Study on the Spatial Morphology and Protection Strategy of Tusi Official Village of Qinghai-Tibet Plateau—Taking Zhuo Keji Official Village as an Example

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ABSTRACT

Taking the Zhuo Keji official village as an example, the paper makes a breakthrough in the traditional way of thinking which takes architectural ontology space as the research object, and expands the space of Tusi official village to the domain space of the Tusi governance with the theory of "core - edge" that was put by Friedman, to analyze the mechanism of formation and evolution of core and edge space of Tusi, and reveal the spatial morphological features of Tusi official village, and propose the overall space protection strategy, "core - edge", of Tusi official village, furthermore, to provide ideas for the protection of Tusi official village of Qinghai-Tibet plateau.¹

KEYWORDS

Space form, Conservation Strategy, Tusi Official Village, Qinghai-Tibet Plateau.

INTRODUCTION

Qinghai-Tibet plateau which means a prototype of the local Diaolou. Diaolou can be traced back to as early as the "History of the Later Han Dynasty, Nanman and Xinanyi biography ", in which record that " ... They lived in the mountains and built houses with stones at a high of a dozen feet, which was called the Qiongcage." The

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Qiong cage refers to the Diaolou on the upper reaches of the Minjiang river. Under the influence of the later national migration, trade interaction and cultural exchange, Diaolou is widely distributed in the Qinghai-Tibet plateau. At the beginning of Yuan Dynasty, the all Qinghai-Tibet plateau area was drawn into the Central, and the government began to implement the Tusi system in minority regions. Under this background, the Tusi official village handed the inheritance of Diaolou gene down and was formed with the influence of Confucianism.

The paper takes Zhuo KeJi official village as a case, because it is located in the junction of the following four provinces, Gansu, Qinghai, Sichuan and Tibet, So cultural overlap and natural similarity make the space of official village has obvious typical characteristics of Sino-Tibetan combination.

THE SPATIAL EVOLUTION FROM THE CORE TO THE EDGE OF THE ZHUO KEJI OFFICIAL VILLAGE

The Space Theory of the "Core - Edge"

The space theory of "core - edge" is a kind of reason to explain the evolution model of the economic spatial structure, which was proposed systematically and completely in the academic work of "Regional Development Policy" written by Milton Friedman in 1966.[1] It is believed that any region contains core and edge region, that make up an organic system of spatial structure, the core and the edge area have the relationship of constraint and dependence, which promote the evolution of regional space system together.

The Evolution from the Core to the Edge of the Zhuo KeJi Official Village.

The Zhuo KeJi official village is sat in north and towards south, which is located in eastern suburb of Marcon county, the platform of the junction between the Suomo river and the Nassau river(figure 2). Facing with the western village of Sisau across the Nassau river, the whole official village country is alpine zone at a sea level of 2,700 meters. The left front of the official village is the Erjiazu mountain, the Kugedo mountain is on the right front.

The official village is the center of the politic, economy, religion and the characterization of rights and status in society for Tusi. Based on the space theory of "core - edge", the Zhuo KeJi space includes the core region and the edge region.

The space evolution of core - edge" of Zhuo KeJi official village can be divided into the following three stages: (1)the period of development. The Tusi of Zhuo KeJi began in the Yuan dynasty, twenty-two years of Zhizheng(1286 years) with a fragile force. The regional space is narrow within only a few square kilometers, (2) the heyday period. During the period from Kangxi of the Qing dynasty to the Nationalist government, The space of Tusi has reached thousands of square kilometers, Tusi jurisdiction contains three Longba (agriculture) and a Muxu (plain),
47 different size of stockades, more than 2800 households from masses of all nationalities such as Tibetan, Han, Qiang, Hui, etc., more than 11000 people. (3) after the peaceful liberation. With the peaceful liberation of Marcon area in 1951, the Tusi lost sovereignty and management of the region, and its space was compressed. During this period, the ontology space of official village is the core officer village space, and the edge space mainly refers to the surrounding villages which was closely tied to the official village at the booming of Tusi including Sisau village, Zhuo KeJi town, Chamy village, etc.

THE SPATIAL CHARACTERISTICS ANALYSIS OF THE “CORE-EDGE”OF THE ZHUO KEJI TUSI OFFICIAL VILLAGE.

The paper mainly analyzes spatial characteristics of the "core - edge" of the official village after the peaceful liberation, as the main reason is the space form of the official village and Sisau village in the other side continued the characteristics of the heyday of the Tusi period.

The Spatial Characteristics Analysis of the Official Village

After the peaceful liberation, the core area mainly refers to the ontology space of the official village and the stepped terraces near the Official Village.  

The existing official village was built for the period of Suoguanying Tusi, who liked to study Chinese books in his ruling period. Therefore, the local government has adopted the convent layout with the connotation of Confucianism, that is "丶" shaped (figure 1) in the background of Han culture.

"丶" shaped plane originates from the Chinese courtyard with an axial symmetry. The plane form is close to the square with courtyards inside and houses surrounding. The outer walls of the village are closed, and only open a bucket window above the second floor. Each floor has a ring corridor. Thus, the whole official village is closed to outside and open to inside.

As public activity space for the official village, courtyard is a center place of swearing, promulgating decrees and holding religious activities for Tusi. It reflects the official village space characteristics of introverted centrality, and also is the expression of the Tusi system in space form.

According to the principle of "the temple above while the village below", the internal space layout of the official village places the Buddha hall at the top of the north of the central axis. The rooms of Tusi and their family are located on the sides of western and eastern at three or four floors. The existence of the axis has strengthened the hierarchical relations in the different levels of the official village, so that the space form of the official village has a certain order, forming the space form of the retreating layers.
The Spatial Characteristics Analysis of the Border Area of the Official Village

The area consists of Sisso village, Zhuo KeJi town, Chamy village and its surrounding valleys, ravines and terraces. The surrounding three mountains form two valleys, the Suomo valley and the Nassau valley, which mainly formed the "T" zigzag in the intersection of Zhu KeJi town (figure 2). The paper mainly takes the Sisau village survived relatively perfectly as an example to analyze the spatial morphological features.

Sisau in Tibetan refers to "the sentry of Zhu KeJi official village", located in the west bank of the Nassau river, and looked Zhuo KeJi official village across the river, the Sisau village built around the mountain with houses lined up tightly and neatly to form the tortuous street space. The layout of the village follows the virtual inside and real outside, and leaving a vacant lot in the middle of the village with a residential area surrounded (figure 3). The central virtual space is a place for the villagers to hold important festivals like Tibetan New Year and religious ceremonies. The existence of this site is also of great significance to the construction and inheritance of village customs and religious culture.

THE STRATEGY OF “CORE - EDGE” SPACE PROTECTION IN ZHUO KEJI OFFICIAL VILLAGE.

Five thousand years of Chinese farming civilization formed many traditional villages with strong regional characteristics, but in shock wave of modernization, these traditional villages have been or are being lost its former characteristics.

Administrative Levels of Protected Areas

The hierarchical protection strategy has been put forward on the theory of "core-edge", that is, not only to protect the core area of the official village, but to protect the edge area of the official village, Sisau village, Zhuo KeJi town and Chamy village.
Official village ontology is listed as the third batch of national key cultural relics protection units in 1988, Sisau village is listed as the provincial cultural relics protection units. And the government organized experts and scholars to discuss and formulate protection system for the two units and provide the corresponding protection funds. The protection and repair of the official village and village forms basically reflects the original forms. However, lacking of institutional constraints and financial support, Zhuo KeJi town and Chamy village is now completely out of the original form, which the main reason is that the government didn’t consider the two as an integral part of the village and protected in formulating the official village protection policy.

**Integrity of the Protection Content**

It is necessary to protect the natural and artificial environment of the village, and also to protect the customs and culture of the village. For example, trying to maintain the traditional landscape elements of mountains and water lines around the Sisso village. The street level, pavement material and architectural style of Chamy village can also reflect the traditional characteristics, and the obvious difference with tradition has to be fixed.

**Cultivating the Cultural Consciousness of the Villagers**

Village is the place where the villagers live, while the villagers are the main body of the village. Therefore, it is the villagers' cultural consciousness that the villagers exert their control over the village protection. Only when the villagers know and love their own culture, can they obtain the status of cultural autonomy under certain conditions and actively participate in the protection practice of ancient villages.

**CONCLUSIONS**

Traditional village research and protection is a complex system engineering. In Friedman's "core - edge" theory as a foundation, the paper put forward the three protection strategies of gradation, integrity and culture consciousness on the basis of the spatial analysis of Zhuo KeJi ‘s "core - edge". I hope the paper can provide corresponding strategies for research and protection of traditional villages.

**REFERENCES**