

Collision and Integration: A Study on the Forms of Traditional Residences in the Jianghuai Region from the Perspective of Immigration—Taking Liujiafan Town as an Example

Jiao Qian^{1,*}, Jingdong Qian²

¹Gold Mantis School of Architecture, Soochow University, Suzhou, 215031, China

²School of Architecture and Urban Planning Hust, Huazhong University of Science and Technology, Wuhan, 430074, China

*Corresponding author

Abstract: The history of the Jianghuai region is characterized by frequent wars and population movements, creating a unique and diversified residential culture. As an important part of the Jianghuai region, the town of Liujiafan was influenced by two major historical events, namely the emigration from Huizhou in the Southern Song Dynasty and the return of prominent officials from the capital at the end of the Qing Dynasty, which resulted in the formation of distinctive residential dwellings styles by combining the strengths of the craftsmen from the north and the south. Taking the migration path as a clue, on the basis of clarifying the source, route and time of migration, the study focus on analysing the multiple influences of the migration on the traditional residential dwelling forms of Liujiafan town, with a view to perfecting the study of vernacular architecture in the Jianghuai region and supplementing the area and content of the study of Anhui residential dwellings.

Keywords: immigrants; Jianghuai region; traditional folk residence; Liujiafan town

1. Overview of migration in the Jianghuai region and the origin of Liujiafan town

1.1 Overview of immigrants in the Jianghuai region

The Jianghuai region refers to the area between the Yangtze River and the Huaihe River, which covers the provinces of Henan Province, Anhui Province, Jiangsu Province and Hubei Province (Figure 1). Since ancient times, the Jianghuai region has always been the dividing line between the north and the south of China. During the Warring States Period, the region was at the junction of Wu and Chu, the so-called "Wu's head and Chu's tail", a unique geographical location that led to cultural fusion as well as political turmoil, laying the foundation for the diversified residential culture of the Jianghuai region.

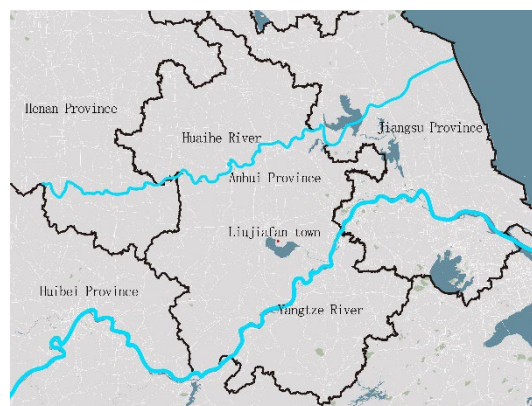


Figure 1: Map of Jianghuai region. Photo by author.

Immigration from the Jianghuai region can be traced back as far as the late Warring States Period. In order to avoid Qin's pursuit, a large number of people from Chu moved from the middle reaches of the Yangtze River to the middle reaches of the Huai River between 253 and 223 BC, which resulted in the

first large-scale population movement in the Jianghuai region during the Spring and Autumn Period and the Warring States Period. During the Western Han Dynasty, the King of Wu and the King of Huainan recruited soldiers here. After the Rebellion of the Seven Kingdoms of Wu and Chu, the King of Wu and the King of Huainan fell one after another, and most of those who moved to the Jianghuai region were arrested. After the Yongjia Rebellion of the Western Jin Dynasty, the population of the north migrated southward to the south of the Huai River in the areas of Anhui Province and the south of Jiangsu Province. In the Eastern Jin Dynasty, Emperor Yuan of Jin moved the capital to Jiankang (present-day Nanjing), and a large number of northerners moved south with him ^[1]. This southward migration was an important point in the history of Chinese migration. With the southward migration of the northerners, not only did they bring population, but the northern region mandarin also merged with the dialects of the Jianghuai region to produce the Jianghuai region mandarin. At the end of the Tang Dynasty, the Anshi Rebellion made the Jianghuai region a place of frequent wars, but because the main force of the rebels failed to reach the Jianghuai region, it once became a place of refuge for displaced people ^[2].

During the Southern Song Dynasty, due to its location at the forefront of the confrontation between the Southern Song and Jin, there was a massive loss of population, and a large number of foreigners became the main inhabitants of the region. In the 11th year of Shaoxing Period, Song and Jin made peace, and a large area of land in the Jianghuai region was left idle and uncultivated, at which time a large number of landless people from the north. As well as from Zhejiang Province, Fujian Province, and Jiangxi Province, migrated to the Jianghuai region. The good times did not last long, the end of the Shaoxing Period, Jin Hailing Wang south invasion, the Jianghuai region once again face war, part of the Jiangsu and Zhejiang immigrants moved back to their hometowns, the population of the Jianghuai region once again suffered losses. Until the Emperor Song Xiaozong and Jin reached a peace treaty, the Jianghuai region again to stabilize. Jiangsu Province and Zhejiang Province by drought attack, the population of the suffering again moved west to the Jianghuai region. This was repeated until the end of Song Dynasty ^[3].

During the Ming Hongwu Period of the Ming Dynasty, in order to restore the economy as soon as possible after the war, as well as to adjust the uneven distribution of population in the region, the Ming government introduced a large number of "bring benefits to immigrants" policy. Soon after, "Wa Xie Ba"^[4] gathered immigrants from southern Anhui Province, Jiangxi Province and other southern regions to this place, and collectively migrated north to the Jianghuai region and the vast area north of the Huaihe River ^[5]. At the end of the Qing Dynasty, after many years of war in the Taiping Heavenly Kingdom, a large number of people in the Jianghuai region outflow, heavy losses. After the pacification of the rebellion, the Qing court had set up the general bureau of goodwill recruitment and reclamation and a number of sub-bureaus in Linhuai, Anhui Province (the area of present-day Fengyang and Dingyuan) to persuade the population of the Jianghuai region to return to the area with preferential policies ^[6].

It can be seen that when the situation is stable, the Jianghuai region is peaceful, and a large number of people move in; when the situation is in turmoil, the Jianghuai region is in chaos, and a large number of people move out. Between the repeated, the indigenous population of the Jianghuai region almost disappeared, but no matter how the population migrated, the different cultures brought by people from different regions could not be moved away, and they collided and fused here, forming a unique and diversified "Jianghuai style".

1.2 Background of Liujiafan town

Located between Jianghuai region and central Anhui Province, with Chaohu Lake to the west and the ancient town of Changlin River to the north, Liujiafan town is one of the few preserved ancient residential groups in Jianghuai region of Anhui Province. The history of the town can be traced back to the Baoqing Period of the Southern Song Dynasty, when the first ancestor of the Wu moved northward to the area around the Huping Mountain on the north shore of Chaohu Lake. A few years later, the second ancestor moved again to the town of Liujiafan town, which is about three kilometres north of Huping Mountain

In traditional Chinese society, although such a small-scale population movement is not as large as the large-scale migrations of the North and South Dynasty and the great migrations of the Ming Dynasty ^[7], which triggered a large-scale redistribution of the population and productive forces, it undeniably brought about the dissemination and fusion of regional cultures and ideologies. Under the role of Huizhou immigrants, the residential dwellings in Liujiafan town still carry the style heritage of Huizhou residential dwellings. At the end of the Qing Dynasty, in order to suppress the Taiping Rebellion, Li Hongzhang returned to his hometown, and his subordinates took the lead in joining the army. Some of them were promoted and became rich because of their success in suppressing the Taiping Rebellion, and built a large

number of mansions in Liujiafan town after they returned to their hometowns in their old age. Most of these people followed the Huai Army when they were young and served in Beijing after their successes, living in Beijing all the time, which made them, or their descendants, bring back to the characteristics of Beijing residential dwellings to Liujiafan town when they returned to their hometowns to build dwellings.

The town of Liujiafan has experienced two migrations, the "Huizhou Migration of the Southern Song Dynasty" and the "Beijing Migration of the late Qing Dynasty". Therefore, its residential forms were at least influenced by both Huizhou and Beijing dwellings. These influences worked together in the creation of the residential dwellings in Liujiafan town and integrated with each other in the process of life and production, and then formed the unique residential form of Liujiafan town.

2. Morphological characteristics of the residences in Liujiafan town from the perspective of migrants

Liujiafan town was founded in the Southern Song Dynasty, 800 years ago. From the original village to the present town, many traditional dwellings have been rebuilt or reconstructed. At present, the "Wu Qianzhen Residence" in the "Ancient Residence Cluster" in the southeast corner of the town and the "Wu Family Garden" in the northwest are the best preserved and have the most obvious characteristics.

2.1 Settlement

Liujiafan town is located in the Chaohu Lake plain, with flat terrain and fertile land. From the layout of the general plan, it is easy to see that there is an obvious shaped road as the backbone of the settlement, with the rest of the roads interspersed horizontally and vertically on the shaped road, and the buildings are arranged in the rectangular area surrounded by these roads. The boundaries of Liujiafan town are extremely irregular, but at the center of the "well" shaped road (which is also the geometric center of the settlement) is exactly where the "Wu family's ancestral temple" is located. The town is less than one kilometer from Chaohu Lake, and the landscape pattern is harmonious and natural (Figure 2).



Figure 2: Map of Liujiafan town. Photo by author.

2.2 Shape of the residences

The "Wu Qianzhen Residence" is located at the entrance of the ancient residential group, with grey brick exterior walls, hard gable roofs, and unpainted and undecorated exteriors. The residence is symmetrical on the central axis, with four courtyards in total. The first courtyard consists of a hall, wing-rooms, and the courtyard is in the form of a longitudinal rectangle (Figure 3). The latter courtyards consist of the main house with courtyard walls on both sides, and the courtyard is in the form of a horizontal rectangle. Among them, the rooms are three-roomed, with a height of 4.5m; the hall is five-roomed, with a height of 4.9m; and the central room is five-roomed, with a height of 5.7m.

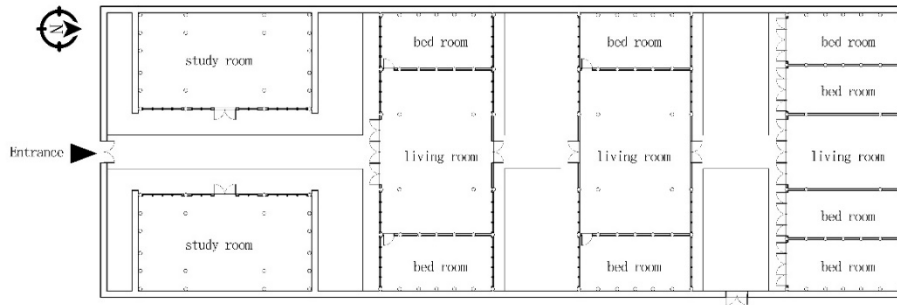


Figure 3: Plan of Wu Qianzhen Residence. Photo by author.

The residence of "Wu Family Garden" is made of grey brick masonry without painting. There is only a 1.8m wide alley. It is a three-entry courtyard with a symmetrical central axis and a horizontal rectangular courtyard. All the houses are located in the south and face the north, with a width of five rooms, no compartments, and the height of the floor is low in the front and high in the back, and low in the south and high in the north. There are round doorways on the outer walls of the houses opening to the alley in the center (Figure 4).

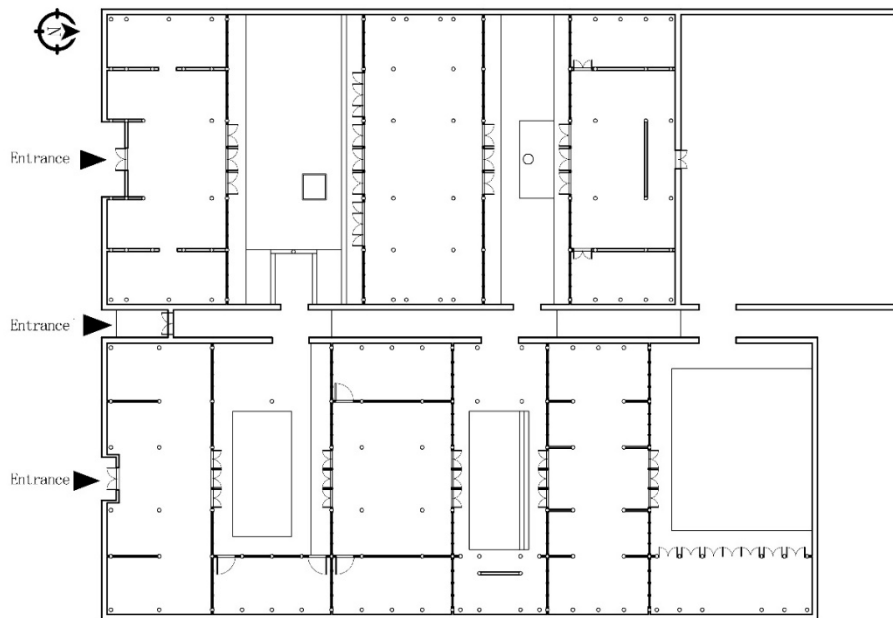


Figure 4: Plan of Wu Family Garden. Photo by author.

2.3 Structure

In terms of structural choices, both the "Wu Qianzhen Residence" and the "Wu Family Garden" use a mixture of "column and tie wooden construction" (Figure 5) and "post and lintel construction" (Figure 6). The bright room uses "post and lintel construction" to obtain a large space, while the second and last rooms use "column and tie wooden construction". However, there is a difference in the choice of "column and tie wooden construction". The "column and tie wooden construction" of "Wu Qianzhen Residence" is similar to that of Huizhou residential dwellings [8], with all the columns falling to the ground, the upper part connected by three piercing squares, and the purlins are directly placed on the heads of the columns. On the other hand, the "column and tie wooden construction" of "Wu Family Garden" is more similar to stilted buildings in Wuling area, with floor-to-ceiling pillars and riding pillars, and adopts "column and tie wooden construction" of five pillars and four riding pillars.

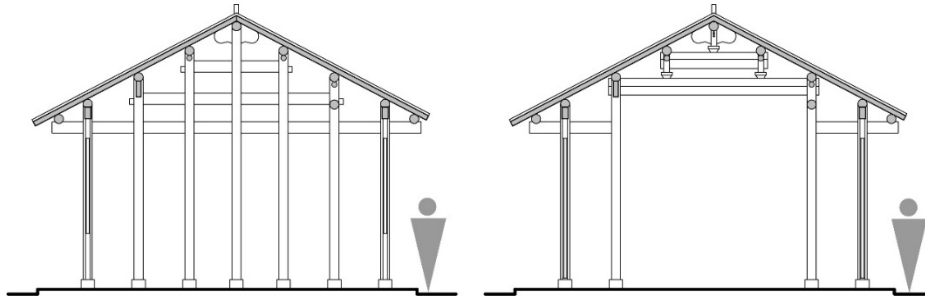


Figure 5: Cross-section drawn of Wu Qianzhen Residence. Photo by author.

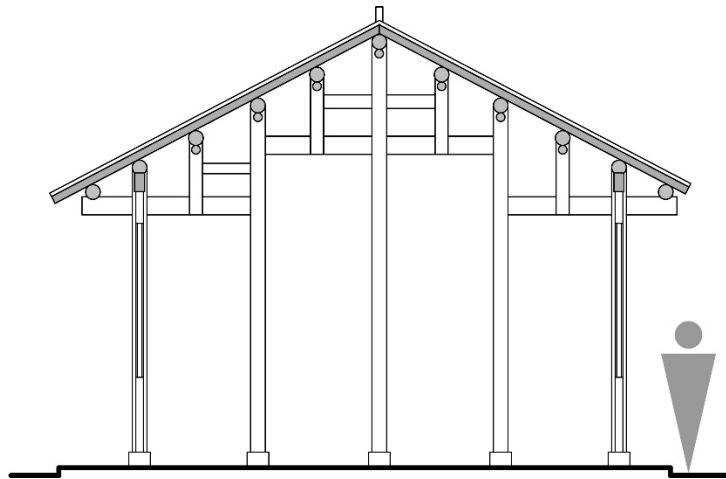


Figure 6: Cross-section drawn of Wu Family Garden. Photo by author.

2.4 Decoration

The dwellings in Liujiafan town are simple and unadorned, with the few decorative parts mainly focusing on the doors, windows, roof ridges, etc. The doors and windows are made of wood latticework. Doors and windows are made of wood latticework, simple and generous. Roof ridges are mostly scorpion-tailed, with "copper coins, flowers and plants" in the center.

3. Integration and derivation of residential forms in Liujiafan town

In these two migrations, although Huizhou and Beijing region both places of migration and of comparable scale, after all, the time gap is long and the routes are of different lengths, and the influence of the migration on the dwellings and the culture of residence is not the same. The so-called fusion and derivation, in comer parlance, the "southern style and northern style" of the residential characteristics of Liujiafan town is fusion; and the "like southern style and like northern style" is derivation.

3.1 Integration of settlement form

3.1.1 Settlement forms

The settlement form of Liujiafan town is not as free and unrestrained as that of Huizhou region village, and its regular road system and architectural layout are quite similar to that of Beijing residential pattern, but it is undeniable that the "Wu family's ancestral temple" is at the center of the settlement, which shows that the blood relationship centred in family is still dominating the growth of the settlement. As for the regular layout, it is out of the need for defence, which is related to the immigrant background of Liujiafan town. As for the regular layout, it is more similar to that of the villages on the northern shore of Chaohu Lake layout^[9].

3.1.2 Architectural image

The architectural image of the residential dwellings in Liujiafan town is similar to that of the northern residential dwellings, with undecorated grey brick walls and simple hard gable roofs, especially the

compartments of the "Wu Qianzhen Residence", which are rarely seen in the southern region due to the fact that it is located south of the Tropic of Cancer. The architectural image of "Wu Family Garden" is permeated with some elements of Huizhou region, such as the towering wharf wall, which has not been painted; and the corridors on both sides of the courtyard, the existence of which, from the heights of the mansion is almost no different from the Huizhou residential dwellings (Figure 7).



Figure 7: Aerial view of Wu Family Garden. Photo by Integrated Cultural Stations of Linhe District, Hefei City, Anhui Province, China.

3.1.3 Structural Form

Liujiawan town is located between the area of Yangze River and Huai River, and the residential dwellings adopts two types of "column and tie wooden construction" and "post and lintel construction". It can be seen that the dwelling was not completely restricted to the characteristics of Beijing dwellings, but was integrated according to the needs.

3.2 Derivation of residential forms

3.2.1 Formation of courtyard

There is an obvious phenomenon of courtyard form derivation in the residential dwellings of Liujiawan town. In terms of proportionality, the ratio of courtyards in "Wu Qianzhen Residence" is 3.3:1 and 2.9:1 (Figure 8), while the ratio of some courtyards in "Wu Family Garden" is 2.1:1 and 3.3:1, whereas the ratio of Huizhou region patio courtyards is usually 4:1~5:1. The ratio of courtyards in Beijing quadrangle dwelling is generally no more than 2:1. So it can be seen that under the joint influence of the north and south courtyards, Liujiawan town dwellings have developed a form of courtyard between the two.

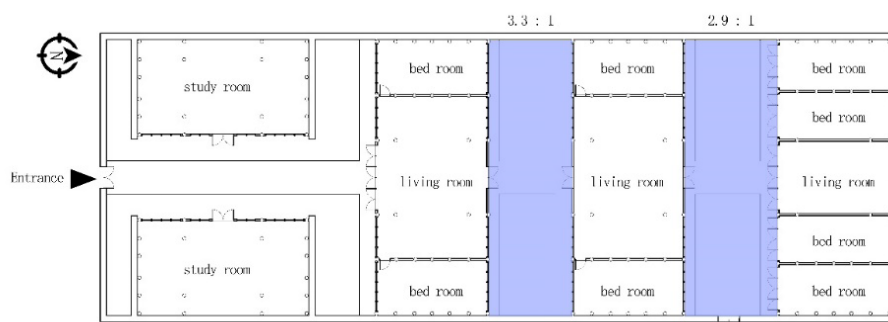


Figure 8: The ratio of courtyards in Wu Qianzhen Residence. Photo by author.

3.2.2 The form of central room

The derivation of the form of the central room is also particularly obvious. But there is no side room in "Wu Qianzhen Residence" the first courtyard, the wall is complete, the roof is the same height. Of course, it is not difficult to explain the derivation, the side room in the quadrangle dwelling is usually used as a study room, while the location of the side room of "Wu Qianzhen Residence" is used as a

bedroom, and the study room is placed in the middle of the two compartments. This is somewhat similar to the layout of the rooms in Huizhou region residential dwellings. The bedroom, as the main space of the dwelling, does not need to reduce the height of the floor like the side room.

3.2.3 The form of the entrance

The entrances to quadrangle dwelling^[10] (here bounded by the floral-pendant gate) generally face the courtyards, and some courtyards will add a veranda, but in general they enter a virtual or semi-virtual space. The entrances of Huizhou region residential dwellings usually face the first patio, and the space from the main door to the patio is generally not useful. Some residents will set up a shadow wall here, but overall it is also a semi-void space. On the other hand, the entrances of the residential dwellings in Liujiawan town are facing the real space, taking the "Wu Family Garden" as an example, after entering through the main door, the hall is directly closed by walls, doors and windows. Such a practice belongs neither to Huizhou region nor Beijing region, and is obviously a new practice derived from the local area.

4. Summary

It is a fact that the residential town of Liujiawan has been influenced by both Huizhou residential dwellings and Beijing residential dwellings as a result of immigration, but the level of the two influences is very different. The Beijing folk residence has influenced the "shape" of Liujiawan residence dwellings, while the Huizhou folk residence has influenced the "spirit" of Liujiawan residence dwellings. When one first enters the town of Liujiawan town, the clear grey bricks, the Chinese gabled roofs and the low houses cannot help but remind one of northern architecture, which is inseparable from the time when the "Beijing immigrants" came to be and the end of the Qing Dynasty. However, from the perspective of the deeper concepts of construction, they are similar to Huizhou residential dwellings, such as the blood relationship centred on the ancestral temple, the organisation of the dwellings in terms of patio courtyards, and even the wood carvings and the mixed structures, which at a deeper level use concepts to maintain the influence of the time-honoured "Huizhou immigrants" on Liujiawan town.

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