

Study on the Correlation between Chinese Traditional village and settlement Forms and Life Pattern Caijiazhuang in Lishi as an example

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Abstract: As the inner vitality of traditional villages, traditional life pattern is gradually settled in the long process of historical development, and consistently reproduces cultural significance. As the intangible heritage integrated with the wisdom of the people, traditional life pattern has become one of the most important elements which are always neglected in the protection of villages. This paper takes the protection research of the traditional village of Caijiazhuang as an example, thus to achieve the protection and inheritance of non-heritage culture, to effectively promote the regeneration and renewal of the cultural vitality of traditional village space, and to implement the protection measures of sustainable development.

1. Introduction

As the root of Chinese traditional culture, traditional village is an important carrier of material and spiritual culture, as well as people's nostalgic memory, so it is of high value for the development and inheritance of excellent traditional culture. At present, there are more than 4,000 traditional villages in our country. The protection and development work are in full wings, but there are many potential problems in this process. In the space protection of traditional village, there is a lack of research on its unique culture and regeneration protection. It appears that due to blind pursuit of economic interests, the ancient buildings are in disordered development and utilization and there is a lack of attention to the protection of intangible cultural heritage and the expression of cultural significance. Through the study of the correlation between traditional villages and traditional life pattern, this paper seeks new guidance on the space protection and sustainable development of village residence.

2. Research object outline

located in the west of Lishi District, Lvliang City, Shanxi Province, Caijiazhuang is the third group of traditional Chinese villages. It is near the Lishi-Qikou tourist road (Liqi line), thus the transportation is convenient. The kiln courtyards are mainly siheyuan, which was all built in the late Ming and early Qing dynasties and in the Qianlong period of the Qing Dynasty. The Caijiazhuang Ming and Qing architectural complex was chosen as the third group of traditional Chinese villages in 2014.

Caijiazhuang has evolved into a village since the late Ming Dynasty when the Li Zicheng people moved in. Later Li family has multiplied and grown here, and it has been existed for more than three hundred years up till now. Now it has become a famous art collecting site in Lvliang. Lvliang has a local saying " Things cannot be carried all in Qikou, things cannot be filled up in Wucheng, and people can see the endless sights in Caijiazhuang." There are rich existing historical remains in Caijiazhuang. Its precious historical and cultural remains are important object example for excavating the Shanxi merchants' culture and the Yellow River culture, and it has a higher historical value in the research of the regional historical development vein.

3. Settlement form of Caijiazhuang

3.1 Settlement Layout

The landform of Caijiazhuang is like a phoenix with flying wings. The ridge in the middle of the traditional village is like the crest of a phoenix, the two sides of the hill are like the wings of the phoenix, and the gathering place of the three mountain beams on the south side has a round small mountain hump, just like the head of the phoenix. The village layout is basically complete with clear partition and clear road network. Unique north-south direction village organization texture and layout are formed based on the terrain and environment. It takes the public space and the main building elements as the node, the street and lane as the connection, orderly arranging activity space, labor space, sacrificial space and ordinary living space together in Caijiazhuang. "The head of the phoenix" is connected to the temple. Public activity buildings such as the study yard, the dyeing house, the bow house, etc. are distributed in the Shangjie. The public spaces such as hitching stumps and threshing yards are distributed in the Xiajie. Through the running horse lanes, Shangjie, Xiajie and each branch lane, every activity space and the living space are connected together. The kiln yard of Caijiazhuang is built based on the landforms. Different layers of kilns go ups and downs. The courtyards of the Shangjie are arranged horizontally, and the courtyards of the Xiajie is divided into three roads according to the mountain layout, which forms the terrace layout. The settlement group is large, appearing as a flow pattern according to the mountain landform from a remote review. (Fig. 1)

In the first year of Shunzhi in the Qing Dynasty, Li Xing and Li Mengqing were hunted down by the Qing government for taking part in Li Zicheng's uprising. Forced by famine, they fled here and logged to set up a village. Because there were Cai trees (Liaodong Quercus) all around them, they used the same pronunciation of the tree to name this village "Caijiazhuang" in order to avoid later generations being hunted down again.

3.2 Space Forms of Street and Lane

Historical streets and lane forms in Caijiazhuang traditional village remain relatively complete, mainly including running horse lane, Shangjie and Xiajie. The west side of the traditional village is the running horse lane used to run horses by martial men in ancient times. It runs through the north and south of the village and is one of the main traffic roads in the village. There is one road on the Shangjie, and the Xiajie is divided into three roads according to the terrain, namely, the Shangkan, the Zhongkan, and the Xiakan which are connected by small roadways. The total length of existing historic street and lane is about 1200 meters. (Fig. 2)



Figure 1. Caijiazhuang



Figure 2. Aerial picture of Caijiazhuang

3.2.1 Public Space and Folk Custom in Architecture Group

Public space is an important part of the traditional village forms, carrying life and production activities. There exists public threshing ground in Caijiazhuang.

Threshing ground is located in the north side of the village, outside of the Xiaoying courtyard. This place is used for threshing in busy farming time, and used for parties in leisure time. After gathering the wheat in the evening, the villagers stacked the wheat and sat in the yard to rest and chat. It acts an amusement park where the children play and frolic, which is an important public space in the village and a place for reflecting the memory of history.

3.2.2 Space Texture of Villages

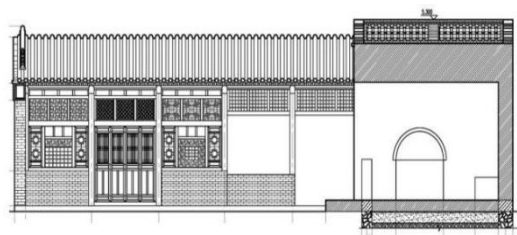
The different distributions of courtyard combinations present different space texture of villages. Caijiazhuang is divided into two groups, namely Shangjie and Xiajie, in a north to south layout. The courtyards in the Shangjie are arranged in a one-front pattern, close to the position of "the head of phoenix," which belong to the descendants of Li Mengqing. The courtyards in the Xiajie belong to the descendants of Li Xing, which is in the position of phoenix crest. These courtyards make full use of the terrain and are connected to the old earthen kiln yards in the Shangjie. In the courtyards there are three ridges in the terrain direction of east and west. 4 to 6 yards are built in each layer, presenting complex group layout in Caijiazhuang. With the changes of the combination ways of village and settlement, space texture of some villages become complex after long-term self-renewal, and some of the ways of entering and going out of the courtyards also change, showing a more complex spatial relationship after self-growth.

4. Architecture Form

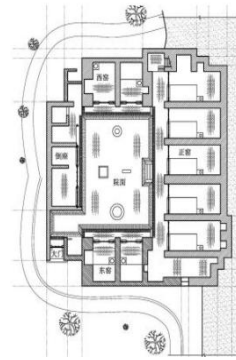
4.1 Courtyard Forms

The main buildings in the Caijiazhuang building group are cave dwellings. These cave dwellings have flat roofs, and some wing houses and reversely-set houses are brick and wood structures, mostly with single-slope roofs, meaning "fat water does not flow into other fields". In terms of the building itself, it is to satisfy the sunshine, lighting, drainage guarding against theft and other factors. A few have coiled roofs. As the ancient residence form of Loess Plateau, the location of cave dwelling is "carry the yin and embrace the yang, fronting water and with mountain on the back", "high in the back and low in the front". It is application of the ancient Chinese "Geyu skill" in cave building.

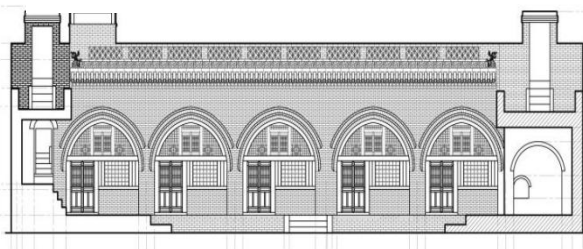
Caijiazhuang kiln courtyards are mainly siheyuan, and a few Sanheyuan. Kiln courtyards mostly face southeast with the back to the northwest, which have rigorous and generous layout, as well as simple and exquisite design. Based on the geomantic elements, the doors of the Caijiazhuang Kiln courtyards are almost all facing the Lion Rock to the east. The main house of Siheyuan is by the hillside and has three caves. Grey brick masonry of parapet is different from the style of wing room. In the outside, kiln mouth is made of grey bricks for the kiln face with beautifully made traditional wooden doors and windows. Some courtyards are double courtyards, where a grey brick house is built above a cave dwelling. The grey brick house has a single-slope roof and simple decoration, with people living in the lower kiln, and the upper room being used as a hall. The open space in front of the kiln is relatively flat, so two kilns are built in the grey brick masonry, mainly two or three rooms, used for residence or storage. The reversely-set houses are mostly single-story grey brick houses, called halls or parlors, which is used to greet guests or serve as reading places for children. The building which can lead to the roof or the second floor is designed between most wing rooms and main rooms, connecting closely the courtyards, so the traffic is very convenient.



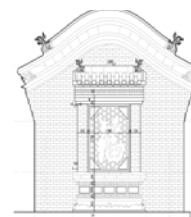
Vertical Section of Reversely-set House in Lower Courtyard



Plan of the First Floor of Lower Courtyard



Vertical Section of Main House in Lower Courtyard



Zhaobi in Lower Courtyard

Figure 3. Vertical Section of Lower Courtyard

4.2 Lower Courtyard and Coiled Courtyard as Examples

(1) The Lower Courtyard

The lower courtyard is a typical form of Siheyuan in Caijiangzhuang. The main house and the wing house have the flat roof of the cave. A staircase leading to the roof is designed between the wing room and the main room. There are wells, stone mills, barns for production and daily life in the courtyard. This is the earliest courtyard built by Li Bingzhuo and it is now intact. (Fig. 3) (Fig. 4)

(2) The Coiled Courtyard

The coiled courtyard is in the form of a double courtyard with two stories. The second floor can be directly connected with the outside road. The upper and lower floors are connected through staircases in the courtyard. The upper floor is a single-slope roof room and the lower floor is a cave with three rooms. The wing room and the reversely-set room are single-slope roof rooms. The wing room in the north is now badly damaged. (Fig. 5)

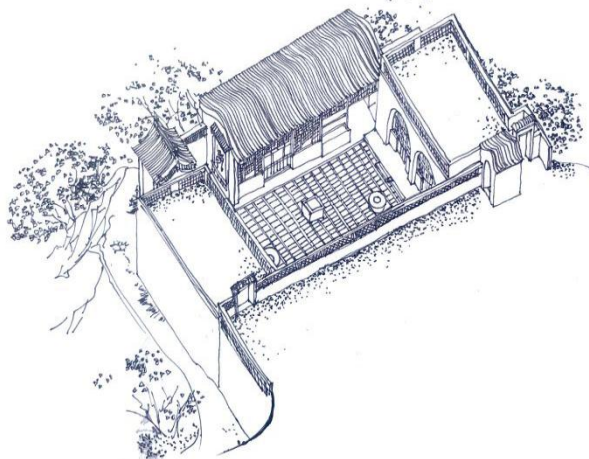


Figure 4. Earliest Courtyard Built by Li Bingzhuo

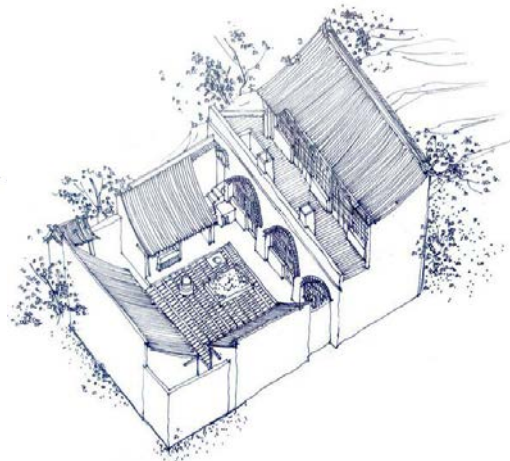


Figure 5. Wing Room in the North Damaged

5. Conclusion

The culture information about traditional life pattern is summarized as follows. (Table 1).

As an inward vitality of traditional village's existence and development, traditional life pattern plays a decisive role in the forming process of village culture, economy, thought and etiquette, and its direct expression is the external material image of the village, such as the architectural form, courtyard layout, doors and windows decoration and stone carvings, etc. Based on the actual situation of villages, in the process of protecting and inheriting the cultural heritage as well as improving the living environment of human, we should regard the protection and inheritance of traditional production and life as the important task in the protection and development of traditional villages.

Table 1. Culture Information about Traditional Life Pattern

Culture Information about Traditional Life Pattern Reflected by Characters of Village Residence			
1	2	Form	Culture information reflecting life pattern
2	Settlement form	Settlement layout	Landform is like a phoenix with two wings; meaning "Phoenix flying"
		Street and Lane System	Paomadao used to run horses by martial men in ancient times; Shangjie; Xiajie: divided into the Shangkan, Zhongkan, Xiakan
		Threshing ground	threshing in busy farming time, parties in leisure time;
3	Architecture Form	Cave Dwelling	The location of cave is "carry the yin and embrace the yang, fronting water and with mountain on the back", "high in the back and low in the front";
		single-slope roofs	meaning "fat water does not flow into other fields"; in terms of the building itself, it is to satisfy the sunshine, lighting, drainage guarding against theft and other factors
		Entrance	due to geomantic reasons, the courtyard gates mostly facing the Lion Rock to the east
4	Historical elements	Ancient tree	In the first year of Shunzhi in the Qing Dynasty, the descendants of Li fled to Caijiazhuang and logged to set up a village forced by famine. Since there are Cai trees around here, so they name this place "Caijizhuang".
		Stone grinding, stone mill, spinning wheel, pickaxe	reflect traditional farming life and production
		barn, hitching stumps	traditional business transportation and farming tools
		Door Pair	above the door head; beautifully engraved; signify identity, status and family of the house owner
		Door plaque	Most of the inscriptions on the door plaque contain the words "Wukui"; the family attach importance on culture education, and many talents come out
		Zhaobi	mostly mountain walls with inlaid exquisite brick sculptures; Big happy or lucky characters are engraved to show traditional customs

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