles for a brief overview.

(3) The historical and cultural resources listed in the Guide to the preparation of Provincial Territorial Spatial Planning (Trial) include: national cultural parks, world heritage sites, cultural relics protection units at all levels, historical and cultural cities and towns and villages, traditional villages, historical buildings, intangible cultural heritage, immovable cultural relics that have not been approved and announced as cultural relics protection units, underground cultural relics burial areas, underwater cultural relics protection areas, etc.

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