

## **Research on Settlements' Protection and Inheritance of Qiang People That Live at the Upper Reaches of the Minjiang River on the View of Planning**

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*Abstract: With the speed of the urbanization, many traditional settlements especially minority's settlements are gradually edged under the development of the regional economy and society. Or the culture of the settlements are seriously distorted under the development. The area of the upper reaches of the Minjiang River are the Qiang people's main headstream. Nowadays the problems are increasingly serious, such as the weak infrastructure of Qiang people's settlements of this area, cultural industry's slow development, no inheritance of intangible culture, lack of active protection and settlements' architecture deviating from primitive culture. All mentioned above make great constraint on the work of settlements' protection and inheritance of Qiang people. This thesis puts forward to the way of settlements' protection and inheritance of Qiang people through the excavation and grooming of the culture of settlements of Qiang people that live at the upper reaches of the Minjiang River. This thesis also plans specific protection and inheritance plans on settlements' material cultural heritage and part of intangible culture.*

*Keywords: Protection and inheritance, settlements of Qian people, the area of the upper reaches of the Mining River.*

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### **1. RESEARCH BACKGROUND**

Qiang culture is one part of the precious culture of the Chinese nation. Its historical origin and cultural connotation are the core of the existence and development of the Qiang people. The Qiang people's settlements are the material carrier and ecological space of the Qiang culture. They are the spiritual home of the Qiang people. As the original ecological field of the birth and development of the Qiang culture, Qiangzhai is not only material and spiritual carrier of Qiang culture but also the most specific solid performance and the most lively performance area of Qiang culture. Perspective of the village can accurately grasp the current situation of the protection and inheritance of the Qiang culture[1].

With the rapid development of urbanization in the upper reaches of the Minjiang River, it will undoubtedly make profound changes in all aspects of the social life of the Qiang people, and at a deeper level affect the changes of the settlements.

The wave of urbanization development, many Qiang settlements and architectural forms have been gradually destroyed, and the characteristics and diversity of regional culture have gradually declined.

## **2. REGIONAL OVERVIEW**

The upper reaches of the Minjiang River are located in the northwestern part of Sichuan Province and located in the administrative district of Aba Tibetan and Qiang Autonomous Prefecture. It's in the junction of the northern part of the Hengduan Mountains and the Alpine valley in the northwest of Sichuan. The landform is dominated by plateaus and alpine valleys. Research area is Qiang settlements of Qiang people the live at the upper reaches of Minjiang River including Wenchuan County, Li County, Mao County and part of Heishui County and Songpan County. The cultural connotation of the settlements of the Qiang people is very rich. On the aspect of the intangible culture: Firstly it is singing and dancing such as Slang Dancng, Sheepskin Drum Dancing. Secondly it is traditional crafts such as the skills to make Qiang flute, Diaolou creating skills, traditional weaving skills, silver forging technique and clothes making skills. Thirdly it is the festival etiquette of the Qiang people such as Waerezu Festival, Jileezu Festival and Guairu Festival. Fourthly it is traditional competitions which can not only make health strong but also entertain people such as riding and shooting, wrestling, twisting stick, swinging and armor jumping.

On the aspect of the material culture: there are historical artifacts such as Sanyuan Bridge, Diexi Platform, Guo Shi Memorial Arch, Jionglan Tower, Choubian Building, Aer Village Sacrificial Altar, Deyuan Bridge, Engraving Monument. There are unique architectural communities such as Black Tiger Village Eagle Mouth River Tower, UGu Leader Tower, Taping Qiang Tower, Qiangfeng Village Tower, Buwa Tower, Ganqing Baishi Qian Tower, and Mains County of West Qiang. There are important historical and cultural heritages that need emergent protection such as Jiangwei City Ancient Cultural Site, Weizhou City Ruins, Changanbao Ruins, and Luobo Qiang Ruins.

## **3. PROTECTION AND INHERITANCE ISSUES**

### **3.1 Weak Infrastructure Construction**

The Qiang people's settlements in the upper reaches of the Minjiang River have scattered distribution and poor geographical conditions. On the one hand, due to the constraints of personnel and funds, the settlements away from the main thoroughfare whose management and maintenance of cultural infrastructure can not be kept up. on the other hand, the settlements with large investment have problems in the utilization of facilities and equipment, and the role which the play is not enough.

### **3.2 Slow Development in Cultural Industry**

The cultural heritage of the Qiang nationality is profound. Qiang riches in charm and attraction and its tourism is developed. However, the tourism service industry is greatly affected by the off-season. In addition, the lack of relevant elements in the cultural market has formed the chaos of “culture to set up the stage, market to sing the opera” which seriously restricts the development of related cultural service industries. In addition, due to economic backwardness, cultural consumption is at a lower level, which restricts the driving force of cultural production to a certain extent, and the geographical and sparsely populated areas lead to a long battlefield in cultural market management and high management costs.

### **3.3 Settlements Lacking Live Protection**

Based on the actual national life, respecting the cultural choices of the nation itself, arousing the cultural consciousness of the national culture, and finally internalizing the protection and inheritance of the national culture in the specific process of national life, and completing the rational optimization and inheritance of national culture with limited protection.[2] The current situation of the protection of settlements' culture is that many remote settlements are empty and most of the settlements are working outside the home. Meanwhile the left-behind people are subsidized by the government to go to the tourist attractions created in the county town for cultural performances. So the inheritance of culture has a way out, but the protection of settlements is neglected.

## **4. SETTLEMENT PROTECTION AND INHERITANCE**

### **4.1 Overall Planning on the Scene of The Settlement**

The style controller of the village should highlight the unique history and culture of the Qiang people and should maintain the traditional architectural style. The principle of "repairing the old as old and restoring the original" must be adhered. Its main point is protection on repairing the traditional Qiang village which has more introverted space. It can also provide space for activities such as residents' gatherings and interpretations, showing the ancient charm of the old village. The landscape emphasizes the characteristics of traditional landscapes and coordinates with the traditional landscapes in the village in terms of form, color and volume. For the landscapes in the village that affect the traditional features, it should be rectified or remodeled, meanwhile strictly controlling the amount of modern landscape elements. In terms of architecture, the original architectural art symbols are used. On the aspect of architecture, original architectural art symbols are adopted and the characteristics and style of the Qiang culture should be fully displayed in the characteristic structures and architectural colors such as murals, sculptures and eaves.

### **4.2 Settlements 'Pattern and Texture Planning**

Most of the traditional Qiangzhai are back to the green hills, faced to the Minjiang River. It is built according to the natural terrain and has a undulating and changing skyline. The stockade and the background environment form a good land relationship. The interior of the village has a interphase of fields and villages and is surrounded by trees, rich in layers and highly

ornamental. The combination of farmland and Qiang people is excellent, forming an original ecological pattern of “roads, farmland, villages and forests”.

On the aspects of shaping the main points: firstly, on the way of river protection, the overall space of the river is protected, tampering, encroaching and widening the river is prohibited. Secondly, on the way of farmland texture protection, the texture protection of farmland and plantation should be combined with the surrounding natural environment texture to be combed and transformed on the basis of following the original texture.

#### **4.3 Settlements' Trails and Street Planning**

There are many entrance roads, main trails, secondary trails, mountaineering roads, field roads and the courtyard roads inside the village. Entrance roads are the cement roads lead to the interior of the village and are the main roadway of the village. Main trails are for local villagers to cultivate the fields and live daily lives. The main roads are distributed along the buildings and main farmland. Secondary trails and courtyard roads are connected with the steps. The utilization rate is high but the repair is lacking due to the dispersion of the courtyard.

On the aspect of settlements' protection: Firstly, the traditional road forms and spatial patterns in the village should be strictly protected and followed including the linearity of the trails and the courtyard roads and the connection interface. Secondly, the traditional spatial scale of the road should be maintained. Thirdly, the protection of traditional roads need be dealt with garbage, manure and other pollutants in a timely manner. Fourthly, keep the sleek and high-low changes of the courtyard roads and improve the walking pleasure. Fifthly, control the material of the road and maintain the historical features of the buildings on both sides. Sixthly, combine the greening of the front and back of the house and the water supply and drainage function to maintain the traffic function behind the residential houses.

#### **4.4 Planning of Settlements and Buildings**

According to the age of formation, the integrity of the building, the degree of closure, and the comprehensive rating of the quality, scale, materials, evolution process and history and culture of the courtyard, all the courtyards in the village are divided into four grades. The first class courtyards are the oldest buildings, run down and needs to be repaired. The second class courtyards are older buildings, incomplete and dams have been hardened by cement. The third class courtyards are newly built and the overall style is consistent with the traditional Qiangzhai. The dams have been hardened by cement. The fourth class courtyards are newly built but the style is incompatible with the traditional Qiang people's courtyard. And the color, material and other aspects cannot be harmonious with the whole village. The first and second class courtyards are the protected courtyards whose protection is repairing centered. The third and fourth class courtyards is creation centered especially the fourth ones which must be renovated.

According to its age, quality, cultural properties, structural form and base area, the buildings are divided into four grades. The first class are the buildings that have been built for a long time and belongings to the protection of cultural relics. The second class has the largest number of buildings which are traditional Qiang style. The material is gneiss and the preservation is

relatively intact. The third Class is newly built which is unified with the traditional Qiang architecture. The modern architectural style is adopted in windows and ancillary rooms. The material is mainly cement. The fourth class are newly built modern-style buildings that are incompatible with traditional Qiang architecture in terms of materials and colors.

The first and second class architectures should be repaired under protection to keep the original form, structure, function and building materials. Improvement of appropriate internal living facilities and function can be replaced on the base of retaining the original pattern and form. The third and fourth class architectures: partial modern architectural style should be rebuilt and repaired as it was before the change. Renovate or even dismantle modern buildings that are incompatible with traditional Qiang architecture to ensure the harmonious integration of the overall style.

## **5. CONCLUSION**

The Qiang people's settlements are the basic unit of the Qiang people's local society. It contains the contents of the local culture and local life of the Qiang people. The Qiang people's settlements are in the process of rapid development of urbanization. Their infrastructure is weak, the development of cultural industries is slow, the inheritance of intangible culture is not passed down, and the lack of active protection and the deviation of the settlement buildings from the original culture are becoming more and more prominent. On the view of planning, through establishing a cultural inheritance system for the non-material culture of the Qiang nationality settlements, sorting out the cultural protection project and planning the settlement of the material culture, architecture, landscape, it provides a better path for the inheritance and protection of the Qiang people's settlements in the upper reaches of the Minjiang River. The government-led, market-involved development plan for the Qiang settlements industry will also provide sustainable economic protection for the protection and inheritance of settlements.

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