

Comparative Analysis on the Expansion Models of Traditional Villages under the Background of Han Multi-folk Groups in Huizhou

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ABSTRACT

Huizhou, located at the east of the Pearl River Delta, is the only one intersection of the three largest Han multi-folk groups of Guangdong Province. Owing to the different historical culture sources and the different ways of choosing environment in Huizhou, village expansion models are unique. Though the three groups have prosperous clan culture, they give different interpretations of village planning by patriarchal clan system. It helps to build a solid foundation for rural revitalization scheme tourism culture exploration and become an important part of traditional village study with Chinese characteristics.

Keywords: traditional village, expansion model of traditional village, comparative study, the intersection of Han Multi-folk group

1.INTRODUCTION

Huizhou, seated in the Pearl River Delta, is located at the intersection of the three main Han multi-folk groups of Guangdong Province. Folk groups here means the branches of Han Nationality according to the same dialect, the same life style and the same religious belief^[1]. The dialects in Guangdong are very complicated, Guangfu, Hakka, and Chaoshan are the three largest dialects^[2], which are the typical feature of three main folk groups. By means of the Dongjiang River Huizhou connects Heyuan of Hakka Clan dwellings in the upstream while it connects Guangzhou especially Guangfu Clan dwellings in the downstream. Meanwhile, by means of courier route, it connects Meizhou of Hakka Clan dwellings in the northeastern while it connects Chaozhou District of Chaoshan Clan dwellings in the east. Besides, in the west it connects Dongguan and Shenzhen, with a majority of Guangfu Clan dwellings and a minority of Hakka Clan dwellings.

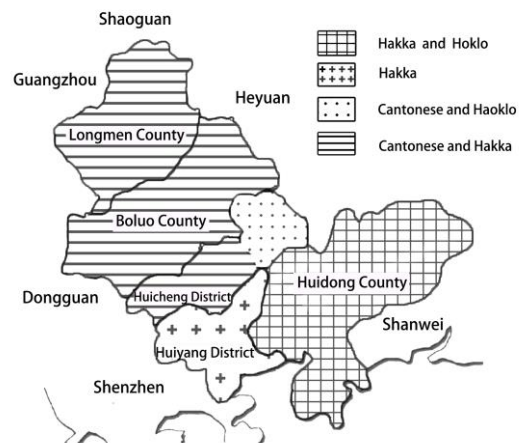


Fig.1 Map of the interaction of Huizhou multi-folk groups

As a result, Huizhou has become the only intersection of the three main folk groups^[2] (seen Fig. 1), whose villages have formed different treasurable characteristics. Upon the official and civilian protection patterns of traditional villages, many traditional villages outstand, some villages even enjoy several good reputations. Take Xuri Village as an example, which has been named as “the first batch of Traditional Chinese Villages” “the third batch of Ancient Guangdong’s Villages” “the third batch

of Guangdong Historical and Cultural Villages” in the same year 2012, Furthermore, in 2014 the village has been enlisted as “the first batch of Guangdong’s Traditional Villages”. The enlisted catalog covers the most part of Huizhou and Guangfu, Hakka and Chaoshan multi-folk groups, thus with strong typicality and representativeness. This paper focuses on the above enlisted catalog comparing the expansion models of traditional villages under the background of Han multi-folkgroups in Huizhou.

2. CLUSTER MODEL OF HAKKA DWELLINGS

Huizhou Hakka dwellings expand in the form of Weilong-house, forming a cluster model of village layout. Cluster of dwellings is the main characteristic of the Hakka villages in Huizhou. When they came to Huizhou, most of the easily cultivated delta places had been dwelled by Guangfu Clan, so they had to dwell in the massifs, hills and valleys. Owing to dwelling in the mountains, not having enough cultivated land, but to the contrary, needing strong defense, the original Hakka weilong-house was built. With the increasing of population, when expansion was needed, topography, headwaters as well as clan cohesion had been taken into consideration. The distribution of weilong-house is like dots scattering around not far away from each other giving mutual help. Thereby, the cluster model was in shape. This model goes the same not only for Huiyang with shallow hill terrain, but also for the northeast of Boluo and Huidong with deep hill terrain.

Living in compact communities of a same race is the basic character of Hakka Clan, and the expansion of Hakka villages is based on the family clan unit. Most villages belong to one single family name, reaching to a high unity and stability both in geographical and blood relationship. Hakka dwellings located in remote mountainous area with less-developed in economy, it is an important approach to develop cultural identity by means of cultural resources, as a result hundreds or thousands even tens of thousands of same family clan members living in one district^[4]. For example, the Yang clan family with the total number of more than 20,000 takes up one third of the total population in Liangjing Town, Huiyang District, while Xiajiao Village and Weilong Village Yang clan family cover about 6,000 people, being the biggest group.

The influence of clan culture on Hakka dwellings is deeply reflected in the village planning invisibly. The Ye clan family dwellings in Tiemenshan Village (seen Fig.2) is a typical example of Huizhou Hakka dwellings expansion. The founding ancestor Ye Temao settled in Tiemenshan Village, Danshui (nowadays in Qiuchang Town) in 1662 and built the unique architecture Shigouwu House (with a stone dog lying in the front gate) in 1668. Ye Temao’s descendant built many more houses,

such as Eweilou House, Qiushuilou House, Nanyang House, Niulang House and so on. From the family tree and the houses’ location, the Hakka thinks highly of clan culture. Distance of each house is less than 2 kilometers. Son’s house should be on the right of his father’s, and the same for younger’s and elders. Huangzhuli House built by Ye Temao’s second son, is on the right of Shigouwu built by Ye Temao. Guilingshiju built by Ye Tianzi, is on the right of Nanyangshiju built by Ye Tianzi’s father Ye Tinghui who was Ye Temao’s third son in addition. Zheguling built by Ye Temao’s fourth son is on the right of Nanyangshiju built by Ye Temao’s third son. These examples show not only that azimuth stands for the rules of etiquette and order^[5], but that patriarchal system centered in paternity tie has a far-reaching influence on the Hakka people.



Fig.2 Layout of the Ye Clan Family Weilong-houses in Tiemenshan Village

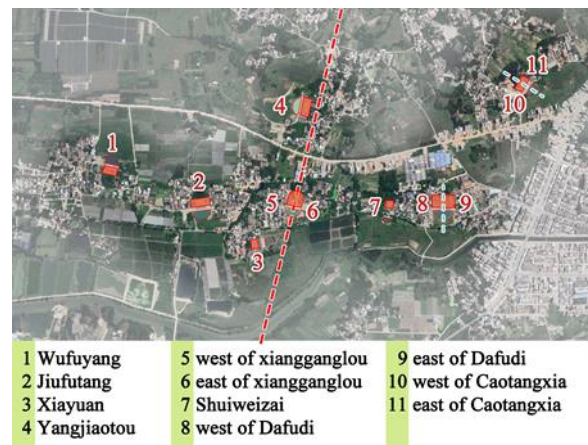


Fig.3: The plan of Dwellings of Yang Clan Family.

The expansion of Yang family in Liangjing Town Huiyang District does not only obey the rule of the left the honor, but also conscientiously abide by the planning of the branches of family clan. The Yang clan family with 13 jia(branch) refers to Uncle Yang Xueqian having seven sons and nephew Yang Mohong having six sons. Yang Mohong was the nephew of Yang Xueqian. Their decedents built several weilong-houses in Xiajiao and Weilong Village in Liangjiao Town. Xianggou House was co-built by the Yang nephew and uncle. Dafudi House

was co-built by Yang Mohong's second and third sons, Shuiweiziwu House by his fourth son, Caotangxia House by his fifth and sixth sons. Wuyangfu House was built by Yang Xueqian's eldest son, Yangjiaotou House by his second son, Xiayuan House by his third and Jiufutang House by his sixth. It can be found that (seen Fig.3), there are tens of big houses in the two villages, the houses built by the offspring of the nephew are located on the left side (east) of symmetric axes, while the buildings built by the offspring of the uncle are located on the right side of symmetric axis. Besides, the nephew dwelled on the left side of Xianggang House, while the uncle dwelled on the right side, only because the nephew's father is elder than his uncle. What's more, the elder brother dwelled on the left side of the co-constructed house with his younger brother. Dafudi House was co-constructed by the second and the third sons of Yang Hongmo, the second son dwelling on the left while the third on the right. Caotangxia House was co-constructed by the fifth and the sixth sons of Yang Hongmo, the fifth son dwelled on the left while the sixth dwelled on the right. Superiors and inferiors can be reflected from the location: left is superior to right and south to north, which coordinates blood relationship. The plan Dwellings of the Yang clan family shows the patriarchal system centered in paternity tie and wife & concubine is seen obvious, with the hope of comprehensive defense, thus forming a centripetal coherence and a strong sense of patriarchal clanimage^[6].

3. CHUNK MODEL OF GUANGFU DWELLINGS

The comb-shape layout is a main characteristic of the villages of Guangfu clan in Huizhou. Due to its earlier coming than the Hakka and Chaoshan people, the Guangfu founding ancestors had occupied relatively advantageous geographical position, so they could adopt comb-shape layout, a typical one in Pearl River Delta^[7]. The Guangfu villages are basically composed by small dwelling units with the floor area between 90 to 120 square meters, and these small dwelling units stand one by one, row by row. Near the nucleus stand the ancestral halls and temples as well as other public buildings, which indicate a strict rank order. Not like Hakka people, Guangfu large clan family members don't live under the same roof, they live by each small family, which usually composed of father, mother and the children. Sometimes it is composed of the grandfather, grandmother, father, mother and the children. Therefore, small dwelling unit is enough for small family. Generally speaking, Guangfu clans are much richer than Hakka because of the fertile land of the Pearl River Delta where Guangfu clans live on. Besides, agriculture, commercial crops and trading are also the main means of livelihood. The living pattern of small family can reduce the commercial contradictions and conflicts, meanwhile living regularly in one village may help reduce the commercial risk of dealing with the people outside the village^[8]. With the ever-increasing

population, the dwellings layout is undergoing optimizing adjustment, new dwellings being built near the old on the basis of topography, headwaters, thus forming the current large-scale dwellings with several groups of buildings.

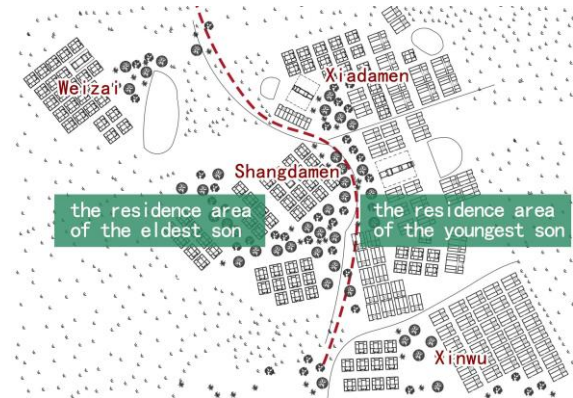


Fig. 4: Layout of Ximei Village, Huidong County

Guangfu single-surname dwellings in Huizhou expanded in the unit of fangzhi (a lineage branch). Regimen of Blood Relationship, an invisible rule for traditional village spatial form, has been controlling social life styles and behavior models. This rule fully shows that Guangfu dwellings in Huizhou expand in the unit of fangzhi forming several clusters, between which are alleys interlinking each other with high harmony and unity. Taking Ximei Village in Huidong County as a typical example (seen Fig. 4). There lived the Fangs with the population of 13,000, who settled down in late Ming Dynasty. Though there were the Mo, Li, Zhu, Lin and other clan families, with the Fangs expansion, the other clans left one by one. The founding ancestor Fang Wuquan established near damenbian (the main gate), while his eldest son living in the west and youngest son in the east. With the increasing descendants, his youngest branch expanded northward building xiadamem (small main gate), southward building xinwu (new house). In comparison, his eldest branch, with a small population, expanded northwestward building weizai (small enclosure). These two expansions form several clusters along the hillsides facing water. The every single building cluster shapes like structured comb with alleys interlinking. Shangdamem situates in the highest terrain facing the east but the majority facing east and minority north due to terrain and location.

Due to traditional society based on the blood relationship, single surname village is more common but Guangfu dwellings in Huizhou have more than one surname. Non-single surname village planning is determined by clan power. Different clans have their own ancestral halls heading dwellings with a clear boundary. For example, Donglou Village in Huicheng District, faced with Tonghu Lake, has plenty of water and rich soil. During the late Yuan Dynasty and early Ming Dynasty, the Honges, the Fenges, the Yangs, the Jis and the Wus settled down one after another. During the early Ming

Dynasty, the Yuans immigrated from Dongguan and founded the village officially. But their population had grown so fast that the Yangs, the Wus and the Jis moved out. Nowadays, only the Yuans, the Fengs and the Hongs remain and grow here. The Yuans dwell in the east of the village with its ancestral hall and residence facing the east; the Fengs in the west of the village with its ancestral hall and residence by its left and back side; the Hongs' ancestral hall in the center and the residence by its left side. Both the Fengs and the Hongs sit north face south.

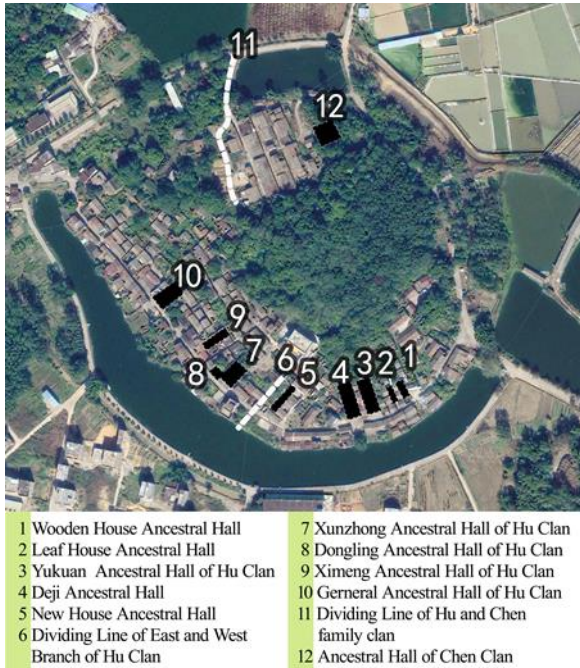


Fig.5 Layout of Huzhenwei Village, Boluo County

Huzhenwei in Boluo County is another example (seen Fig. 5). Before the Hu clan family immigrated, there lived the Huangs, the Zhus, the Lius, the Lais, and the Chens and so on but the Hus grew so prosperous that many other clans had to emigrate, making the Hus the biggest with total population about 2,600; the Chens the second biggest with total population about 260. The others remain a few. Huzhenwei made the north meandering Dongjiang branch-Liusha River village moat, and village halls were built around the river thus getting the center higher than the river surroundings shaped like turtleback. Though the Hus came later than the Chens, the former with a larger population and more advantageous location facing south, their dwellings took up about five sixths; while the latter in the northwest with one sixth area. They made a clear line. There runs a main east-west road facing the south, by the left of which run several secondary main south-north roads. Hundreds of alleys interlink vertically and horizontally. More than ten ancestral halls of the Hus scatter around the north main road. The Hus in memory of each branch's ancestors and seven gongci halls (in memory of the ancestor of a lineage branch), such as yukuangongci (the seventh generation Yukuan), ximengongci (the seventh generation Ximeng),

donglinggongci (the 13thDongling), dejigongci, dezhonggongci, xunzhonggongci, and chuntanggongci, as well as three family ancestral halls: muwu, yewu and xinwu. The large number of ancestral halls symbolizes the prosperity of clan culture. In comparison, the Chen clan ancestral halls seem much more simple and crude in terms of quantity, craft and scale. Without knowing its previous scale and structure, there lonely remains one with 86 square meters, which shows that the Chens are far behind the Hus in status and economy.

4. CLIQUE MODEL OF CHAOSHAN DWELLINGS

Chaoshan dwellings expand in the way of weizhai (fortified mountain village). Density is a main characteristic of the villages of Chaoshan clan. Due to the strong clan culture, usually the villages are well planned largely, regularly and clearly, when there was no more room for the increasing family members, some would move out and build some types of small houses such as Pa-Shi or Si-Dian-Jin and so on, some were well planned while the others were not. At last, a structured and messy compact layout was formed. Fanhe Village is such one sample (seen Fig.6). At the later period of China's Yuan Dynasty, the family of Chan came and built a large enclosing house name Luogangwei House in the 8100 square meters area. Successively and some more dwellings large or small around Luogangwei House, some are small houses such as Pa-Shi or Si-Dian-Jin, some are large enclosing houses. Nowadays, there are more than 11000 person living in this large village with high population density, just like the original migration site the Chaoshan Plain^[10]. The Hakka and Guangfu dwellings could not reach that size. Compact layout is closely related to its local environment and culture. First, Chaoshan dwellings are mainly distributed around Huidong coastal regions and compact layout can effectively reduce the casualty loss by natural disasters. Second, a unique ventilation system with complicated alleys and courtyard fasts its coolness inside fit for subtropical climate. Third, no matter how it expands, the nucleus position remains unchanged, thus becoming a populous and united dwelling, which indicates the Chaoshan folk group with a strong sense of unity, sincerity and self-identification.



Fig.6 Layout of Fanhe Village in Huidong County

Yangwu Village in Huidong County is an uncommon single-surname dwelling. Originally, the Fangs first settled down and then came the Yangs living in peace with each other. But later the Fangs left and only Yangs remained. Yangwu Village (seen Fig.8), sitting the west by mountains and facing the east by sea, seen from above it is like a turtle moving towards the sea. The Yang ancestors built a 60-meters long Yongxingwei House (enclosure) enough for 700, as the growing population, it expands northwards, southwards and eastwards in the form of Pa-Shi, Santingchuan and others.

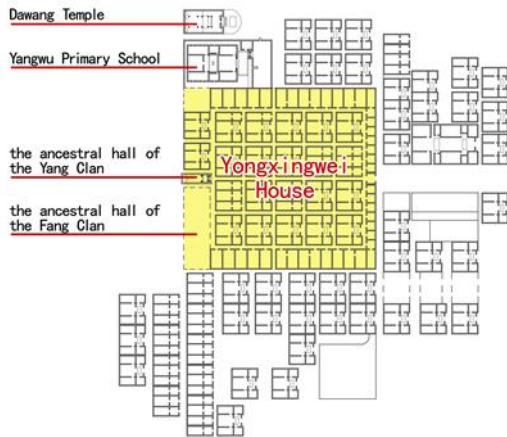


Fig.7 Layout of Yangwu Village, Huidong County

Multi-surnames dwellings are common in Chaoshan folk group. Compared with the Hakka and Guangfu folk groups, the Chaoshan traditional dwellings expansion differ in its complicated surnames in one village. The former two are dominated by single-surname or a major surname with several minors. However, it is totally different with few pure blood relationship but several family clans live together. Some dwellings are dominated by several large family clans, such as, the Chens, Zhus, Xus and Zengs live together in Moyuan Village and the Xiaos, the Yangs, the Xus and the Zhengs in Huangsiyang Village. Fanhe Village in Huidong has the most complicated surnames, more than five tens of family clans live peacefully since their settlement^[9]. In late Southern Song Dynasty, the Gaos, the Wangs and the

Guos ancestors first settled here. Then in late Yuan Dynasty, the Chens ancestor, giving up office in Boluo and returning Fujian by way of Huidong, settled. In the middle-late Ming Dynasty, the Zhongs migrated. During late Ming and early Qing Dynasties, the Yangs, the Ous and the Wus moved into in succession. From the Shunzhi to Qianlong years (1643-1799), the Lins, the Zhongs and the Zhuangs as well as the Xiaos emigrated. During hundreds of years, Fanhe Village had more than 50 surnames with the Chaoshan residence dominating, which is a rare case in Guangdong centered in blood relationship. Reasons are as follows. On one hand, the dwellings are mostly located in old past roads with convenient transportation, making it a top priority for immigration. On the other hand, the Chaoshan folk group has been good at making their living by business, so that their settlement promoted commerce and trade, which attracted a growing population. Under such circumstances -Huizhou dominated by the Hakka and Cantonese, only if the Chaoshan untied could they keep a foothold and develop. The saying *jincuo bian and yinqinqi* means that neighborhood is more previous than relatives. Therefore, the Chaoshan pay great importance to neighborhood relationship. For multi-surnames village, it is of great value to unite clan force by ancestral halls and temples. The Chaoshan dwellings have various kinds of ancestral halls and temples, such as Mazu Temple, Shuixian Temple, Guandib Temple, Dawang Temple and so on, surpassing the other two groups both in variety and quantity.

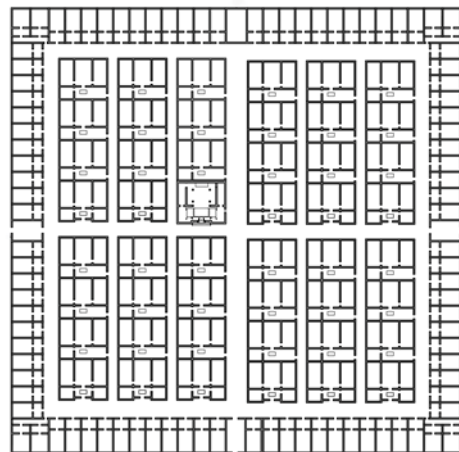


Fig.8 Layout of Luogangwei in Fanhe Village, Huidong County

The Chaoshan multi-surnames dwellings expand in the way of different clan families. Though in a highly intensive way, its development is relatively clear and living areas for different clans are clear cut, even for different branches in the same clan. For example, there are seven ancestral halls together in Moyuan Village, Huicheng District, inside Moyuanwei(enclosure) stand the general ancestral halls for the Chens, Xus, Zhus and Zengs. Moyuanwei being the nucleus and surrounded by ancestral halls, different clans live separately. Another

example, Fanhe Village, is also under discussion. The largest clan family-the Chens, built a 99 meters long square enclosure, Luogangwei House, in late Ming Dynasty (seen Fig. 8), while in middle Qing Dynasty, the Lins built a 60 meters long square enclosure, Jitangwei House, the Zhongs built a 50 meters long by 30 meters wide enclosure, Changxingwei House, and the Yangs built a 60 meters long square enclosure, Shangdewei House. Due to a growing population, the clan families expanded from its nucleus to its periphery. Later, the late-comers had to negotiate with the earlier arrivals deciding where to dwell, thus making the current day intensive layout. These large scale and highly intensive dwellings are exactly the same as that of in the Chaoshan plain area, where villages with thousands of people can be found everywhere, furthermore, and villages with tens of thousands of people are more than one.

5. CONCLUSION

Huizhou is the only city that boasts of three multi-folk groups in Guangdong province. Due to the different cultures of Hakka, Guangfu and Chaoshan, thus their dwellings expansion models are deeply affected and take on the cluster, chunk and clique shape respectively, which reflects the different expression of village planning by patriarchal clan system. The study on traditional village not only just echoes to the hot issues these days, but also responds to the requirements by the State Council that Huizhou as a National Famous Historical and Cultural City should study and explore the connotation and value of historical and cultural heritage. Besides, it helps to arouse people's understanding to the values of traditional villages and build a solid foundation for rural revitalization scheme tourism culture exploration.

The image quoted from Google Map

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