

Under the Modern: Haikou Traditional Village Festivals Disappeared between Buildings

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Abstract. Bin Ya Village is one of the typical traditional villages in Haikou. As the development of modern Haikou City, Bin Ya Village's modern buildings replace the traditional high-rise village courtyard. The village originally has three traditional festivals, but now the village as a traditional village has disappeared in the process of urbanization, so as those three traditional festivals. Because of the city modernization and the rise of the city buildings, traditional festivals lost expression space and stages. Traditional village festivals disappear in the cracks between modern buildings, which is the festival of the War, but also the culture of the village of War.

Keywords: City, Village, Festivals

1. INTRODUCTION

Today's China, economic development rapidly and urban expanding quickly. The rapid development of urban economy gave birth to a block of urban buildings. Haikou City, the capital of Hainan Province, China's southern island capital city. As the development of all Chinese cities, Haikou's economy and culture have new opportunities for development, the city coerced in the wave of national prosperity all the way forward. While urban and tourist values of Hainan are upgrading, so as Haikou. By virtues of its superior environment, charming coastline and excellent air quality, Haikou become a national dreamland, it was named the city of health and green. Haikou seems to be an ideal place for old age's leisure and healthcare, it's a winter infirmary resorts and vacation land. According is rapidly development, Haikou's urban population in recent years steeply increased. As a result, the buildings like spring bamboo shoots, blocks and towering into the sky.

Just like the development of other cities in China, the rise of the population and the rise of the tall buildings opened up the city map, and the city surrounding the countryside is gradually being eroded, which is China's modern urban way, Haikou now is on this way. But development is a double-edged sword, on the one hand, it makes our social life facilitated, give us a rich material life, on the other hand, it also changed our thinking, changed our traditional culture. To Haikou, it's the name of modernization, also the name of death of traditional culture. Among those vanishing traditional culture, Haikou traditional village festivals (local people called 'Junpo') is one

of the typical case. Today we are studying a village - Bin Ya Village, to exploring how the traditional village festival is rolled through the development of the city.

2. HAIKOU CITY, A TYPICAL SUBURBAN RURAL - BIN YA VILLAGE

Bin Ya Village is located in the northwest suburb of Haikou City, in Longhua District, east to Bin Lian Village, west to the Shuchang village and the Meilian Village, south to Shuitou village and Xin village, north to the Qiongzhou Strait, because of it's a coastal village, it named "Bin Ya Village". It's a typical Haikou suburban village. The ancient book-"Wanli Qiongzhou House Chi" first mentioned this village, it says, "You Dou Yi Shi Hai Rui, who was given the name Roylty after he was dead, his tomb was here: in the original beach of Bin Ya flat area." [1] This village has a long history from The Qin Dynasty. According to its development, Bin Ya village has three festivals: The 20th day of the first month of the Chinese lunar calendar-" Given Day ", the 22th day of the second month of the Chinese lunar calendar-" Day of celestial being of Hai Rui" and the 4th day of the fifth month of the Chinese lunar calendar -"Day of celestial being of Ban Shuai". This is a typical Haikou traditional village, it was defined as one of the fifteen cultural villages of Haikou by HaiKou people. In days before, people here lived in a house with a courtyard, and there were open public spaces such as stage, ancestral temple, people here enjoyed their traditional culture.

3. ONE OF THE TRADITIONAL VILLAGE FESTIVALS - GIVEN DAY

Haikou dialect "xing pao", that is, "Given Day ". As a kind of southern festival, it just like the northern festival "temple fair". This is a traditional village festival in HaiKou, and what's interesting it's its holding time differ from one village to another. Bin Ya village's holding time is in the 20th day of the first month of the Chinese lunar calendar. This traditional festivals tell us that every village has its celestial being, and that day was the day the celestial being go out of his temple to patrol and blessing his people. Although different villages have different celestial beings, they were believed to be powerful, and were named the same as "Gongzu", it's the protection God

of its village. In the daily time, those celestial beings were stayed in their temple for the villagers to worship, but in the Given Day, they patrolling and giving son to their people, exorcizing and protecting them.

Bin Ya village's "Given Day" holding time is in the 20th day of the first month of the Chinese lunar calendar. Villager who lived here believed that just like more happiness comes with more offsprings, more blessing comes with more celestial being. Although temple here was named temple of Hairui, but it is dedicated to more than one celestial beings. After celestial being of Hairui, there were celestial being of Banshuai, Guan, Weixian, local god of the land and Tathagata Buddha, Guanyin Bodhisattva. All those gods worked together to protecting those people who were living in this village.

As one of villager mentioned, when "Given Day" was came, elder in his village would selected special members to make a team and choose an auspicious hour. Fair would began at an auspicious hour. When it was time, the elder leading the special team to burn incense and pray, and then they bored all celestial beings palanquin, let all celestial beings go on patrol through the whole village. While each household is under the leadership of the head of the household, dressed neatly, prepared for the case, for the table filled with a lot of fruit, tomatoes, sweet potatoes, apples, oranges, fruit bars, waiting respectful in their homes. When the patrol team was came, they set off firecrackers to welcome. All celestial beings would stay there for a while, hear humble prayer, and then, they leaved with the team. When they leaving, people in this family can walk under those palanquins of all the celestial beings, metaphor for being protecting by all those celestial beings in a whole year.

4. ONE OF THE TRADITIONAL VILLAGE FESTIVALS - DAY OF CELESTIAL BEING OF HAI RUI

In those three traditional villages festival, "Day of celestial being of Hai Rui" was formed at the latest, but it have the greatest impact." Day of celestial being of Hai Rui" is a village festival that expresses the feelings of haunting and the villagers' revelry, and is also the expression of the villagers' emotional identity as a community. The fair on the 22th day of the second month of the Chinese lunar calendar. To expressed their respect, villagers here called Hai Rui as "Hai Gong". Hai Rui was borned Qiongsan, not here, he was one of the famous official in Ming Dynasty. Bin Ya Village and Hai Rui had not any connection, but after Hai Rui was dead, his tomb was designed to build here. The completion of Hai Rui' tomb in the village give an opportunity to rewrite the local festival culture. Now you can see in Hai Rui tomb' tombstone, it had a detailed record that, "Wanli seventeen years Yi Chou years on February 22, at noon, the project has been completed"[4]. According

to the villager that was once lived in the south of the tomb' original place said, "when the tomb was completed, the government held a celebration, so people lived nearby coming to Bin Ya village to joining in this celebration, and all the villager were very proud, they were so happy, they held a dinner party to entertain there friends who were came here to enjoy the celebration."(Respondents: Chen Haicheng, male, Han nationality, 63 years old, Chen descendants of Bin Ya village. Interview by Chen Xiaomei. Interview time: February 8, 2013. Interview place: Bin Ya village) Since the formation of the latest The festival became the most solemn holiday in the village.

5. ONE OF THE TRADITIONAL VILLAGE FESTIVALS - DAY OF CELESTIAL BEING OF BAN SHUAI

The 4th day of the fifth month of the Chinese lunar calendar, the day is Day of celestial being of Ban Shuai. Ban is a family name, but Shuai here is not a name, is the job title in ancient china when Shuai used to named commander. Generally speaking, there are two versions concerning this orgin, and these two versions came from two families-Zhang and Chen. Zhang and Chen families were the two largest families here.

No1. To commemorating Ban Chao.

"When I was young, I remember my family worship Ban Chao on the 4th day of the fifth month of the Chinese lunar calendar, we called that day 'Day of celestial being of Ban Shuai'. It is said to be worship the Eastern Han Dynasty famous military strategist and diplomat Ban Chao. But now no one has ever had this section." (Respondents: Zhang Dechang, male, Han nationality, 64 years old, Hainan Haikou municipal government retired cadres, Zhang descendants of Bin Ya village. Interview by Chen Xiaomei. Interview time: December 8, 2012. Interview place: Bin Ya village)

According to this villager of Zhang descendants of Bin Ya village, Day of celestial being of Ban Shuai is dedicated to the Eastern Han Dynasty famous military strategist and diplomat Ban Chao. But what confuse us is that that day were not the day about Ban Chao's birthday, nor the day of his death. Why people worshipped Ban Chao, it's Ban Chao ever reached here? There is not any records. What we know is that families of Zhang's first immigrants arrived Bin Ya village in the Yuan Dynasty, Zhang's ancestors A Lihai was leading his families as troops garrisoned in this area. At first, this area was informed by a minority of Li Nationality. So in order to show their families power, they worshipped Ban Chao to frightened the minority of Li Nationality.

No2. To worship "black face God".

"We don't celebrated that day now, but in the old days activities were held on that day of the festival, in our family we all call "Ban Shuai"- "black face God".

He lived in Black mountain, he protect everyone's, make sure that us can enjoy our happy life".(Respondents: Chen Haiguang, male, Han nationality, 62 years old, Hainan City Management Office Haikou Hairui Tomb retired workers, chen descendants of Bin Ya village. Interview by Chen Xiaomei. Interview time: December 8, 2012. Interview place: Bin Ya village)

After study we found that Chen's ancestors first immigrated here from Qiongzhou area in the early Qing Dynasty. In their memory, in Hainan Qiongzhou (now Haikou) folk, there is a legend about "Ban Shuai" lived in Black mountain. In "Qianlong Qiongzhou Chi", volume one of a geography in the records, "Mountain Ling, in the south of city, the distance is fifteen li, the high ten feet, it used to called Black mountain and Holy Mountain. When visitors came from mainland can easily saw it when they passed the Qiongzhou Strait. There is a temple named Lingshan Temple there"[2]. " Lingshan Temple is in the south of Ling Mountain, people worship Lingshan, Xiangshan, Qiongya, Dingbian, Tongji, Ban Shuai six gods there"[3].

6. THE CONFLICT BETWEEN FESTIVALS AND TALL BUILDINGS

According to the development of Haikou City, Bin Ya Village where used to be in the Suburban Countryside now turn to be in the Commercial Section. Due to its estate value and commercial value, and its special tourism value, the village had a big change, especially layout of the village had changed completely. Now the village has Haikou 4A scenic area - Hai Rui tomb tourist attractions. In recent years, Haikou City Village renovation project was began in 2012, the village as a model project, began in full swing in the village transformation. According to the project, Haikou Longhua District Government invested about 1.4 billion yuan in the Bin Ya Village transformation project. Bin Ya as a traditional village was disappear.

Today' Bin Ya Village hasn't not rural courtyard, but only tall buildings, and as a tourism earea, the government wanted to built it as the core of the Qing government culture and the idea of governing for the people, set tourism Culture, living, business services as a whole, functional facilities comprehensive integrated community. The development of tourism resources should be carried out at all times, and the protection of material and cultural heritage must be affected. When the material culture of a certain area is reconstructed, the intangible culture of the region must be rewritten. Among them, traditional festivals culture is one of the vanishing village cultures.

Local festivals are a form of public logic, the specific local festivals, is a result of local culture. There were three festivals in the village before: Given Day, Day of celestial being of Hai Rui, Day of celestial being of Ban Shuai. In those festival, Day of celestial being

of Hai Rui is the most lively village festivals. These traditional festivals built an connection between villagers, and they were ways to express villagers common emotional.

These import festivals in Bin Ya has been last for four hundred years, but now, according to the development of city, those festivals' enthusiasm diminished. Once on Day of celestial being of Hai Rui, every year in the morning, the whole village was immersed in a festival atmosphere, each family has a woman to bring sacrifices to the Hai Rui tomb and the temple of Hai rui to worship , while the male at home was preparing meals, to dinner their friends in their courtyard. When night came, Bin Ya Village' committee hired famous troupe to performances, as the worship of celestial being of Hai Rui, at the same time as a reward to villagers. Give the village decorated, show acting, banquet friends, bustling. The temple in Bin Ya Village - Hai Rui Temple and the tomb of Hai Rui were incense filled, with sound of firecrackers. The whole village people are crowds, bustling together, scrambling to choose the most auspicious moment to worship Hai Rui, pray for blessing and shelter.

But now, those three festivals of the grand occasion in Bin Ya Village can only survive in the imagination of those who have witnessed. After the transformation of the village in the village, the original courtyard village has long gone, replaced by a modern high-rise. At present, the village landscape completely changed, without courtyard, only high buildings stand there, 25-storey, 32-storey. Just like the disappearing of courtyard, the opera stage is also disappearing. Festivals, no expression of space, but also lost the stage of the festival.

At present, there are four families of residents in Bin Ya Village: Zhang, Chen, Wang, Li. According to Bin Ya village party secretary Zhang Yongzhen introduction: the village "indigenous villagers 1612 people... Zhang about 70% of the total population, Chen about 27% of the total population, the remaining population of about 3% Wang surname and surnamed Li."(Respondents: Zhang Yongzhen, male and Han nationality, Secretary of joint-stock cooperative economic and social branch of foreshore Village, Interview by Chen Xiaomei. Interview time: December 23, 2012. Interview place: Bin Ya village)In this traditional village, no matter which surname, which clan, as long as living in Bin Ya Village, are festivals as a link to maintain the common recognition of the villagers. It can be seen that festival culture has made the village people get the common recognition of the feelings, in the village culture to achieve cultural identity, is the villagers harmonious coexistence of the important cultural environment. Now, festivals because of the high-rise rolling, the relationship between the villagers will be a subject to be studied.

ACKNOWLEDGEMENTS

Fund Project: This article is a paper of 2016 Hainan Province, philosophy and social science planning project "Bin Ya Village: Hainan traditional village culture change case study" (HNSK (YB) 16-127).

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