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XIDI
HUANGSHAN

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XIDI TRAVEL LODGE

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Welcome to **Xidi Travel Lodge** !

徽州位于安徽省南部区，古称歙州。春秋战国时代先后属于吴、越和楚国。秦汉时置歙县、黟县，属会稽郡。至北宋宋徽宗宣和三年（公元1121年），改称为徽州，直至清代结束。

起初，徽州一带由山越等土著盘据。东汉末年，统治江东的孙权清剿黟、歙等地的山越民族。后来中原陷入长期战乱，汉人开始移居徽州山区逃避战祸，并将先进文化及农耕技术带入当地。晋代、唐代及宋代末年，中国出现三次大规模人口迁徙潮，中原大族纷纷南下，其中不少落户皖南山区；包括唐代李姓皇室后裔定居徽州婺源，并改姓胡，数代之后迁往西递，子孙繁衍至今。

李唐皇裔及其他大族移入徽州，还带来中原的文化，这些大族世代务农，重视宗族和儒家文化，在村中兴办教育，要子孙接受儒家思想熏陶。明清时期，当地形成独特的「徽文化」；不少徽州子弟出外经商，成为中国著名的「徽商」。明清是徽州商人的鼎盛时期，徽文化塑造了徽商的品格，因此徽商有较高文化修养，雅好诗书，称为儒商；以儒家伦理经商，重视承诺。徽商称雄中国商海数百载，江南一带有「无徽不成镇」之说。

西递村位于安徽省黄山市黟县，胡氏族人在此定居九百余年。西递属于古代徽州，深受徽州文化影响，包括甚有特色的徽州古村落。现在，本村保留完好的明清古建筑三百多幢，居民一千一百余人。西递地处黄山西南麓，群峰连绵，风光秀丽，占地十六公顷，有「桃花源里人家」之誉。

2000年，联合国教科文组织通过将安徽省黄山市黟县的西递和宏村，作为中国皖南古村的代表，进入世界文化遗产名录。评审委员指村落完整保存了乡村民宅区域风貌、街道形式、建筑和装饰，以及房屋与当地河流水系相结合，保留了当地古老而独特的文化。

西递行馆位于被列为联合国世界文化遗产的西递村内。本册子将向各位来访的客人，介绍徽州文化、西递村及西递行馆的历史与文化特色。

Preface

Xidi Travel Lodge at a Glance

Huizhou is located in southern Anhui Province, known as Xizhou historically. In the Spring and Autumn Period (770-476BC) and Warring States Period (475-221BC), it fell successively under the rule of the States of Wu, Yue and Chu. During the Qin and Han dynasties, the counties of Xi and You were established as part of Kuaiji Prefecture. In 1121 (the 20th year of Emperor Huizong's reign in the Northern Song Dynasty; or the 3rd year of Xuanhe, which was the 6th era name of Emperor Huizong), it was renamed Huizhou, a name used until the end of the Qing Dynasty.

Huizhou and its surrounding areas were originally inhabited by local tribes, such as the Shanyue tribe. In the last years of the Eastern Han Dynasty, the Shanyue tribe in Yi and Xi counties were wiped out by Sun Quan who had occupied Jiangdong - the lands around Yangtze River's lower reaches. Subsequently China's Central Plain areas were plagued by long periods of war and unrest, and Han people fleeing from war began to migrate to Huizhou's mountainous regions, bringing with them their advanced culture and agricultural techniques. In the Jin, Tang and late Song dynasties, there were 3 major migration tides in China. Prominent families in Central Plain areas moved south in droves, many settling in mountainous regions of southern Anhui. Among them were descendants of the Li imperial family of the Tang Dynasty, who settled in Wuyuan in Huizhou, and changed their surname to Hu. After a few generations, they moved further to Xidi, where there are many of their descendants today.

The Li imperial clan members of the Tang Dynasty, together with other prominent families, brought the culture of Central Plain to Huizhou as they settled there. Having practiced agriculture for generations, these families attached great importance to clan ties and Confucianism. They set up schools in their villages to provide Confucian education for their children. During the Ming and Qing dynasties, a unique "Hui Culture" was developed. Many Huizhou people went to different parts of the country to do business, forming a famous merchant group in China - the "Hui merchants". Their heyday was also in these two dynasties. Hui culture shaped the character of Hui merchants, who were generally well cultivated and enthusiastic about Confucian and literary works, and for this they were known as Confucian merchants. They applied Confucian ethics to business operation, taking their promises very seriously. For several centuries, Hui merchants dominated China's commercial scene, and in Jiangnan (lands to the south of Yangtze River's lower reaches) there was a saying, "A town is hardly a town without Hui merchants."

Xidi Village lies in Yi County in Huangshan City, Anhui Province. The Hu clan has settled here for over 900 years. As part of old Huizhou, Xidi has been deeply influenced by Hui culture, which is typified by the distinctive characteristics of ancient villages in the area. There are now over 300 well preserved ancient buildings of the Ming and Qing dynasties in Xidi, whose inhabitants total over 1,100. Situated at the southwestern foot of Huangshan and with an area of 16 hectares, Xidi features picturesque scenes of mountain ranges, and is reputed as "Households in Peach Blossom Spring".

In 2000, the United Nations Educational, Scientific and Cultural Organization (UNESCO) inscribed the ancient villages of Xidi and Hongchun in Yi County of Huangshan City, Anhui Province on the World Heritage List, as representatives of the ancient villages in southern Anhui Province in China. As remarked by the World Heritage Committee, these two traditional villages preserve to a remarkable extent the appearance of non-urban settlements, the street pattern, the architecture and decoration, and the integration of houses with comprehensive water systems typical of an ancient and unique culture in the area.

Xidi Travel Lodge is situated in Xidi Village, UNESCO World Heritage Site. Through this brochure, guests are introduced to the culture of Huizhou, and the historical and cultural features of Xidi Village and Xidi Travel Lodge.

历史长廊

西递村胡氏始祖之由来

西递原名西川，有说是昔日徽州府西古驿道，设有「铺递所」，即驿站，供传递往来公文及官吏歇息。驿站又称「递铺」，因此西川又称「西递铺」，后来改称为西递。

中国历史上，出现数次中原大族因战乱而南迁徽州一带，包括西晋末年、唐代末年及北宋末年，其中汪、胡等都是区内大姓。西递村也是胡氏宗族聚居之地，但聚居西递村的胡氏宗族，其始祖却不是姓胡，而是姓李，是唐代皇帝昭宗的小儿子。西递胡氏始祖的经历，是一段朝代倾覆、一名初生皇室成员死里逃生的故事。

唐代末年，朝廷面对地方藩镇割据与外族入侵，统治风雨飘摇，至唐昭宗时，君主已成为地方军阀的傀儡，当时军阀、宣武节度使朱温（全忠）控制首都长安，并挟持昭宗、皇后及皇室众子，强迫他们迁往洛阳，并焚毁长安城。途中何皇后诞下一子，昭宗心知此行凶多吉少，就暗中将初生婴孩交给近侍郎胡三，胡三带着婴孩秘密离开，带往故乡婺源考水（今属江西省境内）抚养。

昭宗和众王子被挟持到了洛阳，随即被杀害，只有被胡三带走的初生幼子幸免于难。后来唐朝灭亡，徽州处于偏僻的山区，远离战祸；胡三得以隐居婺源，抚养昭宗幼子成人。

胡三给这名唐室遗裔改姓胡，名昌翼；昌是平安吉祥，翼是翅膀，是希望他「大得覆翼」，平安躲过劫难。胡昌翼长大后，在五代后唐时期明经科进士。及至胡三将其家世告知胡昌翼，昌翼从此无心于仕途，专心研究经史，兴办教育，活至九十高龄。后世胡氏子孙因而自称为「明经胡」或「李改胡」，以有别于徽州其他胡氏家族。





Gallery of History

Origin of the Xidi Hu Clan

Xidi was originally called Xichuan. Some claim that it was a caravanserai to the west of Huizhou Prefecture, for the distribution of government mails and accommodating traveling officials. As caravanserai was also called "Dipu", Xichuan was also known as Xidipu, abbreviated as Xidi later on.

In Chinese history, there were three major tides of prominent families in Central Plain regions migrating south to Huizhou and its surrounding areas to escape from war. They occurred in the late Jin Dynasty, late Tang Dynasty and late Northern Song Dynasty respectively. The Wang and Hu clans became prominent clans in the Huizhou region. Xidi Village was a Hu clan settlement, but the ancestor of the Hu clan there did not bear the surname Hu. Li, being his family name, was the youngest son of Emperor Zhaozong of the Tang Dynasty. The story of the ancestor of the Xidi Hu clan is about the demise of a dynasty and the narrow escape from death of a new born imperial family member.

In the last years of the Tang Dynasty, beset by a rise in the autonomous power of regional military governors and foreign invasions, the imperial government lost much of its authority over the country. During Zhaozong's reign, the emperor became the puppet of military governors. Then a warlord, the Xuanwu Governor Zhu Wen (aka Zhu Quanzhong) seized control of the capital Chang'an. He forced Zhaozong, his empress and princes to move to Luoyang, and burnt the Chang'an city. On the journey to Luoyang, Empress He gave birth to a son. Fully aware of the danger ahead, Zhaozong secretly gave the new born baby to his retainer Hu San. Hu San stealthily took the baby prince to his native place Kaoshui in Wuyuan (now in Jiangxi Province), and brought him up there.

Emperor Zhaozong and his other sons were killed soon after they had arrived at Luoyang. Only the youngest son carried away by Hu San survived. Not long after that the Tang Dynasty collapsed. Lying deep in a mountainous region, Huizhou was far away from wars, and Hu San was able to live in obscurity in Wuyuan and raise the youngest son of Zhaozong to adulthood.

Hu San changed the imperial descendant's surname to Hu, and named him Changyi, which connoted a wish for his escaping from misadventures, as in Chinese "Chang" means safety and auspiciousness, and "yi" means "wings", suggesting shelter and protection. On growing up, Hu Changyi passed the "Mingjing" (illuminating Confucian classics) type of imperial examination and awarded the title "Jinshi" in the Later Tang Dynasty in the Five Dynasties Period. After being told by Hu San about his pedigree, he decided not to pursue a political career, and devoted himself to the study of the classics and promoting education. He lived to the age of 90. His descendants called themselves the "Mingjing Hu" or "Li-turned Hu" clan to distinguish themselves from other Hu clans in Huizhou.

「明经胡」子孙定居西递

到了北宋皇佑年间（公元1047年），「明经胡」第五世子孙胡士良当官，一次从南京回乡，途中路经西递，觉得这是一块福地，于是举家迁来，定居西递，于是「明经胡」就建立西递村，至今已近一千年。

西递胡氏重视儒家文化，以「仁义廉耻、忠孝节义」的思想教育子弟，以维系宗族。西递胡氏先后建了十五座牌坊，孝子牌坊一座、功德牌坊四座、节孝牌坊十座、二十六幢祠堂，还有魁星楼、文昌阁、兴建书院及家塾等。

传统以来，徽州人除了专注读书和考科举、晋身仕途外，也外出经商，成为历史上有名的「徽商」。西递胡氏同样鼓励族人考科举晋身仕途，或在外经商。明清以来，西递胡氏子孙不乏长袖善舞及官场得意的子弟，今天游人在西递古村所见的牌楼与大宅，都是这些胡氏子弟事业有成的标志，他们在家乡斥资兴建大宅、祠堂，或因任官时政绩显著，而获朝廷批准在家乡兴建牌楼以光宗耀祖。





Descendants of "Mingjing Hu" Settled in Xidi

In 1047 (during the reign of Emperor Renzong of the Northern Song Dynasty), when Hu Shiliang, a fifth generation descendant of Mingjing Hu, who had taken up an official position, passed Xidi on his way home from Nanjing, he identified it as a land promising good fortune. He then moved to Xidi with his family and established the Xidi Village, which has been in existence for almost a thousand years from now.

The Xidi Hu clan highly valued Confucian culture, and educated their children in the virtues of "benevolence, rectitude, honest, honour, loyalty, filial piety, chastity and integrity", which were considered important for maintaining clan ties. The clan members have built a total of 15 memorial archways: one for honouring filial piety, four for honouring meritorious service, and ten for honouring chastity. There are also 26 ancestral halls, a Kui Xing (God of Examinations) Tower, a Wenchang (God of Culture) Tower, and a number of colleges and private schools in Xidi Village built by them.

Besides a devotion to Confucian studies and an aspiration for success in imperial examinations which would promise an official career, Huizhou people also had the tradition of going to other parts of the country to do business, forming a famous merchant group in history - the "Hui merchants". Following these traditions, the Xidi Hu clan also encouraged their members to either become government officials through imperial examinations or go to other regions to do business. Among members of the Xidi Hu clan there were not a few with significant achievements in either of these pursuits, emblematic of which are the memorial archways and large residential complexes that we see today in this ancient village. They used their wealth to build opulent houses and ancestral halls in their native land; and with authorization given by the imperial court in recognition of their meritorious official services, erect memorial archways to glorify their ancestors.

徽州的儒家传统及经商文化

古徽州形成的「徽文化」，其中以程颢、程颐及朱熹等宋代徽州学者为代表的新安理学，对中国儒家思想发展影响深远；徽州园林、建筑及徽剧等，都丰富了中国文化。

传统重视儒家思想和教育，不少村落都设有学校，教授子弟学习儒家典籍，因此明清以来，不少徽州人出任为官。与此同时，徽州人也有深厚的经商传统，徽州商人在明清时代兴盛一时，令「徽商」成为当时中国重要商帮之一，有「无徽不成镇」、「徽商遍天下」之说。

徽州大族都是首先希望子弟考科举任官，明清时期，西递胡氏子弟不少成功晋身仕途，单是实授官职的就有一百一十五人；从明嘉靖四十四年，胡文光出任江西万载县知县到清道光六年，胡氏家族有一百三十多名子弟任官。在这个偏远的小村，教育如此兴盛，出了那么多杰出的子弟，体现了徽州人重视教育的传统。

由于徽州人口在明清时期增加，而当地山多平原少，耕地不多，有「八分半山一分水，半分农田和庄园」之说，不少人都出外经商，形成另一种传统。徽商又称「新安商人」，南宋开始出现有雄厚资本的徽商。徽商在明代开始兴盛，经营盐业和制茶业等。徽州商人由新安江，到江苏和上海等地经商。明代中叶至清代中叶是徽商的黄金时代，其经营行业除盐、茶之外，还有典当、米、棉布、丝绸和瓷器等。

徽商有「亦儒亦商」、「贾而好儒」的传统，即使是对于族中将会出外经商的子弟，徽州家族父老会让子弟先念几年书，读儒家经典，有一定文化水平后才投身商场，这可以令子弟具备一定知识水平，培养他们重视信用和名誉的美德，甚至舍利取义。因此，很多徽商深受儒家文化熏陶，营商之余也会雅好诗书，有的会在闲暇时抄写儒家典籍，更多徽商热心教育和公益，爱结交文人，办文会和诗社，办戏班等。

徽州商人长年在外经商，赚了钱会在家乡兴建楼房、学校，为宗族修祠堂及桥梁等，以体现儒家重视教育、忠孝及慎终追远的传统。因此徽州各村虽然位处深山，却不乏诗书礼仪之家。

徽州商人足迹遍及中国，将徽州文化带往中国其他地区，如徽式园林艺术，影响苏州一带，以及北京清代皇家庭园。徽式建筑同样闻名全国。今天，大家在西递和宏村等古村游览时，所看到的大宅、祠堂和书院等古徽州风格建筑，不少是昔日徽州商人出资兴建的。尽管「徽商」已经成为历史，当我们欣赏这些古村街巷与楼房建筑时，应该想到徽州商人所担当的重要角色。若果没有他们，就不会留下今天丰硕的世界文化遗产。





Huizhou's Confucian Tradition and Business Culture

Among the components of Hui culture developed in old Huizhou, the "Xin'an Li Xue (Neo-Confucianism)", whose major exponents included Huizhou scholars in the Song Dynasty such as Cheng Hao, Cheng Yi and Zhu Xi, had a far-reaching influence on the development of Confucianism in China. In addition, Huizhou gardens, architecture and opera have also significantly enriched Chinese culture.

Huizhou people had a long tradition of valuing Confucianism and Confucian education. There were schools teaching confucian classics in many villages. During the Ming and Qing dynasties, a significant number of Huizhou people joined the imperial civil service on the strength of their Confucian education.

On the other hand, Huizhou people also had a deep-rooted trading tradition. Their commercial successes peaked in the Ming and Qing dynasties, when Hui merchants became the dominant merchant group in China, giving rise to the sayings, "A town is hardly a town without Hui merchants" and "Hui merchants are everywhere throughout the country".

Prominent families of Huizhou accorded first priority to their children taking up government positions through imperial examinations. In the Ming and Qing dynasties, many members of the Hu families in Xidi pursued such a course successfully, with 115 of them awarded government appointments. From the 44th year of Ming Emperor Jiajing's reign, in which Hu Wenguang was appointed Head of Wanzai County in Jiangxi Province, to the 6th year of Qing Emperor Daoguang's reign, over 130 members of Hu families became government officials. The remarkable achievements made in such a remote village were an expressive embodiment of Huizhou's tradition of placing importance on education.

The Ming and Qing dynasties saw a considerable rise in the population of Huizhou, which is largely mountainous with little arable land, as shown by the saying, "mountains account for 85% and water 10%; cultivated land and farms only 5%". This prompted many Huizhou people to go to other regions to do businesses, and a trading tradition was developed. Also known as "Xin'an merchants", Hui merchants possessing huge capitals began to appear in the Southern Song Dynasty. They thrived well in the Ming Dynasty, doing business in salt and tea etc., in regions ranging from Xin'an River to Jiangsu and Shanghai. They enjoyed their heyday from the mid Ming Dynasty to mid Qing Dynasty. Apart from salt and tea, their business also covered pawning, rice, cotton fabrics, silk textiles and porcelain, etc.

Hui merchants also featured a tradition of "blending Confucianism with commercial pursuits" or "showing a devotion to Confucianism while doing business". Elders of Huizhou families would require their children, even those set to become merchants, to study Confucian classics for a few years and attain certain level of education before letting them engage in commercial activities. This would help ensure their cultural level and foster among them the virtues of valuing credibility and reputation, and seeing righteousness as more important than benefits. Many Hui merchants, imbued with Confucian culture, kept reading and studying as they did business. Some would transcribe texts of Confucian classics in their spare time, and many were enthusiastic about promoting education and public welfare. They enjoyed the company of men of learning, and were often interested in organizing literary meetings, poetry societies or opera troupes.

After spending years doing business in other regions, Hui merchants upon returning to their native place would use their wealth to build houses, schools, ancestral halls and bridges etc., giving expression to the Confucian tradition of valuing education, loyalty, filial piety and ancestor reverence. There were many well cultured families in Huizhou villages, albeit their laying deep in mountainous regions.

Hui merchants traveled all over China to do business, introducing their culture to other parts of the country. For example, Hui-style garden art played a part in the development of Suzhou gardens and in the design of the imperial gardens in Beijing. Hui-style architecture was also famous countrywide. Today, when we visit the ancient villages of Xidi and Hongcun, we can see some buildings typical of traditional Hui-style architecture, including residential complexes, ancestral halls and colleges, many built by Hui merchants. Although Hui merchants are history now, we should remind ourselves of their important role as we relish the antique charm of the streets and buildings of these old villages. Without Hui merchants, there will not be the rich world heritage that we see today in Huizhou.

徽州与欧洲文艺复兴有何关系？

明清是徽州的兴盛时期，而同一时期的欧洲，则逐渐脱离漫长的中古时代，踏入文艺复兴时代，并展开欧洲文明一个兴盛阶段。不过，明代时的徽州，与欧洲文艺复兴究竟有何关系？

生于1937年、退役海军出身的英国作家加文·孟席斯(Gavin Menzies)，2003年发表《一四二一：中国发现世界》(1421: The Year China Discovered the World)一书，发现有中国船只在北美出现过的证据，指明代率领船队七下西洋的三宝太监郑和，比欧洲的哥伦布早七十年发现美洲，他这说法引起学术界争论。

2008年，他出版郑和研究的续篇《一四三四》(1434: The Year a Magnificent Chinese Fleet Sailed to Italy and Ignited the Renaissance)，将教廷文献及文艺复兴时期的著名发明家达芬奇的手稿等数据，与中国《永乐大典》载有关农业水利著作的图像作比较，发现两者有令人惊讶的相似之处，因而提出一个全新的历史观点：郑和在第七次，也是最后一次下西洋时，曾航行远至欧洲，奉命将明成祖时编纂的一部中国历史上著名的百科全书·《永乐大典》，送往梵蒂冈教廷。当时欧洲部分与教廷关系密切的知识分子，得以接触这部来自中国的典籍，并从其内容中得到启发，后来这些知识分子的各种器械和技术等的发明，促进启动欧洲文艺复兴。

《永乐大典》收录元代安徽旌德县县尹王桢在1313年完成的《农史》；此书总结了历代中国在农业、科技及天文方面的知识。王桢任职旌德县期间，经常实地考察农民耕作，旌德县就在徽州境内，相信王桢著作中也有记录当地农民使用的器械与技术。

孟席斯把包括《农史》在内的很多中国典籍，与欧洲文艺复兴时期的图则作品作对比，包括达文西等多位文艺复兴时期代表人物的作品，发觉两者非常相似。孟席斯相信，当时与教廷关系较密切的知识分子，有机会接触《永乐大典》，参考《永乐大典》中《农史》的器械设计等意念。可是教廷对于是否收藏郑和带往欧洲的《永乐大典》，一直秘而不宣。

孟席斯认为，这个历史上的「偶然」，成为启动欧洲文艺复兴的契机。郑和第七次下西洋是在1434年，正好是欧洲文艺复兴于1450年开始之前十四年。

我们在西递行馆大堂，展示了孟席斯《一四三四》一书，并将达文西的手绘器械图文本、旌德县志，以及有关《农书》作者王桢的记录都收集起来，一并展示。

不知大家对于「徽州文化与欧洲文艺复兴」的关系，会有不同的看法？

What is the relationship between Huizhou and European Renaissance?

Huizhou prospered greatly in the Ming and Qing dynasties. At about the same time, Europe was gradually advancing from the centuries-long Middle Ages into the Renaissance period, and European civilization was entering a phase of vigorous development. Is there any relationship between Huizhou and the European Renaissance?

In 2003, Gavin Menzies, a British writer born in 1937 and a retired naval officer, published a book entitled "1421: The Year China Discovered the World", in which he claims that there is evidence of Chinese ships visiting North America, and that the "Sanbo Eunuch" Zheng He, who led the "Seven Naval Expeditions to the Western Ocean" in the Ming Dynasty, discovered the Americas 70 years earlier than Columbus. His theory has been widely debated in the academic world.

In 2008, he published his second work on Zheng He: "1434: The Year a Magnificent Chinese Fleet Sailed to Italy and Ignited the Renaissance". In it he claims that there are astonishing similarities between the information contained in some Vatican documents and manuscripts of the famous Renaissance inventor Leonardo da Vinci and the illustrations in Chinese writings on agricultural irrigation systems included in the "Yongle Encyclopedia". On this basis he presents a revisionist historical view: During his 7th voyage, which was also his last voyage, Zheng He sailed to Europe, and presented as a gift the monumental "Yongle Encyclopedia", compiled during Emperor Yongle's reign, to the Roman Catholic Church. Subsequently, European intellectuals who had a close relationship with the Vatican gained access to this great book from China. Inspired by it, they invented various sorts of machines and techniques which helped launch the Renaissance.

Included in Yongle Encyclopedia is a book called "History of Agriculture" completed in 1313. A work summing up the knowledge of agriculture, technology and astronomy developed in different periods of Chinese history, it was written by Wang Zhen, Head of Jingde County, Anhui Province in the Yuan Dynasty. During his tenure, he often conducted site investigations into the works of farmers. Jingde is within the boundaries of Huizhou. It is likely that his book records some of the machines and techniques used by Huizhou farmers.

In his book "1434", Menzies compares such Chinese works as "History of Agriculture" with European Renaissance illustrations, including those of Renaissance archetypes like Leonardo da Vinci, and identifies many similarities between them. He believes that intellectuals with close ties with Vatican had access to Yongle Encyclopedia, and made use of the machine design concepts described in the "History of Agriculture". However, Vatican has consistently refused to confirm whether it has been keeping a copy of Yongle Encyclopedia given by Zheng He.

Menzies claims that such a "chance occurrence" in history facilitated the launching of the European Renaissance. Zheng He's 7th voyage took place in 1434, just 14 years before the unfolding of the Renaissance in 1450.

At the lobby of Xidi Travel Lodge, a copy of Menzies' "1434" is displayed, together with machine designs drawn by Leonardo da Vinci, a copy of the "Local Records of Jingde", and information about Wang Zhen, writer of the "History of Agriculture". They may help you form your own opinion on a possible link between Huizhou culture and the European Renaissance.





徽州位于安徽省南部，原名歙州、新安，北宋改称徽州，是中国一个古老的地名。明清时徽州「一府六县」，包括绩溪、歙县、休宁、黟县、祁门，以及已经划归江西省的婺源。徽州的一府六县群山环绕，形成一个独立的地域社会，以及独特的风俗和民情。

徽州山地的村落多是聚族而居，即一村以某一姓氏族人为主。徽州又是家族制度极为盛行的地区之一，自唐宋以来，世系清晰的大家族比比皆是。这些古老大族的祖先，大多是因为北方战乱而向南迁徙到徽州。千百年来，由王朝更迭、外族入侵、民变等引起的战乱连绵不断，但很少波及徽州，徽州就成为战乱时期中国的一个世外桃源。今天，我们来到这些宁静的村落，可以体会当地居民与世无争的农耕生活。

桃花源里人家

中国晋代著名文学家陶渊明（名潜，生于约公元365年—427年），笔下的《桃花源记》，描绘一个与世隔绝的世外桃源，居民安居乐业，远离战乱，不知朝代兴替。这地方及生活令历代中国人之为向往。有学者相信，陶渊明笔下「桃花源」的原型，的确是在徽州群山中的村落。

虽然当年陶渊明所描述的地方，确实位置现在已难完全确定，可是陶渊明在《桃花源记》描述的情景，的确跟徽州村落居民生活很相似，因此黟县有「桃花源里人家」之称。各位在黟县和古徽州一带，看到群山之中的村落，还有居民的闲适生活，相信都会很有同感。当大家来到西递村及入住西递行馆时，看到村子附近的山与田园景色，与世无争的村民过着「日出而作，日入而息」的闲适生活，会从心底里觉得：「这里就是桃花源了。」

District Navigation

Huizhou

Situated in southern Anhui Province, Huizhou was originally known as Xizhou and Xin'an, and renamed Huizhou in the Northern Song Dynasty, an ancient name in China. During the Ming and Qing dynasties, it was a prefecture with six counties, namely Jixi, Xi County, Xiuning, Yi County, Qimen, and Wuyuan that has become part of Jiangxi Province. Surrounded by mountains, Huizhou has developed as a self-contained district community, featuring unique customs and folkways.

Villages in Huizhou's mountainous regions were mostly clan-based, meaning that the residents of a village were basically of the same clan. Huizhou was one of the areas seeing a prevalence of the clan system, and prominent clans with a clear lineage began to appear in large numbers during the Tang and Song dynasties. The ancestors of most of these old clans migrated south from the northern regions to Huizhou to flee from wars. In the ensuing centuries, China experienced many turbulent periods marked by wars connected with dynastic changes, foreign invasions and mass uprisings etc., but Huizhou was scarcely affected, making it an ideal haven for those escaping war. Today, we can still experience the aloof-from-the-world farming lives of the inhabitants when we come to these tranquil villages.

Households in the Peach Blossom Spring

The famous writer Tao Yuanming (aka Tao Qian; 365 - 427) in the Jin Dynasty wrote the "*Tale of Peach Blossom Spring*", which portrays a secluded village (Peach Blossom Spring) where inhabitants lead a peaceful existence undisturbed by the outside world, and unaware of dynastic vicissitudes. Such an ethereal haven with its serene life became a dream world of generations of Chinese literati. Some scholars believe the archetype of Tao's "Peach Blossom Spring" was the villages in Huizhou's mountains.

It is difficult to locate the exact position of the place described by Tao, but the scenes depicted in the story do bear resemblance to the lives in the Huizhou villages. For this Yi County is dubbed "Households in the Peach Blossom Spring". Touring the mountain villages in Yi County and the areas around old Huizhou to experience the serene lives there, you will probably share the feelings associated with its alias. When you set foot on Xidi village as a guest of Xidi Travel Lodge, with the scenic mountains and fields before you, seeing the peaceful, rustic life of the villagers, very likely the utterance will spring from the bottom of your heart: "Here's the Peach Blossom Spring!"

西递行馆位于西递村内。西递胡氏公祠名本始堂，坐落在西递村口，正对著胡文光牌坊，是西递村的另一个重要的标志建筑物。「本始」二字，是指此乃供奉「明经公」的祠堂，所以又叫明经祠。

中国人传统宗族观念甚强，认为「无祠则无宗，无宗则无祖」，明代中叶以后，西递明经胡氏大兴土木，破土建祠，共有二十六座祠堂。按其性质分类，有总祠（又称宗祠）、总支祠、分支祠和己祠（又称家祠）四种。「明经祠」又叫「本始堂」，是西递胡氏总祠，建于清初乾隆戊申年（1788年），乃二十四祖胡贯三倡建。

1949年后，明经祠曾经成为粮仓及乡政府办公室。2007年，明经祠以「修旧如旧」及「仿建如旧」的模式改造，保留仍然存留的古迹，包括原来属「明经祠」（现为「明经园」）的两座徽派古老建筑，以及建于民国时期的原有两层高花厅（前「应天齐间版画博物馆」）；以及乡政府办公楼群；规划保留原建筑群，并复原和增建部分仿古建筑，再引进现代设施，成为现时的西递行馆。

在西递行馆的大堂，置有一座昔日「明经祠」复原模型，大家可以看到这幅建筑的昔日面貌；大堂并展示胡氏宗谱的部分内容，以及有关昔日修建「明经祠」的文字记载，以及通过保育项目改建成西递行馆的概况。

明经祠气势恢宏，高大壮观，为西递村各祠堂之最，前后四进，三大天井，面积近二千一百平方米，跨度达五十余米。左右两庑各设厢房、卧室、茶室和厨房。门廊飞檐翘角，凌空展翅。昔日大门外还有一对高大石狮，两侧有八旗大杆石墩，对面则为胡文光刺史牌楼。今天，大家在明经园，看到这座总祠在西递村中是何等雄伟的建筑物。

Story of the Lodge

Xidi Travel Lodge (Mingjing Garden)

Xidi Travel Lodge is located in Xidi Village. Situated at the village entrance, the main ancestral hall of the Hu clan is called "Benshi Hall" ("benshi" means "origin" in Chinese), and is opposite to the Hu Wenguang Memorial Archway. It is a major landmark in Xidi Village. The name "Benshi" signifies its being in honour of the "Mingjing Forefather", and for this it is also known as "Mingjing Ancestral Hall".

Chinese people have a strong tradition of placing importance on ancestral descent, as reflected in the saying, "Our lineage will be lost without an ancestral hall; and not knowing our lineage we will not know our ancestors". In the late Ming Dynasty, the Mingjing Hu clan in Xidi launched some large-scale construction projects, putting up 26 ancestral halls. They can be divided according to their natures into 4 types: main halls (aka clan halls), main branch halls, branch halls and Ji Halls (family halls). The "Mingjing Ancestral Hall", also called "Benshi Hall", is the main hall of the Xidi Hu clan. It was built in 1788 (the 53rd year of Emperor Qianlong's reign in the early Qing Dynasty) under the impetus of the 24th generation ancestor Hu Guansan.

After 1949, Mingjing Ancestral Hall became a granary and the office of the township government. In 2007, it underwent a transformation featuring two approaches: "restored to the original form" and "rebuilt to the original form". Historical relics preserved include two ancient Hui-style structures which were originally part of the Ancestral Hall (now Mingjing Garden), the two-storey Huatings (exterior halls) built in the period of the Republic of China (formerly Ying Tianqi Block Print Museum), and the building complex housing the township government office. As part of the conservation program, the original building complex has been preserved, and part of the pseudo-classic architectures has been restored and enlarged. Finally, with the installation of modern facilities, this is the current Xidi Travel Lodge we see today.

A model displayed at the lobby of Xidi Travel Lodge shows the original appearance of Mingjing Ancestral Hall. Other exhibits include part of the Hu clan's genealogy, written records of the construction of the Hall, and materials related to the conservation program under which the Hall was converted into the Xidi Travel Lodge.

Mingjing Ancestral Hall, an imposing building, is the largest ancestral hall in Xidi Village. Comprising four jins (sections) and three big courtyards, it occupies an area of almost 2,100 square meters, and spans over 50 meters. There are wing-rooms, bedrooms, tea rooms and a kitchen on both sides. The entryway features jutting eaves like spread-out wings of a flying bird. Formerly there was a pair of big stone lions outside the door, flanked by Eight Banners flagstaff stones. Opposite to it is the memorial archway in honour of Prefecture Head Hu Wenguang. Now in Mingjing Garden, visitors can enjoy the view of this main ancestral hall which stands out in Xidi Village with its magnificence.





西递行馆以体现徽派园林风格的民居建筑布置设计而成，有六幢单体不同风格建筑和徽式园林。住客可以在行馆体验到古徽州建筑文化中的各种特色。步进西递行馆，经过大堂，就会看到一个繁茂的园林，古雅朴实，宁静而优美。

行馆内的典型古徽州民居建筑，现在是行馆的客房，其游廊和马头墙等都是古徽派建筑，整座行馆和西递村其实融为一体。

走过这园林的石板路和挂满藤蔓的竹棚，穿过围墙和街巷，就到了行馆的另一处，有园林和一幢高大的房舍，高高的围墙和门前的飞檐，也是典型的古徽州建筑风格，大门前悬挂著幡子「餐厅」，这里是行馆里别具特色的中餐厅。

这家中餐厅原是民居，踏进大门，两个天井和高耸的厅堂现在已经成为饭厅，分别是「尚孝厅」和「尚义厅」，挂著不少红灯笼，厅堂有字画和花瓶等陈设，仿如昔日大户之家的样式，餐桌和椅子都是老式家具。大家可以坐在这古老大厅中，一边用餐，一边观看这里的建筑特色。

餐厅还有其他厢房，包括四家富有特色的厅房，还有大厅堂上木制阁楼，木雕精美。昔日的大家闺秀，都住在这类厢房，不会轻易抛头露面。游人在游览西递和其他徽州古村大宅时，都会看到大宅厅堂和木雕阁楼，可是来去匆匆，不一定有时间细心观看；不过在西递行馆的中餐厅，大家就可以慢慢观看与体验这一份特别的古朴风味。

各位入住西递行馆，参观行馆的建筑，可以作为认识西递村的起步点。当您步进西递古村，踏足石板街巷，参观祠堂和民居，就能够更深入地了解西递村的文化与民风，并明白为甚么联合国教科文组织将本村列为世界文化遗产。

Landscape inside the Lodge

Built to folk-residence architectural and decoration designs that embody Hui-style garden art, Xidi Travel Lodge comprises six uniquely-featured buildings with Hui-style gardens. Staying in the Lodge will afford you a good opportunity to appreciate the essence of Hui-style architecture. Enter the Lodge and walk through its lobby, you will catch sight of an exuberant garden saturated with an antique and peaceful mood.

The buildings typical of Hui-style folk residences house the guest rooms. The covered corridors and horse-head walls are all old Hui-style architecture. With features typifying Huizhou culture, the Lodge blends harmoniously into the overall landscape of Xidi.

Walking along the flagstone path in the garden, through a bamboo trellis overhung with creeping vines, and past the enclosing wall and an alleyway, you will come to another part of the Lodge, where there is another garden and a big house, with high enclosing wall and projecting eaves above the entryway typical of Hui-style architecture. A streamer bearing the word "restaurant" is hung in front of the door. You have come to the Lodge's Chinese restaurant which has some very special features.

Originally a folk residence, it has two courtyards with towering halls, which have been converted into dining rooms called "Shangxiao Room" and "Shangyi Room" respectively. They are decorated with red hanging lanterns, flower vases, calligraphy and painting works, in a way typical of an affluent household in the old times. The dining tables and chairs are all antique furniture. You may feast your eyes on its architectural aspects while enjoying your dinner in one of these big old halls.

The restaurant has other wing rooms, including four suites with unique features. In the big halls there are wooden attics featuring exquisite wood carvings. In the past, affluent families often made such wing rooms the boudoirs of their daughters, who would stay indoor most of the time, not easily showing their faces in public. Visitors will see such halls and wooden attics in the big houses in Xidi and other ancient Huizhou villages, but a brief visit hardly allows an in-depth appreciation of them. In the Chinese restaurant of Xidi Travel Lodge, you can take a good look at them and relish their antique flavour in a leisurely manner.

As honoured guests of Xidi Travel Lodge, you may take the architecture of the Lodge as the starting point of your appreciation of Xidi Village. Walking along its flagstone streets, and visiting its ancestral halls and folk residences, will unfold much of the culture and folkways of this ancient village, and enlighten you as to why UNESCO has inscribed Xidi Village on the World Heritage List.

黄山深度游

西递行馆位于西递村内，村外的胡文光牌楼、走马楼和村内的街巷，两旁的高墙和民居，还有祠堂敬爱堂、迪吉堂等，都是村中值得游览的地方。不少村民居住在建于明清时期的古老楼房，展示当地朴实的民风。还有村外的湖、农田、水道和山丘，以及往来农田和村庄的居民，大可以观看居民的田园生活。

当你踏足西递村，也许已经看到很多少年人坐在村外牌楼前、西递行馆前、村里不同角落以及村外的农田旁，三数人或十余人坐在一处，全神贯注地写生。西递村的田园风景吸引世界各地游客，还有摄影爱好者和专修美术的学生。大家在西递村游览，也可以留意他们如何作画。

宏村是另一个同被列入联合国世界文化遗产的徽州古村，其村的布局和规划富有风水学问，其村内外的供水系统设计精妙，村外和村中都有湖泊，景色如画。

此外，附近不少古村均各有特色，如南屏村和卢村等，同属徽州古村，却有各自的源起和宗族繁衍的历史，同样值得游览。

Huangshan In-depth Tours

Xidi Travel Lodge is situated in Xidi Village. The Hu Wenguang Memorial Archway and Zouma ("horse-passageway") Tower outside the village; and the streets and lanes, folk residences with their high walls, and ancestral halls such as "Jing'ai Hall" and "Diji Hall" inside the village are all worth visiting. Many inhabitants, displaying rustic folkways, are living in old houses built in the Ming and Qing dynasties. The lakes, fields, watercourses, hills, and villagers walking between fields and houses in the surrounding areas combine to form a charming picture of pastoral life.

Arriving at Xidi Village, you will quickly notice the large number of young people, in groups of three or four to over ten, sitting in front of the memorial archways and Xidi Travel Lodge, at different corners of the village, and beside the farmhouses nearby, and concentrating on their sketching or painting. The village's pastoral scenery is drawing tourists from around the world, and has become a big attraction for photography enthusiasts and fine art students as well. Watching these young artists at work can be a bonus to your trip!

Hongcun is another ancient Huizhou village inscribed as UNESCO World Heritage Site. Its layout and development planning highlight an emphasis on Feng Shui (Chinese geomancy) applications. There is an ingenious water supply system in the village, which features beautiful lake scenery.

Many villages nearby are also worth a visit, such as Nanping Village and Lu Village. All being ancient Huizhou villages, each of them has its own origins and clan lineage, and is marked by unique characteristics.



建议行程

文化精点：二日一夜 / 三日二夜 / 四日三夜

第一天

西递村 ~ 宏村 ~ 南屏村 ~ 屯溪老街

第二天

徽州古城 ~ 棠樾牌坊群 ~ 鲍家花园

第三天

花山谜窟 ~ 徽州文化博物馆

第四天

乘缆车登上黄山风景区 ~ 傍晚乘缆车下山及返回黄山市

★ 旅游查询

- 入住西递行馆的旅客可参加我们特别设计的二日一夜、三日二夜或四日三夜的文化精点旅游系列畅游黄山，让您深入感受黄山古
- 朴村落的浓厚的历史与文化。详情请与我们的酒店前台查询。



RECOMMENDED ITINERARY

Cultural Delights: 2D1N / 3D2N / 4D3N

Day 1

Ancient villages of Xidi and Hongcun ~ Nanping Village ~ Tunxi Ancient Street

Day 2

Ancient City of Huizhou ~ Tangyue Memorial Archway Group ~ Bao's Garden

Day 3

Huashan Mysterious Caves ~ Huizhou Culture Museum

Day 4

Take a cable car up to the Mt. Huangshan Scenic Area (Yellow Mountain) ~ Take the cable car down the mountain and transfer back to Tunxi

★ TOUR INQUIRY

- As honoured guests of Xidi Travel Lodge, you are welcome to join our Huangshan Cultural Delights tours ranging from two to four days, specially designed for you to experience the rich history and culture of Huangshan's ancient villages. Please contact the Hotel's reception desk for details.





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