Study on Human Settlement Environment in Dai Traditional Villages of Different Regions

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Abstract. Traditional village is the most basic and fundamental unit in the traditional agricultural society of China, and the concept of this human settlement space has been a long-term concern for researchers. This paper analyses the Dai traditional villages in different regions of Yunnan Province in China, and summarizes their ethnic and regional characteristics and the influencing factors. Furthermore, the sustainable development concept is discussed from the methods of human settlement environment, cultural geography and architectural typology. The conclusions are as follows: (1) Dai traditional villages share a common sustainable development concept of human settlements, which is reflected in the environmental, village and residential spaces. (2) The villages reflect the ecological concept of respecting nature, adapting measures to local conditions and harmonious coexistence. (3) The primitive belief and Theravada Buddhism of Dai nationality constitute a "Two-in-One" religious form, which determines the unique spatial pattern and human settlement ideas. (4) In the history of Dai nationality's migration along rivers, many settlement areas have been formed in similar or even the same environments, and the villages show the original ethnic attributes and different regional attributes. (5) The similarities and differences between ethnic and regional characteristics of Dai villages are mainly affected by the combined effects of "nature, religion, human", which has also created a unique and sustainable ideology of Dai human settlement environment, until today still has a strong vitality.

1. Introduction
As the basic unit and integral component of human settlement, traditional village is the vivid embodiment of the relationship between human and nature. This paper focuses on the villages in the different regions of same nationality, in which the same nationality refers to the one ethnic group distinguished from other groups in terms of culture, language and history, and the different regions refer to the geographical scope of different administrative divisions. Compared with other ethnic groups, Dai nationality has a unique and relatively complete human settlement space system that is a well-preserved local settlement heritage in Yunnan traditional villages. Therefore, this paper selects Dai traditional villages in different regions as the research objects.

The research on Dai traditional village was first seen in the detailed investigation and architectural mapping of ethnic minority buildings in Southwest China in 1940s. An Overview of Chinese Residences raised the research of residential building to a new position, and ethnic residential building became an important object of architectural research in 1957[1]. Since the 1990s, the research scope has expanded from the study of traditional folk house to traditional village. (1) Early studies focused on traditional folk house. From the 1960s to the 1980s, Yunnan Folk House and Continuation of Yunnan Folk House systematically studied Dai folk house, but mainly focused on the measurement, plane, structure and
decoration of building [2], [3]. Jiang (1997) proposed the theoretical framework of "one whole, three levels", and analyzed the geographical, ethnic, cultural distribution and form type characteristics of Yunnan residential system in Ethnic Housing Culture in Yunnan [4]. Yang (1997) discussed the relationship between the housing form, natural environment and cultural tradition [5]. Since 2000, the researches have been developing towards multi-disciplinary and multi angle from the perspective of space composition [6], structural practice [7], appropriate technology [8], regional aesthetics [9] and technological renewal [10], so as to find the way of evolution and renewal in line with modern needs and regional characteristics [11].

(2) The research scope is extended to village. The perspectives of history [12], ecology [13], anthropology [14], ethnology [15], human settlement environment [16] and interdisciplinary methods are used to further enrich the methods and theoretical viewpoints. On the whole, the studies focus on the overall layout and space of Dai village, analyze the influence of ecological environment, ethnic culture, political system, religious belief, economic form, and summarize the location characteristics, spatial layout, residential building, plant landscape and evolution rule of traditional village. (3) To sum up, the studies have shifted from a single building to a whole village, from a single discipline to a combination of multiple disciplines, and from physical space to immaterial development, but there are relatively dispersed and independent.

Therefore, this paper takes the Dai traditional villages in Yunnan as the research objects with the multi-disciplinary theory, based on all kinds of these villages' data, establishes a hierarchical framework to study the similarities and differences of the spatial pattern from the regional perspective, and analyzes the influencing factors of ethnic and regional characteristics, and thus explores the sustainable human settlement of Dai village.

2. Research objects and methods

2.1. Research objects

Dai nationality, one of the main minorities in Yunnan Province of China, has a long history and its own ethnic culture. Dai traditional village, one of the important types of ethnic traditional villages, is the human settlement space with high aggregation, complete preservation and distinctive ethnic characteristics in Yunnan. This paper takes 50 Dai traditional villages included in the list of Chinese traditional villages from 2012 to 2019 as the research objects, which are mainly distributed in Xishuangbanna Dai Autonomous Prefecture, Dehong Dai and Jingo Autonomous Prefecture, Baoshan City, and some of them are in Pu'er City, Lincang City, and Yuxi City and Honghe Hani and Yi Autonomous Prefecture shown in figure 1. These distribution regions are consistent with the geographical scope of Dai nationality in Yunnan, so these research objects can represent the overall human settlement environment intention of each region.
2.2. Research methods

The traditional villages are affected by different natural environment, human history, economic and social, construction technology and other factors, showing the different human settlement environments, so the research is a very comprehensive research topic. Therefore, integrating the multi-disciplinary theory of human settlement environment, cultural geography, architectural typology and other disciplines, the study recognizes and explains 50 Dai traditional villages based on the investigation research and example analysis according to the research framework in Figure 2. Firstly, the composition of villages are divided into natural, social and spatial elements by typological induction and deduction, so as to realize the combination of qualitative and quantitative methods. Secondly, on the basis of investigation and analysis, it summarizes the morphological pattern and spatial characteristics of villages in different regions from the three-level framework of "environment, village, residence". Thirdly, it analyses the similarities and differences between regional and ethnic characteristics of villages with the comprehensive analysis of villages in different regions. Finally, from the perspective of "nature, religion, human", it focuses on the analysis of the factors affecting their ethnic and regional characteristics and the sustainable human settlement environment ideology.

3. Discuss

3.1. Regional distribution characteristics
By analysing the Dai traditional villages in different regions, this paper makes statistics and researches on the three elements of nature, society and space, and geographically divides four areas. The results are shown in table 1.

| Category | Content | Xishuangbanna, Southern Pu'er | Baoshan, Northern Dehong | Southern Dehong | Yuanjiang, Honghe River Valley |
|----------|---------|-------------------------------|--------------------------|----------------|------------------|
| Nature   | Altitude | 450-1300m                     | 700-1350m                | 750-950m       | 480-1070m        |
|          | Annual Average Temperature | 17-23°C                      | 16-24°C                  | 20-22°C        | 20-24°C          |
|          | Annual Rainfall | 1000-1800mm                  | 1100-1800mm              | 1200-1700mm    | 800-1600mm       |
| Village Site | Flat ground, piedmont plain   | Valley plain, low mountain gentle slope | Flat ground, piedmont plain | Hillside and valley terrace |
| Society  | Religious Beliefs | Primitive belief, Theravada Buddhism | Primitive belief, Theravada Buddhism | Primitive belief, Theravada Buddhism | Primitive belief |
|          | Folk customs | Water-sprinkling Festival    | Water-sprinkling Festival | Water-sprinkling Festival | Huajie Festival |
| Environmental Space | Space composition | From inside to outside: Village, forest, field, water | From low to high: field, water, village, forest | From inside to outside: Village, forest, field, water | From low to high: water, field, village, forest |
| Village Space | Structure | Core | Orderly queue | Core | Layer upon layer |
|          | Street Spaces | Network type | Checkerboard type | Network type | Crosswise road and longitudinal ladder type |
|          | Buddhist architecture | Theravada Buddhist temple | Theravada Buddhist temple | Theravada Buddhist temple | None |
|          | Primitive Religious Space | Village heart, village gate, holy forest, cemetery | Holy forest, cemetery | Village heart, village gate, holy forest, cemetery | Holy forest, cemetery |
| Residential Space | Residential Type | Ganlan style (Bamboo) house of Xishuangbanna | Courtyard style house in West Yunnan | Ganlan style (Bamboo) house of Dehong | Qionglong style house |
3.2. Environmental space

The village is not an independent space, which forms a variety of interactive relationships with the different surrounding environment, reflecting the different human settlement environment patterns adopted by different ethnic groups. Compared with Dai villages in different regions, it can be found that:

(1) Villages are concentrated and inward oriented. (2) Most of them are located in the flat ground or intermountain basin, showing a single ethnic group in a region. A few of them are distributed in the hillside and valley terrace, living together with other ethnic groups. (3) The environment basement is composed of mountain, river, forest and field. With the principle of "close to water but higher than water", the elements form four site selection modes: island-type, waterside-type, foothill-type and mountain-type. (4) The environmental elements include the holy forest, cemetery forest outside the village, bamboo forest around the village and courtyard greening inside the village, and there are the obvious features of Dai village which is different from other ethnic villages.

Dai villages in different areas are composed of fields and forests as the base, bamboo forests and banyan trees as the green ring, and the green plants in the courtyard as the embellishment. Island-type village, located in the center of flat ground, is surrounded by forests with fields, and stream passed by. Waterside-type village, closed to the big rivers or lakes, is surrounded by forests on four or three sides and fields. Foothill-type village is located at the junction of flat ground and mountain foothill, and artificial forests and natural forests enclose the village. Mountain-type village is located on the hillside or valley terrace facing the sun with a large vertical space drop, which forms a pattern of "water, field, village, forest" from bottom to top.

3.3. Village space

3.3.1. Basic structure of village space. Compared with village spaces in the different Dai regions, they are all composed of folk house, street, square, religious building and others. Folk house is the basic units, and the architectural form, functional layout and land occupation in different regions are distinct; Street forms the open or closed linear space by the spatial form of folk houses; Square as the main public living space undertakes the daily communication, assembly, sacrifice, celebration and other public activities; Religious building is the core space to express people's spiritual beliefs and organize spatial order.

3.3.2. Regional differences of village space. Dai villages in Xishuangbanna and southern Pu'er have the typical of their kind, mainly composed of folk house, Buddhist temple, village gate, village heart, road, well and other elements. At the beginning, the village heart and gate are established to form its center and boundary. The village heart is the core of the physical space and spiritual symbol of primitive belief, and the village gates which are set on the main access road with the boundary define the external and internal space, and the gate form is transformed from the early wooden pillars into the religious architecture of Theravada Buddhism. The Buddhist temple is the center of morphological structure, visual landscape and spiritual world, for example, the temple is located in the high terrain or village entrance that is the best scenery or prominent status, so no other building can be built on the opposite and lateral sides of it. The roads extend outward from the temple, dividing the land into grids for folk houses. The houses are distributed in the same direction, and the ridges are not perpendicular to each other [17]. In terms of the whole space, the village density is large so that the courtyard area is small, because the economy and population growth are fast in this area but the boundary limits the outward development.

Dai villages in southern Dehong are resemble to those in Xishuangbanna by reason of the similar geographical and climatic environment, ethnic customs and similar cultural background with Dai nationality in Myanmar. However, there are still some differences between the two regions. In this area, the spatial enclosure is insufficient, and some important spaces are different in location layout, for example, Buddhist temples and cemeteries are located in the middle or tail of the village not at the head, which directly affects the shape and spatial layout. The boundary is defined by the surrounding bamboo forests, and the village gates are the gaps of bamboo forests rather than concrete structures. Folk house
per family occupies the largest land and the distance between two houses is farthest in all regions, which makes the structure of villages looser, less integrity and less dense [18].

Dai villages in Baoshan and northern Dehong are influenced by Han culture, which has the typical characteristics of Dai and Han integration. The village layout is orderly and the land is intensive, and some villages have one or more open boundaries without the principle of being surrounded by plants, and there is no longer a village gate as a sign. Village space is divided into regular grid by unified courtyard folk houses, forming closed and orderly street space, so the spatial structure is the orderly queue structure to replace the original core structure. Although most villages have Buddhist temples, their volume and scale are smaller than those in Xishuangbanna, which has certain architectural characteristics of Han nationality.

Dai nationality in hot Yuanjiang and Honghe River Valley are different from others in language, custom and religion. Due to the mixed living with Yi, Hani and other ethnic groups, Dai culture is greatly influenced by other ethnic groups, especially maintained the primitive religious belief system not influenced by Theravada Buddhism. Village site selection is determined by the survival of fruit trees planted in a year. According to the principles of mountain orientation and land conservation, village forms the close spatial texture by the terrain and plants from the external environment. The houses are parallel to the contour line layer upon layer, and the traffic space between the houses is connected by roof platform and stairs, forming a three-dimensional feature of climbing up stage by stage.

|                | Xishuangbanna, Southern Pu'er | Baoshan, Northern Dehong | Southern Dehong | Yuanjiang, Honghe River Valley |
|----------------|--------------------------------|--------------------------|-----------------|--------------------------------|
| Village view   | ![Village view](image)         | ![Village view](image)   | ![Village view](image) | ![Village view](image)        |
| Religious building | ![Religious building](image) | ![Religious building](image) | ![Religious building](image) | None                        |
| Folk house     | ![Folk house](image)           | ![Folk house](image)     | ![Folk house](image)   | ![Folk house](image)        |
| Holy forest    | ![Holy forest](image)          | ![Holy forest](image)    | ![Holy forest](image)  | ![Holy forest](image)       |

*Figure 3. Landscape of Dai traditional villages in different regions*  
(Pictures are from the traditional village archives made by government and the author's own photos)
3.4. Residential space

3.4.1. Dai folk house with ethnic characteristics. As the constituent unit of village space, folk house is the main space of villagers' daily life. Dai folk house has formed their own ethnic characteristics, among which in Xishuangbanna and Dehong are the most representative, as shown in figure 4. Dai folk house in Xishuangbanna and southern Pu'er is a typical export-oriented space consisting of a Ganlan style building that is a two-storeyed bamboo building with square plane and its surrounding courtyards that is enclosed by bamboo fence. The lower layer of house is overhead by dozens of wooden columns without wall, and the upper layer is the main place to daily life that is divided into living room, bedroom, front porch and sun terrace according to its function. A Chinese fireplace is in the middle of the living room, and peoples sleep on the floor in the bedroom sharing with generations. The front porch connects the indoor and outdoor space which is the main place for family to relax, eat, spin and play. Some houses set up a sun terrace outside the second floor as a platform for drying clothes and grain. The housetop is Xieshan style hip roof with deep eaves and steep slopes, and the walls are enclosed by bamboo mats with patterns. Dai house were previously made of bamboo, wood and grass, but now the main building components are wood and the roof has changed from thatch to Myanmar tile.

Dai folk house in southern Dehong covers a land larger than Xishuangbanna, which is composed of a building and two courtyards. The front yard is used for household activities, and the back yard includes the self-planted farmland, livestock shed and toilet. Folk house is made up a main building and an auxiliary building. The structure, function and material of the main building are similar to bamboo building in Xishuangbanna, but the ground floor is enclosed with bamboo mat for other functions not livestock shed. There is a single floor-based building behind the main building as the kitchen, which is covered by a Xuanshan style roof with bamboo mats or straw rafts, so there are few Chinese fireplace indoor. There are two staircases inside and outside, which make traffic and function have primary-secondary and internal-external. The unique characteristics of Dai folk house in this region are the combination form of high-low buildings, the use of bottom layer and the bigger window mode.

![Figure 4. Two types of Dai traditional Folk House](image)

3.4.2. Other forms of Dai folk house. Dai folk house in Baoshan and northern Dehong is an introverted courtyard-style space, which is different from Dai typical residential and Han traditional courtyard house, forming the mix architectural style of them. The house form is a courtyard building composed of the main room, the ear rooms (kitchen, barn) and the central courtyard. The main room is a three-room, two-storied building, and the center of the first floor is an open hall with memorial tablets and bedrooms for the master is on both sides. The ear rooms on the left and right sides are generally of two floors, which is made into a ventilation wall trench with characteristics of Ganlan style building. The double sloping roofs are covered with tiles, and the exterior walls are changed from bamboo hedges or rammed earth to bricks.

Dai folk house in Yuanjiang and Honghe River Valley changed the Ganlan style building to Qionglong style building that is a dense-beam, rammed-earth and flat-roof house. The house is a square-plane and two-story building with main room, bedroom, kitchen, porch, staircase and gate, and the roof platform is the main place for daily life, leisure and transportation. The local soil, wood, stone and grass
are used to keep the original materials and blend into the natural environment. This form is similar to the local Yi and Hani folk house, which can not only effectively utilize the natural resources, but also adapt to the local climate to realize the indoor warm in winter and cool in summer.

4. Analysis

4.1. Nature: Human settlement created by regional environment
In the long-term interaction between human and nature, Dai nationality have formed the harmonious ideas of human settlement that human being is a part of nature and equally participates in the equal exchange and circulation. Therefore, the order of people in the natural system is forest, water, field, grain and human [20]. Dai ancestors have gone through three stages of adapting to nature, utilizing nature and decorating nature in the human settlements construction [21], and finally formed a village mode with "water, forest, field, village" as the core.

4.1.1. Environmental model composed of water, forest and field. Although all ethnic groups in the world are related to water, few ethnic groups are as close to water as Dai nationality. Water is the primary condition for Dai villages, and the ancestors' tradition of living by water has never changed regardless of the size, pattern or distribution of villages. Water not only shaped the ethnic culture, such as rice planting, irrigation, Ganlan style building, but also affected the origin of early philosophical consciousness and religious activities, and also regulated the route and the habitat choice during the migration. Although Dai nationality have gradually accepted other cultures with the change of time, water culture is still remained when it is integrated with other cultures [21].

Based on the importance of water for Dai nationality, the forest protection has become the spiritual belief of god worship. Each village has its own protection god living in the primitive forest "holy forest", which uses the spiritual power of gods to restrict the expansion needs of human beings. The purpose of protecting holy forest is as follows: Firstly, the plant community structure, species composition and ecological function in the forest have been preserved, and it can improve the biodiversity and genetic diversity of the whole region. Secondly, the forest can regulate its surrounding microclimate to form a more suitable climate for human settlement. Thirdly, the forest can conserve water and soil, and ensure the production and living water for village.

Dai nationality has a long history of domesticating wild rice and planting rice, so they should choose the suitable environment for rice production, which is the valley flat area with fertile soil and flat terrain. According to the legends in Xishuangbanna, Dai nationality migrated from other places and the ethnic groups living in the mountainous areas are forced to move to the present areas because Dai nationality occupied the plain valley areas. In fact, Dai nationality's continuous migration is to constantly seek the best survival, production and living environment.

4.1.2. Architecture pattern created by nature. As a representative Dai folk house, the bamboo building belongs to the Ganlan style architecture that is the form created by the ancient Baiyue ethnic to adapt to the dense river network, low-lying and humid living environment. Up to now, the style architecture is still intact in the majority of Dai inhabited areas, which is a model of sustainable development of human settlements. First of all, the Ganlan style building can help the moisture-proof, ventilation and heat dissipation, and avoid the invasion of snakes and insects. Secondly, Dai people live in the plain with many rivers and abundant rainfall, so the house is conducive to flood passage when floods often occur in rainy season. Thirdly, most villages are located in tropical and subtropical areas where the climate is hot and humid, so the bamboo house is beneficial to ventilation and indoor temperature reduction through air convection. Moreover, the roof is of steep slope and double eaves, which is convenient for rainwater drainage and has the function of sunshade. Therefore, even if the Dai culture in different regions is impacted by the outside world, its residential style is still affected by the traditional style architecture.
4.2. Religion: Space dominated by nationality belief

Dai Nationality all believe in religion, which is an important part of Dai culture and has a great impact on the human settlement environment, as shown in Figure 5. Lefebvre proposed that "in the eyes of a religious man, the heterogeneity of this space is reflected in the opposition between the sacred space and all other non-sacred spaces in the firmament."[22] Dai village is not a simple place for human settlement, but the imitation of creation myth and religious universe through the construction of village.

4.2.1. Profound intervention of primitive belief.

Due to the lack of ability to recognize nature and low productivity in the primitive society, the Dai ancestors naturally formed the reverence and worship for all things in nature. Therefore, the heaven, land, mountains, trees, water, rice, village and other natural things are endowed with divine, and these various gods dominate the daily life and spiritual world of Dai peoples. As the earliest world outlook, the primitive belief centres on nature worship and animism permeates, and embodies the sustainable ideas of rational utilization, moderate development and harmonious coexistence in the planning and construction process of Dai village.

Dai village fully embodies the primitive belief thought of the respect for nature and cohabitation of gods with humans from site selection to construction, and follows the sustainable development idea of following natural laws, rational utilization and harmonious coexistence, and eventually becomes an organic part of nature. In an ideal state, the beginning is to determine the village heart that is expanded outward in concentric circles by various elements, and a crossroad pattern is formed between the village heart and gate. The village heart is regarded as the physical and universe space centre, and strengthens the villagers' group consciousness, collective identity and cohesion as the embodiment of village soul. The Dai nationality attaches importance to the limitation of space for human, gods and ghosts, so the gates and boundary that symbolism is greater than practicability not only define the line between human and ghost, life and death, more is to make the villagers feel security and satisfaction. Dai ancestors believe that "the forest is the father, the earth is the mother", so the holy forest as the sacred space of the ancestral spirit is strictly protected and regularly sacrificed. In addition, the pillar and interior space division in folk house also imitates the universe, and the central pillar has religious symbolic significance and plays a role in the communication between human and god. In short, primitive belief shapes the spatial schema of Dai village including the centre, orientation and boundary, and forms the different levels of sacred and secular space[23].

4.2.2. Spatial mutation of Theravada Buddhism.

In the long history, primitive belief has been running through all aspects of Dai Peoples' life. When Theravada Buddhism entered the inhabited areas in the 6th and 8th centuries, the Dai political system, economic development, living customs and village construction were greatly affected, and two religious ultimately formed a "Two-in-One" religious pattern. Accordingly, Buddhist thought gave birth to a new sacred space and the village pattern has showed the overlapping cultural characteristics of two religions.

Since Theravada Buddhism became the main belief in the 14th century, the temple and pagoda has become the representative and controlling landscapes in Dai village. From the spatial perspective, the temple and pagoda as the spiritual centre is accompanied by Dai village, which is located at the most prominent location and become the most significant landscape visual centre. From the function perspective, the temple is not merely the main place to use for Buddhist activities and rituals and spread Buddhist thoughts, but also the center of public daily and cultural activities, reflecting the Buddhist idea of...
of equality of all living beings. From the spiritual level, the temple has become the common belief of people in the same area and formed a strong sense of identity to the ethnic culture. In short, Theravada Buddhism determines the appearance of villages, and further shapes the world outlook of Dai Nationality including the harmonious coexistence of human and human, human and everything.

4.3. Human: Collision and fusion caused by ethnic migration

Dai nationality is one of the oldest ethnic groups in Yunnan, and its human settlement belongs to a closed geographical environment for a single ethnic group. A complete, fixed and continuous human settlement pattern of Dai nationality is formed in various aspects such as site selection, form, structure and architecture. However, the villages in different regions have undergone the regional evolution related to the influence of ethnic migration and foreign ethnic groups in history.

According to the Dai historical records, the ancestors lived in the basin of Jinsha River, Lancang River and Nujiang River in northwest Yunnan, but owing to the continuous development of population, the growing shortage of land and the occupation of other nationalities, the ancestors were forced to go down the river and set up settlements in the downstream of Lancang River and Nujiang River, and a few were also distribution along the Jinsha River and Honghe river. Dai nationality was mostly some dispersed tribes in the early stage, and established two powerful ethnic groups until the 10th century: Xishuangbanna Dai and Dehong Dai [24], which laid the foundation for the cultural differentiation of the same ethnic group in different regions. Ultimately, it formed the same fountainhead and different streams of Dai culture that reflected in the mode of human settlement.

The impact, collision and integration of foreign culture to Dai culture in different regions have formed the new human settlement model and culture. A large number of Han immigrants moved in Baoshan and northern Dehong during the Ming Dynasty, and Dai nationality obviously absorbed the Han cultural in the long-term contact, and the villages reflected the human settlement concept of the Han and Dai nationalities. Dai nationality in Xishuangbanna and southern Dehong came into contact with the Han culture late and had close contact with the Southeast Asian nationality, so the cultural phenomena are similar to those of Laos, Thailand and Myanmar. Dai nationality in the basin of Jinsha River and Yuan River are influenced by the local main Yi and Hani nationality, especially the village and architectural culture. Although the villages of different regions are affected by external cultures, their core culture remains the sustainable human settlement ideology of Dai nationality.

5. Analysis

Dai villages in Yunnan Province are the human settlement environment formed by the special natural and cultural background in the long history. In the process of adapting to environment, Dai nationality have formed a typical ethnic ideology, including the sustainable development of human-land relationship, the spatial pattern of "water, forest, field, village", the spatial reflection of primitive belief and Theravada Buddhism's world outlook and the ecological wisdom of villages and folk houses. Based on the comparative study, it can be seen that although Dai villages have basic prototypes in terms of location layout, functional layout and spatial structure, these in different regions have the inherent ethnic characteristics and different regional characteristics because different branches initiatively develop regional human settlement culture in line with the new natural and cultural environment. Although the constituent elements, morphological structure and social functions of Dai villages are constantly changing in different historical stages and cultural backgrounds, their evolution and development are mainly influenced by nature, religion and human. Even to nowadays, Dai human settlement ideology, experienced social and economic development and changes, still has a strong vitality. Therefore, it has important academic and application value for how to grasp the relationship between human, nature and culture, how to protect and develop traditional villages, and how to inherit the sustainable human settlement environment ideology in today's new background.

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