

Analysis and Research on the Combination Mechanism of Natural Landscape and Cultural Landscape in Mount Tai

Hongliang Fan¹, Jin Zhang², Yan Sun^{3,*}

¹Taishan Scenic Spot Management Committee, Taian, China

²Taishan Fengyuxiang School, Taian, China

³College of Art, Shandong Agricultural University, Taian, China

Email address:

231072250@qq.com (Hongliang Fan), lovewodehuaer@126.com (Jin Zhang), 58579573@qq.com (Yan Sun)

*Corresponding author

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Abstract: Mount Tai is one of the most beautiful and shocking ten famous mountains in China and the first of the ten famous mountains in China. The natural landscape of Mount Tai is magnificent and tall, with the infiltration and rendering of spiritual culture for thousands of years and the foil of cultural landscape. This paper analyzes the mutual harmony between the natural landscape and cultural landscape of Mount Tai, and the overall conception of Mount Tai centered on "facing the sky" expresses the aesthetic category of "harmony" in Chinese aesthetic thought. The objective of this study is to find out the combination mechanism of natural landscape and cultural landscape in Mount Tai. By analyzing the combination of roads, streams and valleys, as well as the coordination of pavilions, squares, stone railings and natural environment on the winding road of Mount Tai, it shows that the characteristics of Mount Tai landscape are the harmony of nature itself, the harmony between natural landscape and cultural landscape, and the psychological harmony between landscape and tourists. The study results show that the planning of Mount Tai landscape is to achieve overall harmony and we should not only maintain the harmony of natural body, but also solve the harmony between natural landscape and cultural landscape, as well as the psychological and physiological harmony between landscape and tourists.

Keywords: Combination Mechanism, Natural Landscape, Cultural Landscape, Mount Tai

1. Introduction

Mount Tai faces the magnificent sea in the East and the long-standing Yellow River in the west, surpassing Qilu. It has been the political, economic and cultural center of the East for thousands of years. Mount Tai has profound cultural connotation. Its ancient architecture is mainly in the style of the Ming and Qing Dynasties. It integrates architecture, painting, sculpture, mountains and stones and trees. It is a great and solemn symbol of Oriental civilization. For thousands of years, Mount Tai has become a sacred mountain for emperors to worship the heaven. With the emperor's Zen worship, Mount Tai has been deified, so it enjoys the title of "the length of the five mountains". Mount Tai is known as the "head of the five mountains" because of its magnificent natural landscape, the infiltration and rendering of spiritual

culture for thousands of years and the foil of cultural landscape. It is the epitome of the spiritual culture of the Chinese nation and has now become a precious world heritage [1].

Mount Tai scenic spots are radially distributed with the main peak of Mount Tai as the center, and are formed by the integration of natural landscape and cultural landscape. From the sacrificial site to Taicheng Dai Temple, where the emperor is stationed, to the Yuhuangding, which is sealed to the sky, it forms a ten kilometer underground mansion. With thousands of years of Chinese culture and history, Mount Tai has become a symbol of the Chinese nation. The majestic Mount Tai is as famous as the Great Wall. Climbing Mount Tai is like climbing the Great Wall. It has become the dream of many Chinese people [2]. Yuhuangding, the main peak of Mount Tai, is 1545 meters above sea level. It is magnificent

and rises from the ground. It has the reputation of "the first mountain in the world". It was listed in the world natural and cultural heritage list by UNESCO in 1987.

The beauty of Mount Tai includes the organic combination of natural landscape beauty and humanistic landscape beauty. It organically combines the natural landscape rich in aesthetic value and scientific value with the long national culture to form a Mount Tai landscape with higher value and richer content [3].

Natural characteristics are the material basis of natural beauty, but the beauty of Mount Tai is inseparable from the national history and culture. Mount Tai, as a scenic spot of all dynasties, is different from the general natural scenery. It is not a pure natural existence, it has been carefully constructed through the ages. At this point, the landscape of Mount Tai has a certain garden nature [4].

The relationship between natural landscape and cultural landscape is: natural landscape is remarkable and enriched by cultural landscape; Cultural landscape can be preserved and developed due to natural landscape. The cultural landscape of Mount Tai includes palaces, steles, roads, bridges, pavilions, stone carvings and so on. The construction of cultural landscape is mainly to set off and render the myriad meteorology of Mount Tai itself. The designer of the scenic spot seems to be a master of jade carving. Instead of covering up the quality of jade with carving, he cleverly shows the beauty of jade itself [5].

In this paper, the mutual harmony between the natural landscape and cultural landscape of Mount Tai, and the overall conception of Mount Tai centered on "facing the sky" expresses the aesthetic category of "harmony" in Chinese aesthetic thought was analyzed. The objective of this study is to find out the combination mechanism of natural landscape and cultural landscape in Mount Tai. The combination of natural landscape and cultural landscape of Mount Tai has the following characteristics on the whole:

2. Taishan's Overall Conception Centered on "Facing the Sky"

Taishan's overall conception centered on "facing the sky", its beauty lies in a harmonious whole, and it is an important factor in the formation of beauty. The aesthetic category of "harmony" has long been put forward in ancient Chinese aesthetic thought. The so-called "harmony" is the overall harmony formed by diversity and unity. The beauty of Mount Tai lies in its grand overall harmony. It fully embodies China's national culture and aesthetic thought.

2.1. The Overall Conception of Dai Temple

From Yuanshen Pavilion and Dai Temple at the south foot of Mount Tai to Yuhuangding, all arrangements focus on the theme of "facing the sky". From Tongtian street, Shuanglong monument, Shuanglong pool, Yaoshen square and Yaoshen pavilion to the south of Dai Temple, it is the brewing stage of "Chaotian". Entering the Dai Temple, there is a gate to the

East and the West. In the East, "Yang Gao" and in the west, "see Da". The buildings in the temple are arranged in depth from north to south, from Zhengyang gate to Tianmen and ren'an gate to Tianjian hall. As the main hall, Tianyu hall towered above the terrace, which can be said to be the symbol of Mount Tai. The towering ancient cypresses and stone tablets in the temple arouse people's strong sense of history. Starting from Dai Temple, daizongfang passes through yitianmen, Zhongtianmen, South Tianmen and Yuhuangding, which is a process of facing the sky. In this process, all cultural landscapes are still surrounded by the theme of "facing the sky".

2.2. Overall Concept of South Tianmen

Like the eyes of Mount Tai, South Tianmen occupies a prominent central position in the whole. From daizongfang, you can look at the South Tianmen gate in the distance. On the way of climbing, with the changes of the mountain situation, the South Tianmen gate appears and disappears from time to time, as if it is constantly calling and attracting tourists. After climbing the south gate, looking back, the winding road is like a dragon flying up [6-8].

Design features of South Tianmen. The idea of South Tianmen can be said to be an example of the combination of cultural landscape and natural landscape. The idea of South Tianmen has the following characteristics: first, South Tianmen is located in the low depression between feilongyan and Xiangfeng ridge, with two peaks, as if the Tianmen opened itself; Due to the symmetry of the two peaks, the central position of the South Tianmen gate is highlighted. Second, South Tianmen is located on the ridge. It is connected with the blue sky. Against the background of the blue sky, the depth contrast is strong and the building outline is bright. Third, the South Tianmen gate is at the end of the tight 18th plate. The stone steps hang like a ladder. It is also like holding the South Tianmen gate with a huge hand. After arduous climbing, the visitors finally reached the last Tianguan pass. South Tianmen is the end of the long winding road. It's like a long sentence. Tianmen and Zhongtian gate are commas, and Nantian gate is a period. The South Tianmen tower and the eaves of the Mokong Pavilion on the tower form two horizontal lines, which is the extension of the rhythm of the tight eighteen steps. The ending is natural and coordinated. Fourth, as the barrier of Daiding, South Tianmen indicates the fairyland to be presented in front. It has implicit characteristics in artistic conception. In terms of spatial change, it reflects that you want to release and receive first. The courtyard in front of weiweixuan, passing through the South Tianmen gate, is a narrow closed space, which is in contrast to the open landscape of Daiding, pushing the feelings of tourists to a climax.

Visual perception of South Tianmen at different distances. In daizongfang, you can see the South Tianmen gate from a distance. At this time, the overall sense of Mount Tai is very prominent. The gray mountains rise into the clouds. The South Tianmen gate is just a small black spot in the sky, but it has waved to tourists.

Looking at the South Tianmen gate at the Zhongtianmen gate is a medium-distance viewing, which is the best point of view to appreciate the South Tianmen gate. After the long convergence space south of the Zhongtianmen gate, the momentum of the open Tianmen gate suddenly appears in the Zhongtianmen gate. This time can best show the momentum of South Tianmen. The ridges of Xiangfeng ridge and feilongyan extend to both sides of the South Tianmen gate, just like a flying ROC. Looking north from Zhongtian gate, the outline of Nantian gate is clear, the dark red color of Nantian gate is also faintly visible, and the winding road close to Nantian gate also shows momentum. It makes people feel that South Tianmen is eagerly calling tourists, but the climb will still be difficult [9-11].

When you arrive at shengxianfang and look up at the South Tianmen gate, you can enjoy it from a close distance. At this time, not only the outline of South Tianmen is very clear, but also the three gold characters of "South Tianmen" and the inscription of "Mokong Pavilion" on the city floor can be seen clearly. South Tianmen is already welcoming tourists with open arms.

Boarded the "tight 18 plate" and finally arrived at the South Tianmen gate. But the South Tianmen gate in front of me seems to be smaller. Because when people close to the South Tianmen gate, its connection with the surrounding environment has disappeared in the line of sight. Only limited to an architectural image, it cannot produce the momentum of the South Tianmen gate obtained in the macro. There are psychological illusions [12].

The idea of South Tianmen vividly reflects that "man borrows the potential of nature and nature depends on man"

The power and artistic conception are consistent, forming the "Eternal Poem of human civilization". The contrast of cultural landscape to natural landscape makes the male benefit the male and the dangerous benefit the risk.

2.3. Overall Conception of Yuhuangding

Pass South Tianmen, weiweixuan, Tianjie and Bixia temple to Yuhuangding. This group of buildings echoes with Tongtian street and Dai Temple at the foot of the mountain. The difference is that from the earth at the foot of the mountain has entered fairyland. The building of Yuhuangding is located at the highest point of Mount Tai. The outline of the building naturally fits with the outline of the top of Yuhuangding mountain. The building of jade emperor temple can be said to be the completion and extension of Daiding image. The highest part of the mountain, the "extreme stone", is exposed in the Jade Emperor's view. The idea of "extreme stone" is very wonderful and imaginative. It can be said that it is big in small. This round bedrock outcrop is like the epitome of Mount Tai, which makes the narrow and monotonous courtyard of Yuhuang Temple very meaningful and interesting, and makes people feel that Mount Tai is so majestic, so amiable and so memorable! This idea highlights the human factor in dealing with the relationship between man and nature. When people climb to the top of Mount Tai, they are not small, but proud. A couplet on Yuhuangding

reflects this feature: "from the earth to the boundless celestial world, the mountain reaches the top, and I am the peak" [13].

From the overall layout of Mount Tai architecture, it is like a piece of music. Yuanshen Pavilion is the prelude. South Tianmen and Yuhuangding are the climax, and houshiwu is the end.

3. Combination of Roads, Streams and Valleys

3.1. Combination of Road and Stream

The combination of roads and streams can enrich the fun of mountaineering. For example, in Doumu palace to the south of the Zhongtianmen gate, there is a "listening spring mountain house" where you can watch the "three pools of stacked springs"; Near the martyrs' monument, there are cliff stone carvings with the word "listening spring"; There is "Yanshi Mountain House" in the Wangmu pool, with the inscription "half pond autumn water and one house mountain", and "Guanlan Pavilion" near the Wangmu pool; In jingshiyu, there is "water turbulence", and the stone wall is also engraved with the poem of Cui Yinglin of the Ming Dynasty entitled "water policy for drying scriptures and stones"; There is waterfall spring in the north of yunbu bridge. Due to the combination of roads and springs, visitors feel relaxed and happy in the arduous climb. The road is built at the bottom of the valley, and the stone steps are wide and flat. Therefore, although the mountain is high, it gives people a sense of security, that is, "the mountain is dangerous and the heart is flat". The low and solid stone railing beside the road can be used for visitors to sit down and rest at any time. Due to the road repair, visitors can also climb Mount Tai at night [3].

3.2. The Rhythm of the Winding Road Fluctuates

The winding road fluctuates with the mountain, and there are three major relaxation in the rhythm. The first time was from daizongfang to Zhongtianmen. The road began to be smooth, and the more upward, the greater the slope. The winding road from hutian to Zhongtianmen has a short plane distance and steep slope, which is also the most tortuous journey to heaven. Because of the mountain, huimaling, Yaowang temple and Sandashi hall have been built to regulate the mood and physical strength of tourists. To the middle gate of heaven to form a climax. The second time is from Zhongtianmen to South Tianmen. After passing through the Zhongtian gate and down through a gentle section, it is easy to walk, which is called "happy Sanli", so that visitors can relax after climbing the steep Zhongtian gate. From the "happy Sanli" to the north to the opposite Songshan Mountain, after three "Eighteen plates" to the South Tianmen, this is another climax. Among the three "Eighteen plates" (stone level and table top are one plate), they are divided into "slow eighteen plates", "slow eighteen plates" and "tight eighteen plates". The "slow 18 plate" refers to the small slope of the stone steps and the wide table top. Few continuous

stone steps; "Tight eighteen panels" means that the slope is steep, the mesa is few and narrow, and the number of continuous stone steps is increased. "Slow eighteen panels" is a transition. The third time is from South Tianmen to Yuhuangding. At the South Tianmen gate, you pass through an open and gentle sky street and finally climb the Yuhuangding. In the whole process of mountaineering, after these three great relaxation, the tourists can be fully adjusted physically and psychologically [14].

3.3. The Function of Pavilion and Square in the Design of Winding Road

The pavilions and workshops on the winding road also play a role in regulating the mood of tourists. If the road is a line and a flow process, the pavilion is a "point", and the pavilion stops for quiet viewing. Chen Congzhou believes that there are dynamic views and static views in the garden. Static views are the viewing points in the garden where visitors can stop more; Dynamic view is to have a long tour line. In terms of both, small gardens should focus on static observation, supplemented by dynamic observation. The grand garden is dominated by dynamic observation, supplemented by static observation." (Shuo yuan) although Mount Tai is different from gardens as a scenic spot, it is quite similar to large gardens in terms of its long sightseeing line. It is a long tour line from daizongfang to Daiding. Walking and changing scenery reflect the characteristics of dynamic view. In the meantime, the observation points play an important auxiliary role in the tour. For example, the pine Pavilion is the ideal place for visitors to stop and enjoy the scenery of Wansong mountain. The so-called "the best place in the mountain is really wonderful for the pine" [15].

"Square" is a paragraph in the journey, which can also regulate the mood of visitors. For example, the "shengxianfang" under the South Tianmen gate means the encouragement for tourists to climb the top. The small platform beside shengxianfang makes visitors climb. Before the "tight 18 sets", you can rest physically and provide the best point of view to watch the South Tianmen gate from a close distance.

In short, the beauty of Mount Tai can be better appreciated only in the process of mountaineering. The so-called "watching mountains is like playing albums, and visiting mountains is like unfolding scrolls", which means appreciating the natural beauty in the process. Although climbing Daiding is the ultimate goal of mountaineering, it is not the only purpose of mountaineering. The process of climbing Mount Tai is also a kind of fun to enjoy climbing, so as to better appreciate the interest of climbing the top.

4. Summary

Mount Tai is the first of the five mountains in China, also known as Dongyue. It is one of the most beautiful and shocking ten famous mountains in China and the first of the ten famous mountains in China. It is located in Tai'an, Shandong Province. The natural landscape is magnificent and tall, with the infiltration and rendering of spiritual culture for thousands of

years and the foil of cultural landscape. Formed 2.5 billion years ago, it is the mountain where the first orogeny rose; Mount Tai is located in the middle of Shandong Province, the east of North China Plain and the middle of Beijing Shanghai railway. Mount Tai stretches more than 200 kilometers from west to east along the South Bank of the Yellow River. The main peak is in Tai'an City, 65 kilometers south of Jinan, the capital of Shandong Province, with an altitude of 1545 meters. Mount Tai is the first unit in China to be included in the UNESCO human natural and cultural heritage list.

The beauty of Mount Tai is inseparable from its natural characteristics. Without the original natural characteristics of Mount Tai, all artistic imagination will lose its dependence. The beauty of Mount Tai is not only limited to natural characteristics, but also reflects the relationship between man and nature. The perfect harmony between the natural landscape and cultural landscape of Mount Tai reflects the beauty of Mount Tai. The planning of Mount Tai landscape is to achieve overall harmony. We should not only maintain the harmony of natural body, but also solve the harmony between natural landscape and cultural landscape, as well as the psychological and physiological harmony between landscape and tourists.

Conflicts of Interest

The authors declare that they have no competing interest.

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