

A Brief Analysis of the Local Landscape “Text” from the Linguistic Viewshed --Taking Lutian Village of Jinhua City as an Example

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Abstract: This paper presents the state of production, survival and life of rural users in the rural landscape “Text”. Meantime, it illustrates the local landscape “Text” via linguistic context, vocabulary, syntax and semantics of logic deduction under the viewshed of linguistics, besides, the “Writing” purpose and logic is relying on the most reliable physical reality demand for the country and the most pure pristine spiritual needs, this is inseparable with time and space transformation, so that the rural construction process and construction activities in the implementation of humanity care would lead to a new glowing vitality vernacular landscapes.

1. Introduction

Chinese society is localized, and local society has become a society which can be seen as born and died in this place under the restriction of local conditions [1]. The village constructing system in Chinese local culture is rooted in the real rural life and presents a great diversity of native rural characteristics. Furthermore, it expands and deepens people's awareness through different forms and carriers, and finally achieves the role of local culture inheriting. Nevertheless, they have the function of shaping, defining and sublimating both the past and present states of rural growth. Generally, in China's village constructing system, “Rural Landscape” is mainly accumulated and written by local users at that time, usually considering their needs of production, survival and life, and related to the natural environment and social context, thus showing the differentiation of “What the Local Nature is, What the Local People are”.

Especially in the rural construction activities in full swing, there are some construction activities that destroy the original unique natural environment, as well as some activities conducted with poor local landscape culture protection consciousness, which leading to the situation of that the local landscape are in different degrees of facing challenges and impact. Therefore, it is rather important to explain the construction rule system of “Rural Landscape”, hence, it is necessary to select an easy-to-understand “Text” and a simple and clear “Reading Method”, and then study the local expression of rural landscape in the local environment at that time, so as to understand the form and meaning of the original context.

2. Exploration of the local context

To interpret the context of “Text”, it is necessary to explore the “Writing” background and “Written” environment of the “Text”. Besides, in the “Text” of rural landscape, the “Writing” of natural resources and the “Expression” of humanistic resources are discussed, which are embodied in three aspects, namely, the adaptation of village site selection and topography, the coordination of local rural architecture and humanistic spirit, and the integration of spiritual world and Confucianism & Taoism culture.

2.1 The coordination of local architecture and humanistic spirit

Currently, Lutian village is located in the block of Wang Da Xian Cultural Park in the national scenic spot -- Shuanglong scenic spot, and in the central hub of Wang Da Xian Cultural Park. The village is surrounded by mountains with an altitude of about 500 meters; the village site is the typical basin topography with locating near the mountain and by the river, its landform mainly extends from the center of Lu Lake to the Shan Qiao Dian in the east, in which with many ravines, ever-flowing creeks, and gorgeous scenery (figure 1).

Wang Wei, a Chinese poet in the Tang Dynasty, wrote in his Landscape Laud that “The Main Peak should be the Most Towering, while the Subordinate Mountain must be the Trend”, which vividly confirms the features of Lutian Village's topography and physiognomy. From the viewshed of scientific geomantic omen, the most suitable location for the village site selection is the terrain and physiognomy where the Tibetan wind gathers.

At the beginning of site selection, Lutian village ancestors used the trend of mountains to gather water resources, and then built Lunv Lake, importantly, Lunv Lake has becoming an important water source for downstream village irrigation during busy agricultural season, furthermore, during the rainy season, Lunv Lake undertakes the function of flood discharge and water storage. Specifically, the gullies slowly flowing into Lunv Lake along the delayed mountains become the water source for natural irrigation of mountain vegetation . Besides, Lunv Lake is also an important natural reservoir for domestic water use in Lutian Village, which is closely related to the native natural environment and the local social context at that time.



Figure 1 A Bird's-Eye View of Lutian Village

2.2 The coordination of local architecture and humanistic spirit

Lutian Academy is the most representative local architecture in Lutian Village. It was founded in Guangxu period of Qing Dynasty, and its predecessor was Lutian Temple in Northern Song Dynasty, with a history of more than 100 years until now, in addition, in 1997, Zhejiang Provincial People's Government announced it as a key cultural relic protection unit at the provincial level. In the academy, seven great Confucian scholars, Zhuxi, Zhang Jie, Lu Zuqian, He Ji, Wang Bai, Jin Luxiang and Xu Qian, who have been teaching in Lutian Academy since the Song Dynasty, are worshipped. Academy culture is the main content of Wu culture, and the academy lecture is the main pathway of Wu culture spreading. More than that, Lutian Academy not only has a detached position in Wu culture, but also has a remarkable accomplishment in the field of architecture.

In the book Series of Chinese Residential Architecture - Zhejiang Residential Dwelling, the paper summarizes the evolution of the “Thirteen Heads” in the spatial layout of local architecture in the middle of Zhejiang Province. The Lutian Academy belongs to the “H” type big house with “回” shape and plane. The Horse-Head Gables of Lutian Academy are the combination of Magpie's Horse-Head Wall and Jade Seal's Horse-Head Wall in the middle of Zhejiang Province. The Magpie's Horse-Head Wall implies good luck, looks like the upside-up magpie's tail, light and graceful, and the Jade Seal's Horse-Head Wall is generally the favorite type of literati and ink visitors, moreover, the top square God carved with the auspicious words of praying for good luck, Lutian Academy is built. Generally, the Horse-Head Gables are constructed by using magpie horse head with light and graceful tilted feet and jade seals with square heads like seals.

The architecture of Lutian Academy represents the historical features of a certain period, embodies the construction thought of the ancient human settlement environment [2], and meantime

contains the Confucian culture in the middle of Zhejiang Province. Not only that, Lutian Academy is not only holds an important position for the development of Wu culture but also be deemed as the dissemination of Confucianism. Furthermore, it is also an elegant place for literati and poets to recite and poetry. However, its main users advocate “rational practice”, emphasizing practical, frugal, quiet thinking, good learning, integration, so pay attention to the delicate and appropriate architectural space and the moral elegance of building components.

2.3 The integration of spiritual world and confucianism & taoism culture

Lutian Village has been nourished by the spirit of two sacred places for generations, the first one is Lutian Academy and the other is Huang Da Xian Zu Gong. Under the enlightenment of Confucian culture, Song Lian had become the leader in the development of Wu culture since the end of Yuan Dynasty and the beginning of Ming Dynasty, he advocated that in both Wu culture learning and social communication, wise methods, ancestors’ wisdom and wise words are highly required. Meanwhile he took himself as an example In the Preface of Song Dong Yang Ma Sheng, and stated that we encourage young people to seek advice modestly and study diligently so as to point out the learning points and enrich the spiritual world for their descendants. “According to historical records, there are 915 Jinhua intellectuals in Lutian Academy.” is the best example.

Influenced by Taoist culture, the ancestors of Lutian Village built their villages on the basis of natural landforms and landforms, and the location of mountains and rivers. Under the influence of Confucian culture and Taoist culture, it plays an important role in guiding and promoting the formation of the view of world, view of life and view of values of the local social subjects, and gradually forms the inertia recognition and conventional evaluation criteria of the objective things (Human, Objects and Circumstances) by the local social subjects.

3. Combing the terminology of heaven, earth, human and god

Local landscape vocabulary is an important element of the historical form of villages, and it is the combination of local landscape symbols in historical period. Via combing the local vocabulary of the local landscape can better systematically analyze the content of the “Text” of the local landscape, understand the pluralistic and complex local social relations from the local state of the settlement space, and then provide the material basis for the interpretation of the local grammar (form1).

According to the division of the elements of Chinese traditional culture, “Heaven, Earth, Human and God”, Lutian Village’s local landscape mainly includes local vocabulary in natural resources, local customs, and folk beliefs and so on.

Table1 Localization Vocabulary of Lutian Village Local Landscape

General Categories of Heaven, Earth, Human and God	Vocabulary of Heaven, Earth, Human and God	Specific Subdivision of Various Vocabularies	Typical Vocabulary Content
“Heaven and Earth” Vocabulary Natural Landscape		Climate	Rosy rising clouds steaming, cloudy mists and rains, and defused morning haze
		Mountains and Rivers	Secluded green hills, ever-flowing clear waters, quiet valleys and forests, and waved rocks
		Vegetation	Bamboo forest, evergreen broad-leaved trees, Camellia
“Human” Landscape Vernacular of Local Rural Culture		Living Space	Local architecture, new concrete construction, and Convenient Service Center
		Production Space	Juyan Tea Mountain , shop, impression of Lutian, camping base
		Transportation	Bluestone path, ancient road, stone bridge, farmland path
“God” Landscape Vocabulary of Folk Belief		Humanistic Belief	Huang Da Xian Zu Gong, Lutian Academy, Ancestral Hall, Cultural Auditorium and Jade Nu Qu Lu Sculpture

4. The interpretation of localization grammar under spatio-temporal mapping

The localism grammar features of invisible and transparent forms the combination rule of localism vocabulary of local landscape. Lutian Village's local rural landscapes of the lexical, syntactic and rhetorical grammar rules is closely related to "Human, Objects, Circumstances", through the organization and arrangement of vernacular landscapes vocabulary elements is presented in the "Spatio-Temporal Mapping", this "Spatio-Temporal Mapping" is in a one-to-one relationship, although at the time and local today to present different physical form at this time, but in localization grammar are interlinked. The localization grammar is mainly interpreted from two aspects: local settlement space suitability and local time circulation.

4.1 Settlement space suitability

Suitability of settlement space is the internal logic of vocabulary organization in vernacular landscape "Text". It is just like in linguistics to grasp specific sentences by linking context and context, and then to analyze and understand the meaning of sentences. The riveting of specific terrain is mainly reflected in the site selection and construction of villages on the mountain sunny slopes of the climbing terrain, facing the water and backing the mountains. Consideration is given to the survival needs of flood control and wind protection, as well as to the production needs of sunshine and harvesting. Up to now, Lutian Village, after the activation of rural industry, relies on the ecological and natural advantages of beautiful mountains and rivers to develop tourism. Suitable settlement space is still the local grammar for the prosperity of Lutian village industry.

4.2 Local time circulation

Whenever Taoist festivals were held, the crowds of people in the daytime shuttled between Lutian Village and Huang Da Xian Zu Gong, and in the evening, Lutian Village became quiet and peaceful, as is in the adverse atmosphere compared with it in Confucian cultural festivals. "The agricultural gain shall not be harvested if it is not in the right season, the fishes shall not be enough for feeding if they were not counted when releasing in pool." [3] It is also the image description of Lutian village's local landscape in local grammar. Besides, before and after the Qingming Festival, Lutian Village picked tea in baskets and baskets on the mountain of Liuyan Tea and it was divided into pre-Ming Tea and post-Ming Tea. Furthermore, new tea buds were picked before the Qingming Festival, and tea buds were picked after the first rain after the Qingming Festival. Nevertheless, fishing in Lunv Lake is also an important experience for tourists staying in Lutian Village, but fishing activities such as net fishing and fishing during breeding period are prohibited.

5. Generation of localization semantics here and now

With the change of time and the occurrence of material space activities, the local semantics of Texts" of vernacular landscape are generated. Different users and different realistic needs have different activities and treatment methods, but their forms and meanings do not transcend the real time and space. The reason is that the semantic central idea of "Text" in rural landscape is shared by the users of "Born Here and Grow Here" and created spontaneously out of the most authentic and reliable realistic needs. In the process of time immersion and space creation of Lutian Village's "Text", the local semantics of "Adapting Measures to Local Conditions" and "Attaching Meaning to Forming" have gradually formed in Lutian Village's rural landscape.

5.1 Localization semantic conservation based on actual local conditions

The local semantics of Lutian Village landscape "Text" originates from the consistent value identification and has practical significance. Especially the conceptual identity of respecting and conforming to nature, as well as the consistent coping style to realistic problems, its form and explicit characteristics condense into material space form.

With the development of rural activation, many rural settlements have undergone subversive changes, such as space chaos and transitional development in the process of rural growth. Lutian Village has chosen local semantic protection according to local conditions. In view of its superior

topographic and geomorphologic characteristics, Lutian Village's organic renewal plan conforms to the original site construction of nature and respects nature. The living space and village layout for thousands of years conforms to the growth pattern of Lutian Village. The strata and intrusive rocks exposed in Jinhua area are the Fangyan Formation (K1f2) and Jinhua Formation (K2j). Their lithology is red glutenite, sandstone, siltstone and mudstone, which constitute the material base of the basin margin - Red Rock low hill. Lutian villagers have called these huge rocks "Waved Rocks". Up to now, a large number of tumorous limestone blocks left over from the land-building movement can be seen in the west of Lutian Village, which is interesting to the local architecture of Lutian Village and creates the unique "wave stone" landscape of Lutian Village. However, there are few large tumorous limestone blocks found in other villages downstream of Lunv Lake. The organic renewal plan of Lutian Village has retained the unique "Waved Rocks" and adopted appropriate conservation strategy. Waved Rocks is distributed in the west of Lutian Village as a "Trumpet Form" from north to south, and is turned into a "Waved Rocks" dry stream landscape.

5.2 Localization semantic translation of implications to objects

The "Text" of vernacular landscape is common to the users in the same region. Its "Text" content presents the characteristics of multi-coexistence and the "Applied Subject" of vernacular landscape coincides with the local context, vocabulary and grammar, which needs to be inherited based on the "Common Memory" among different social groups such as consanguinity, geography and aspiration. If the initial stage of the formation of rural landscape "Text" is passive adaptation to the environment, then the active transformation of function should be its development stage. The ancestors took the rural landscape as the carrier and medium of materialized world outlook, outlook on life and values. They consciously "Writing" their beliefs and expectations of each unit subject in the content of "Text" of rural landscape. The main way of "Writing" was to produce a large number of activities in the "Text" of rural landscape such as "Somewhere in Time" and "Meaningful" etc.

Lutian Academy has a long history of culture, it is the carrier of Wu culture and Confucianism. The former Lutian Academy is the place where for the sages to teaching and or making their friends and embarked on a new journey of cultural revival of Jinhua Wu culture in this life. At the same time, Lutian Academy undertakes the responsibility of promoting Chinese traditional culture, besides, the school-age children accompanied by their parents come to Lutian Academy to hold the enlightenment ceremony of Chinese traditional culture, following the ancient enlightenment rites. With the change of time and space, various practical activities occurring in material space in different contexts give new material forms and meanings to local vocabulary. Through the structural organization of local grammar, the lasting and new local semantics are formed, which makes the local landscape more dynamic and valuable.

6. Conclusion

Nowadays, a lot of complicated landscape vocabularies are filled in the rural landscape, and some of them even break away from the natural environment and social context, and the landscape "Text" has lost the correspondence with production space, living space and living space. As a matter of fact, the "Text" of rural landscape, just like the language itself, is an inclusive and inclusive evolutionary system. Although the landscape vocabulary is constantly updated in the changing context of The Times, the local grammatical structure of the "Text" of rural landscape is relatively stable. In the process of improving rural environment today, it is worth discussing how to achieve the unification of outline and rhetoric by "Skeleton Repairing" and "Landscape Coordinating" to avoid the phenomenon of being divorced from the reality, semantics and subject aphasia, and make rural landscape full of new vitality.

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