

Research and Protection of Traditional Village Landscape Space based on Cultural Ecology Perspective

-- Taking Zhaibuchang Village as an Example

Minghua Wang, Lili Wu, Chenxu Su, and Mingming Qu

College of Horticulture and Landscape Architecture, Yangtze University, Jingzhou, Hubei
434025, China

Abstract

Traditional villages are the products of China's agricultural era, symbolizing the crystallization of our people through the ages. With more and more serious urbanization, many villages with long history and traditional customs have been seriously damaged, and the protection of traditional villages is urgent. Zhaibuchang Village in Sujiazuo Township, Shanyang District, Jiaozuo City, Henan Province, is one of the fifth batch of traditional villages in China, and still has a relatively complete settlement space with a long history. The paper takes Zhaibuchang Village as the research object, through the method of disciplinary intersection, field research method and literature review, etc., with the perspective of cultural ecology, it digs out the landscape space characteristics of the traditional village Zhaibuchang Village from the material landscape space, spiritual cultural space and social cultural space, and goes to analyze the spatial connotations of these three types of landscape space as well as analyze the correlation and symbiosis between the three. Finally, on this basis, the landscape space protection strategy of Zhaibuchang Village is proposed. In order to provide some reference significance for the landscape space protection of other traditional villages.

Keywords

Traditional Village; Zhaibuchang Village; Cultural Ecology; Landscape Space Characteristics.

1. Introduction

Cultural ecology is the study of the interactions between culture and the environment, most notably the relationship between the complex variables of cultural development and evolution in the environment. The focus of cultural ecology is not to find all the relationships that apply to all cultures and environments, but rather to discover the structures and characteristics that emerge from the collision of cultures and environments in different regions. Using the theoretical approach of cultural ecology, the natural environment, the physical environment and the social environment can be categorized at the meso-level[1]. Through the organic integration of the three, it can provide an environment for a group to flourish and create culture.

The concept of traditional villages originated from ancient villages, in order to better inherit the history and traditional culture and highlight the cultural charm of traditional villages, the first meeting of the Committee of Experts on the Protection and Development of Traditional Villages in 2012 decided to formally change the name of ancient villages, which had been widely used before, to traditional villages. Moreover, in the Notice on the Survey of Traditional Villages, traditional villages are referred to as villages formed in the Republic of China and before the Republic of China, with a

large number of relatively intact historical buildings, as well as rich natural resources and cultural resources, which have certain historical, cultural, scientific, economic and social values and should be protected. As the product of dynamic interaction between culture and environment, the traditional village is analyzed by the theory of cultural ecology. The unique historical and cultural background of Zhaibuchang Village is very distinctive in the list of traditional villages included in our country, so it has high research value. The unique historical and cultural background of Zhaibuchang Village is very characteristic among the traditional villages that have been included in the list of traditional villages in China, so it has a high research value.

Citing the theoretical method of cultural ecology, the space of Zhaibuchang Village is analyzed from three aspects: material space, spiritual space, and social space, and this method is also applicable to other traditional villages for spatial research[2].

2. Cultural Ecology Perspective of Zhaibuchang Village Landscape Cultural Space Composition

2.1 Analysis of Zhaibuchang Village's Material Cultural Landscape

2.1.1 Site Selection

Zhaibuchang Village is located in Jiaozuo City, Henan Province, fifteen kilometers southwest of the village from the angle of view from the northwest to the southeast is roughly turtle-back shape. The village is located in the plain area of Jiaozuo City. Zhaibuchang Village is near PingTaihang in the north and Qinshui in the south. It has good agricultural landform conditions, open ground, favorable drainage, diversion and artesian irrigation, abundant underground water source and fertile land, and is one of the farming bases in Jiaozuo City.

2.1.2 Plane Layout

Zhaibuchang overall layout structure in the shape of a group, the southeast direction adjacent to the Jiaotong Expressway, the south and Liu Buchang village, Hou Buchang village adjacent to the overall structure in the shape of a tortoise back. The overall structure is in the shape of a turtle's back, which in feng shui has the meaning of helping families to attract wealth and fortune, and increasing the fortunes of their children and grandchildren. The buildings in the village are also affected by the layout, and the buildings are arranged to the west in a staggered manner, parallel to the streets and lanes, with excellent lighting. Zhai Buchang village of "Zhai", but also has a very elaborate, it is a set of military defense system is complete, fully functional castle-style village. (As shown in Figure 1).

Table 1 Layout diagram of Zhaibuchang

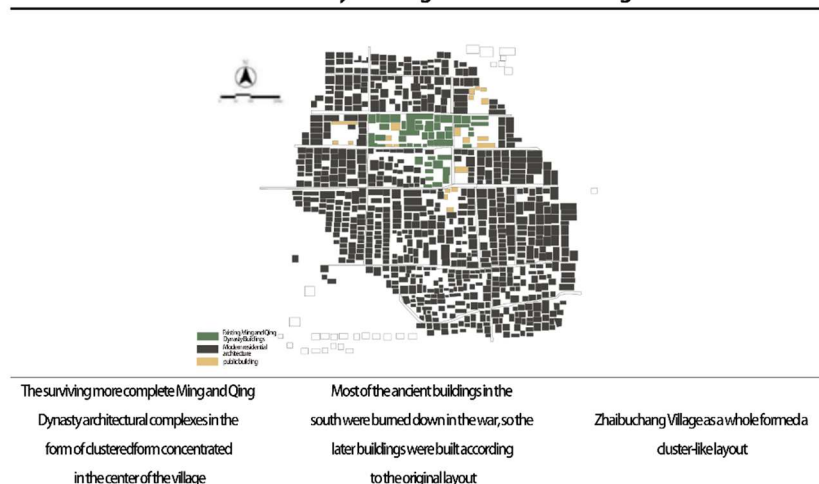


Figure 1. Layout plan (author's own drawing)

2.2 Street Structure

2.2.1 Street Structure Layout

The street structure of Zhaibuchang is arranged in a grid, and there are four gates around the village for villagers and outsiders to enter and exit. The streets are basically inherited from the ancient street structure, and there is a high degree of order between the streets and the buildings, which are in a parallel state. The streets are cross and horizontal, and the courtyards are neatly arranged and fully functional. Traffic space divided into many spaces, according to the research visit to Zhai Buchang Village by the street divided out of five streets, the village villagers are also accustomed to the form of a few streets to express their own residence and to go to the village places. From the overall plan, there are five horizontal streets in the east-west direction representing the first street to the fifth street, and two semi-vertical streets running through the streets from the north to the south. From the overall plan, there are five horizontal streets from east to west representing the first street to the fifth street, and two semi-vertical streets from north to south are used to run through each street. (As shown in figure 2).

Table 2 Distribution of streets in Zhai Buchang



Figure 2. Street map (author's own drawing)

2.2.2 Street Scale

Zhaibuchang village streets are clearly divided into three levels, the first level is the main road in the village, following the ancient structure of the main road, is the main road into the village, 6m wide, two-way traffic; the second level of secondary streets throughout the village, the village is divided into large and small groups, for the villagers to communicate with each other and privacy has been greatly improved, the width of the road is about 4m; the third level of streets are branch streets, as the front entry space of each household, the width of about 2m; the east-west road in Zhaibuchang is very straight and the north-south road is mostly used as the front entry space of each household, the width of about 2m; the east-west road in Zhaibuchang is very straight and the south-west road is mostly used as the front entry space of each household, the width is about 2m. The third level street is a branch road in the street, which is used as the entry space in front of each house, with a width of about 2m; the east-west road in Zhaibuchang is very straight, and the north-south road is mostly intersected with the ding zigzag shape. In this way, the entire village road network structure is built, connecting

the east-west and north-south secondary roads and side roads, making the road network structure clearer and more stable.

2.3 Street Nodes

2.3.1 Entrance Square Space

Zhaibuchang village in ancient times to build a tall wall, the wall in the village of the east, west, south, north and south respectively, as the village gate, as the entry and exit of the traffic function, now the four entrances due to the age of the old and damaged by the demolition. As a gathering point for villagers' daily communication, there are some villagers communicating and entertaining here every time they enter the village.(As shown in figure 3).



Figure 3. Distribution of entrances (author's own photographs)

2.3.2 Ancestral Square Space

The Wang Clan Ancestral Hall is located at the intersection of the Second and Third Streets. There is an ancient locust tree in front of the ancestral hall, which has a history of more than 500 years, and it is rumored that there is a god in the old locust tree, and people often come to pray for blessings with incense. The west side of the ancestral hall was initially enclosed by a wall, which was later dismantled so that the view from the outside could be viewed from the first courtyard of the ancestral hall. The square of the ancestral hall is not very large, and there is only a small space for gathering and exchanging ideas. Especially in important festivals, inside and outside the ancestral hall will have many people gathered here to pray for blessings, and sometimes crowded people will also be gathered on the road, from the safety point of view should be based on the importance of the ancestral hall to appropriately expand the scale of the square space of the ancestral hall.

2.3.3 Plaza Space of the Ancient Theater

The ancient stage of Zhaibuchang Village is located diagonally opposite to the village committee of Sanjie, which was rebuilt in 1970, and there is an open space in front of the stage for villagers to watch theater performances. Huaiqing Pihuang has a history of more than one hundred years as a type of theater in Zhaibuchang Village. In the late Qing Dynasty, the Hui class went to Beijing and performed in the show, which aroused the interest of the local people in Huaiqing. Because of the

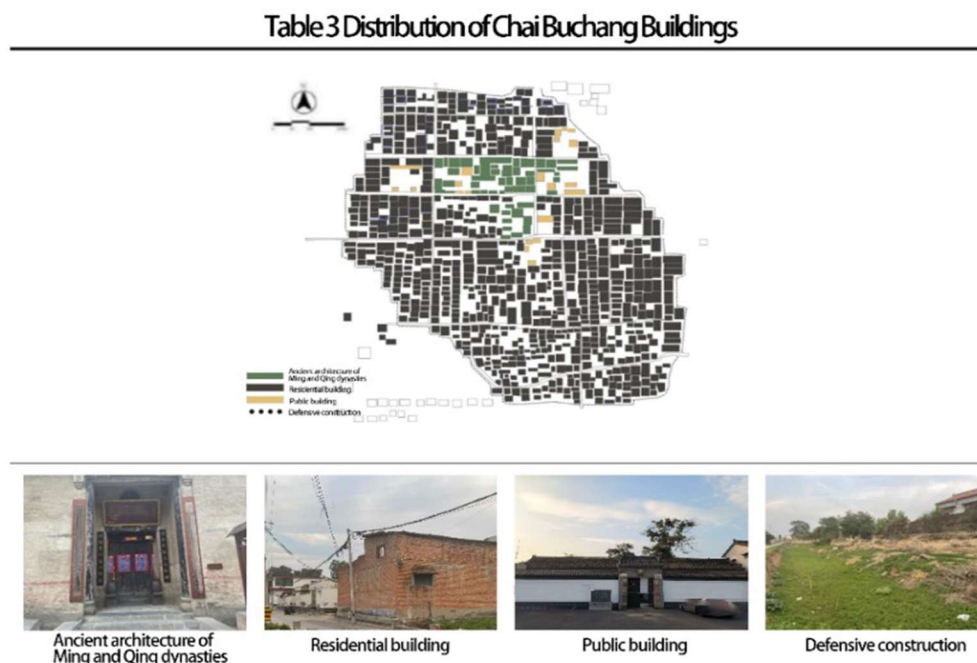
unique localace of Huaiqing Province, it was slightly modified on the basis of Peking Opera to form the Huaiqin Pihuang of Huaiqin accent.

At present, this area is not only used for watching theater performances, but also a new medical clinic is added on the west side of the stage to serve the villagers, and this area is used as a place for the villagers to communicate and rest in their daily life.

2.4 Village Architectural Characteristics

2.4.1 Architectural Profile

Zhaibuchang has three types of buildings: public buildings, residential buildings and defense buildings, the first of which is the ancestral hall, ancient theater, village committee, etc.; the second is the Ming and Qing dynasty ancient buildings and modern buildings; and the third is the village wall, village river, stone bridge, etc. The architectural layout of Zhaibuchang Village is an irregular 'circle' style group layout, and there are 9m high and 3m wide buildings around the whole village. The architectural layout of Zhai Buchang Village is an irregular 'circle' type group layout, and there is a 9m high and 3m wide wall around the whole village. Completely surrounded with the entire village, forming a castle-style village, with high defense advantages.(As shown in figure 4).



2.4.2 Public Buildings

Through analysis, the public buildings in Zhaibuchang can be divided into three types: ancestral hall building, stage building and village committee. At present, the ancestral hall building of the village was renovated and built by the Taishun family during the reign of Guangxu. The ancestral hall is the soul of a village, which plays a great role in the integration of the population and spirit of the village. It is also the soul of the villagers and the spiritual symbol of the village. If the village has no soul, then the cohesion of the village will not be there, and the village will disappear.

2.4.3 Residential Buildings

During the Qing Dynasty Zhai Buchang village residential buildings about 69 courtyards, 454, 1818 / all for the brick wall two-storey building, two or three quadrangle courtyard, courtyard depth of about 60-70 meters, most of them are a positive a satchel courtyard. The style of the southern architecture of the spirit of the northern grand atmosphere in one. Such as wood carvings, brick

carvings, stone carvings, with rigorous, according to the five elements, gossip layout, each courtyard has the characteristics of the. 1938 April 6, the Japanese invaders invaded Zhai Buchang village, burned the village of nearly 1,200 ancient buildings, now preserved to this day, there are still more than twenty courtyards nearly 400, is the largest preserved in Henan Province, the luxury of the largest group of ancient buildings.

At present, most of the residential buildings in the village due to the age of the long and recent war period of destruction, most have long been in disrepair, and with the rapid progress of the times, the rapid urbanization, modern culture has also entered the countryside, so that many with modern residential buildings gradually emerged. Through comparison, we can see the difference between modern architecture and ancient residential architecture. difference, a very obvious style, materials and pavement modeling are very different.

2.4.4 Defense Building

The Wall of Zhaib Chang was a great project that could well resist banditry. During the Tongzhi period of the Qing Dynasty, as the Twisted Army and the Taiping Army specialized in looting the Fucan Village, the Taishun family of the village of Yakwang Buchang headed and presided over the construction of a 2,500-meter-long Wall of the village to resist the foreign invasions. From then on, the three villages were merged and named "Zhai Buchang". There were 4 arched gates in the wall (listening to the villagers in the village) at that time, the gate could pass two carriages at the same time, so it can be seen that the width of the wide, and another 12 gun towers, and the construction of the Walled River around the whole village, so that the ecological environment of the village has been greatly improved, but later on, the Walled River dried up, the Walled Wall as a whole remains, part of the damage and dismantling. Walled village in the late Qing Dynasty not only played a huge role in the defense function, in the war of resistance has been the liberation war period also played a very good defense function. Nowadays, the wall is full of historical imprints and is also a very conspicuous feature of Zhaibuchang Village.

3. Analysis of the Spiritual and Cultural Landscape of Zhai Buchang Village

3.1 Clan Culture

At the end of Yuan and the beginning of Ming Dynasty, due to the long years of war, the original site was sparsely populated. The government of the Ming Dynasty immigrated from Shanxi Province, together with the local aborigines, they have been multiplying for generations. The people who migrated here lived together with their family names, and gradually formed eight natural villages of Buchang, including Medicine King, Oil King, Qiao, Liu, Lu, Feng, Hou and Cheng. Among them, the surnames of the Wangs in Yakwang and Yauwang Buchang came from different places and were initially engaged in different trades, with one practicing medicine and the other selling cooking oil. Later, they were called Medicine King and Oil King Buchang.

Zhaibuchang 'Taishun' - The development of the Wang family can be described as a historical legend of Zhaibuchang, from the Liaodong court case in the year of Jiaqing, the construction of the Zhai wall and the King Temple in the year of Tongzhi, the disaster relief and restoration of the ancestral hall in the year of Guangxu, and the subsequent defeat of the Wang family[3]. At first, the Taishun family relied on medicine to sell medicine for a living, and later through social investigation and the location of the village at that time was the perfect location for transporting iron goods, they began to develop the iron goods business, and the "Taishun" has been launched since. The business is wide, it is not exaggerated to say that there are more than 200 shops in Taishun all over the country. The Wang family is not only prosperous in business, farmers, workers, officials and other important positions have the Taishun family. According to the genealogy of Wang Family and the tombstones and epitaphs, there are 11 people such as the 15th Yi (a student of Tai and a gift to Ru Linlang), the 16th Shao Ye (a candidate for Chief Secretary Wen and a gift to Wude Left Riding Lieutenant), and the 17th Yunxu (a student of Tai and a gift to Wude left riding Wei Jin and a gift to Tong Feng Doctor).

They have played a great role in the development of Zhaibuchang and the modern people have made Zhaibuchang village a Chinese cultural tourism village.

Since the Ming Dynasty, the immigrant society in Huaiqing area has the concept of "honoring the ancestors", and the sense of clan and family is very strong in this area. Due to the influence of immigrants at that time, the demographic structure of the society was reconstructed, and people's thoughts had to be integrated and adjusted, and in the Tongzhi years when banditry was rampant, the state also encouraged people to make self-protection, so the immigrant people started to form large-scale clans. Therefore, the immigrant people began to carry out large-scale clan formation activities, building walled villages, repairing river villages, and repairing ancestral halls and temples, so as to enhance the defense of the village and the inward unity of the people. It is in this social context and the concept of immigration, Taishun No. Wang family development laid the foundation.

3.2 Folk Culture

During the Ming and Qing Dynasties, Huaiqing Prefecture, centered on Hanoi County, was the economic and cultural center of gravity in northwest Henan Province. Zhaibuchang, as one of the Huaiqing areas, also has unique folk customs. Huaiqing Pihuang is a kind of opera of Zhaibuchang Village, formed in 1863, the second year of Tongzhi in Qing Dynasty, which has a strong local accent (the local area belongs to Huai dialect area). It is characterized by a complete line of actors and actresses, homemade costumes and props, and performance scripts, such as those of prestigious people in the village or historical stories. Huaiqing Pihuang was also recognized as an Intangible Cultural Heritage by the People's Government of Jiaozuo City in 2013.

In terms of festivals and rituals, Zhaibuchang Village organizes three temple fairs a year, which is commonly known as "Catch the Fair" by local villagers. Every year on the twelfth day of the first month, Zhai Buchang where there are children before the age of 6, their uncle to buy a cock light, commonly known as "nephews playing lanterns to shine uncle", has continued to this day.

3.2.1 March 13 Temple Fair

Peking Opera, Yu Opera and other folk performances will be the main, there will be many vendors gathered with the three streets of a main street selling goods along the street, it is very lively.

3.2.2 Winter Solstice Temple Fair

Zhaibuchang village streets and alleys of small arts and cultural performances, mainly waist drums, dance, clam dance, tiger stick, carrying flower baskets and other traditional folk cultural activities.

3.2.3 Worshipping the Old Locust Tree

According to records, Zhaibuchang village people's ancestral home is mostly Shanxi Hongdong Sophora, so often planted in front of the house behind the Sophora, and the old Sophora tree in front of the God of the old Sophora, in order to express the desire for a better life and hometown of the feelings of remembrance. For example, there is an old acacia tree in front of the ancestral hall in the village, which has a history of more than 500 years, and villagers come to worship it all the year round to report the safety of their family members and the favorable weather conditions.

4. Analysis of the Social and Cultural Landscape of Zhai Buchang Village

4.1 Legend of Village Name

Zhai Buchang has a long history, can be traced back to the end of the Shang Dynasty and the beginning of the Zhou Dynasty, when the King of Zhou led his troops to fight against Zhou, when the troops passed by this village, the troops were stationed in the village to repair and set up an altar to divine and pray for the success of the battle, the sorcerer poured water onto the shell of the tortoise on the eve of the duel and put it on the fire, and when he found that the bone of the shell of the tortoise appeared to have a crack due to the fire and the word "Chang" appeared, the morale of the people were greatly boosted. The morale of the people was greatly boosted. After the destruction of the

Shang Dynasty, a new dynasty was born, and King Wu moved his division back to this place, naming it "Bu Chang"[4].

Qing Tongzhi years, by the drug king Buchang, oil king Buchang, Qiao Buchang three villages to discuss the drug king Buchang Taishun family as the head of the total funding for the construction of Zhai wall, Zhai River, the three villages merged known as Zhai Buchang.

4.2 Multi-surname Settlements

At the end of the Yuan and the beginning of the Ming Dynasty, due to the years of natural disasters and political corruption, the people lived in the days of the people, making the Central Plains of thousands of miles of bare land, sparsely populated, the Ming government ordered from Shanxi Hongdong Dahuai tree to Shandong, Jiangsu, Henan, Xi'an and other places to migrate the people. The whole migration process up to dozens of times, the scale is really grand.

The Buchang area was one of the resettlement places for the migrated people. With the increase in the number of foreign immigrants and based on the stability of the Buchang area has seven surnames and eight families, and the family resettlement in this area with the passage of time to reproduce, people will be named after the family name of the place where they live. They are Medicine King Buchang Village, Oil King Buchang Village, Qiao Buchang, Hou Buchang, Cheng Buchang, Liu Buchang, Feng Wang Buchang, Lu Wang Buchang Village, the eight Buchang Village, the general name or "Buchang. Later, through the efforts of the Taishun family and Cheng, oil Wang Buchang agreed to form a village, called Zhai Buchang. However, the management was still separate, and each village managed its own affairs until 1946, when it became an administrative village under unified management.

4.3 Village Integration

From the Kangxi period to the Guangxu period of the Qing Dynasty, the Wang family had flourished for more than 100 years, and the family's influence on the surrounding area was enormous. Moreover, the royal family not only achieved great success in business and politics, but also contributed greatly to the concept of the family as well as to the cohesion of the local community. Such as in the early years of Guangxu, Henan suffered a severe drought, crop failure, the Wang family in the present day Walled East Gate set up congee factory to give the victims, along with the neighboring villages people also came to eat to feed the hungry, until the following year Qinghua Town to set up the congee production has to be stopped. So the family not only in the village has a very high influence, and even local four weeks.

To the Guangxu six years Wang family to repair the new ancestral hall, to the luxurious atmosphere of the Huafu, the ancestral monument by the then Minister of the Ministry of mandarins, Hanlin Academy of palmistry, and other important positions in one of the first grade official Mao Changxi writing, and inscribed "Wang's Ancestral Hall," the plaque. The construction of the new ancestral hall by the Wang Clan also better unites the residents of the village. As the soul of a family and a village, the ancestral hall has always been the root of the people's heart. Whenever the ancestral hall is there, people's hearts can be stabilized, and it is the soul of our Chinese people.

5. Landscape Space Protection Strategy of Zhaibuchang Village under the Perspective of Cultural Ecology

The landscape space of Zhaibuchang Village is not only a form, but also contains rich cultural connotations. Through the theory of cultural ecology, we can study the influence between culture and environment of traditional villages, and more importantly, the relationship between them through the long years of development, evolution and other complex variables, so that we can better dig out the various cultural connotations of traditional villages from multiple perspectives. Cultural ecology theory for the study of traditional villages is not absolute, it is the study of the impact of culture on the environment is always changing, from the state of compatibility - exclusion - compatibility has been developing, as nowadays the rapid development of modern civilization, many new things have

entered the countryside, so this has an impact on the culture of the villages, which is precisely the problem we need to pay attention to. This is exactly the problem we need to pay attention to, how to be more compatible with new things without damaging the traditional architecture, street structure, etc., so that it can become a diversified system of stable development.

5.1 Living Conservation

Through the use of living conservation, we should allow traditional villages to develop or change freely, because after a long period of time, the spatial structure of Zhaibuchang Village has been changing and reorganizing, and this has not had a bad impact, but has enriched the cultural value and connotation of the village.

5.2 Element Extraction and Landscape Restoration

When protecting the landscape space of traditional villages, it is necessary to pay attention to the restoration of its morphological features and excavate the characteristic culture of the countryside to make it visible on the surface. For the historical ancient buildings, the remaining ancient streets should be given restoration. In some modern buildings can be appropriate selection of local materials for landscaping, so that the whole is full of harmony, so as to continue the space hidden history, cultural information.

5.3 Cultural Revitalization

Each village can be regarded as a cultural individual, they are independent, will have the corresponding unique culture and customs, etc., only cultural diversity, so that the village can be stable and lasting development. Therefore, using the method of cultural ecology can be a good solution for us.

6. Conclusion

Studying the space of traditional villages from the perspective of cultural ecology is conducive to a deeper understanding of the connotations, substances and characteristics of traditional village space. As one of the traditional villages, Zhaibuchang has a very rich cultural content such as material space, social space and spiritual space, which can be analyzed from a deeper perspective, enabling us to study its characteristics more comprehensively and propose effective strategies for subsequent protection.

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