



คุณลักษณะของวัดประเพณีนิยมในจังหวัด เถื่อเทียนเหว ประเทศเวียดนาม : กรณีศึกษา วัดผังรูปสี่เหลี่ยมจัตุรัส

Characteristics of traditional Hue Temples in ThuaThien Hue Province, Vietnam: A Case Study of A Square Plan (Khu □)

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บทคัดย่อ

เมืองเหวได้รับการขนานนามว่าเป็นศูนย์กลางศาสนาพุทธในประเทศเวียดนาม ซึ่งปรากฏหลักฐานจากวัดที่มีมากกว่า 100 วัด อย่างไรก็ตาม วัดในเหวในปัจจุบันขนาดคุณลักษณะของวัดประเพณีนิยมของเหว เนื่องจากการบูรณะซ่อมแซมและการสร้างใหม่

การศึกษาในครั้งนี้มุ่งเน้นในการศึกษาคุณลักษณะทางสถาปัตยกรรมโดยใช้องค์ประกอบและภูมิทัศน์ของวัดในเมืองเหว ที่มีรูปผังจัตุรัสสี่เหลี่ยมจัตุรัส (khu) โดยการศึกษาสำรวจจากกรณีศึกษาของวัดประเพณีนิยมจำนวน 10 วัด ทางทิศตะวันตกเฉียงใต้ของเมืองเหว ผลการศึกษาพบว่า วัดรูปแบบผังสี่เหลี่ยมจัตุรัสก่อรูปขึ้นจากอาคาร 4 หลัง ซึ่งอาคารดังกล่าวล้อมรอบกันทำให้เกิดลานโล่งรูปสี่เหลี่ยมจัตุรัส อาคารทั้งสี่ ได้แก่ ศาลเจ้า กุฏิพระสงฆ์ บ้านพักฆราวาส และวิหาร โดยศาลเจ้าเป็นอาคารที่มีความสำคัญที่สุดในวัด โดยคุณลักษณะของศาลเจ้า (main shrine) สร้างในรูปแบบของอาคาร 2 หลังบนฐานเดียวกัน (two houses on one foundation) และหลังคามีสอง ระบายซ้อนกัน พื้นของหลังคาพบสัญลักษณ์ของปูนปั้นตกแต่งเป็นรูปสัตว์ศักดิ์สิทธิ์ 4 ชนิดซึ่งเป็นไปตามแนวคิดของฮวงจุ้ย นอกจากนี้อาคารทั้งหมด

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ภายในวัดมีการจัดวางอย่างสมมาตร โดยมีแนวแกนหลักจากทางเข้าไปจนถึงอาคารศาลเจ้า ในผังโดยรวมของวัด ยังมีอาคารกุฏิของสามเณร (house of novice) หอฉัน ครัว และหอสุสาน (tomb tower) ที่ถูกจัดวางในละแวกเดียวกัน คุณลักษณะทั้งหมดเหล่านี้ของวัดประเพณีนิยมของหัวจ๋าเป็นที่จะต้องทำความเข้าใจ ศึกษาให้ทันสมัย และสืบทอดต่อไปยังคนรุ่นต่อไป เพื่อคงลักษณะลำดับของวัดรูปผังสี่เหลี่ยมจัตุรัสแบบดั้งเดิม

Abstract

Hue is said as a center of Buddhism in Vietnam which is evidenced by more than one hundred temples. However, the present Hue temples have no characteristics of traditional Hue temples due to restoration and new construction. This paper aims to study characteristics of architecture by elements and landscape of Hue temples in a square plan (Khau 口) based on the field survey of ten traditional temples of case studies to the southwest of Hue city. It is found that temples with a square plan were formed by four buildings. This architecture is framed an inner courtyard as a square shape. The temples with square plan were formed by 4 buildings which are the main shrine, monk house, guest house and worship. Among these 4 buildings, the main shrine is the most important building in a temple. Characteristics of the main shrine are built with style of “two house on one foundation” and the roofs have “two layers and overlay together”. There are symbols of decorative motifs at the corner of the roof of four sacred animals according to Feng Shui concept. In addition, the overall of temples are arranged symmetrically on the main axis from entrance to the main shrine buildings. Houses for novice, a house for dining, kitchen, garden, and tomb tower are attached together and arranged neighboring in overall plan of the temples. All of these characteristic of traditional Hue temples need to be understood, updated and carried on for the next generation to maintain originally order of square temples.

Key words: Hue temple, Thua Thien Hue, Vietnam, a square plan

INTRODUCTION

Hue is known as a cultural and religious centre under the Nguyen Dynasty (1802 - 1945), the last dynasty of Vietnamese history with palaces, tombs and temples. In this period, both construction of new temples and restoration of old temples was undertaken all over the area of Hue, where is evidenced by more than hundred large and small temples on its area. However, the present Hue temples have occurred as a competition between majestic temples both restored and newly constructed. LinhQuang temple, for example, has been changed to a new modern house with two floors taking up nearly all of the space. Tuong Van temple used to be a famous ancient temple with a square plan Khau (□) in Hue, which its architectural style is similar to a square in geometry. Four buildings include a main shrine, a house for monks, a house for guests and a house of worship which form a square plan. But, it has rebuilt entirely and is not traditional style of Khau (□).

As each side has reasons and the other side its arguments, it is very difficult to determine the beautiful or ugly, right or wrong and so on. But in this competition, the architectural characteristics of Hue temple in general and temples with square plan Khau (□) in particular must be considered. While Hue is a World Cultural Heritage Site and Hue temple is also a destination of visitors, a place of worship, and beauty that visitors need to contemplate.

This particular study is to determine of characteristics about function, layout, form and decoration motifs of Hue temples. Specifically, this paper will investigate the characteristics of the traditional architecture of the temples in Hue with a case study of a square (Khau □).

MATERIAL AND METHODS

Scope of Study

The planning of Hue temples can be classified into four popular traditional styles including Nhat (一), Tam (三), Lieu (了) and Khau (口) (Liem, 2000). But the temples of Khau (口) structure are the most special and complete in square plan structure by the buildings enclose space to form a quiet inner courtyard.

A field of survey of Hue city found twenty- one temples with a square plan (Khau) of the Mahayana Buddhist faith. In the process of field surveys, some new constructions and renovations distort the form of enclosure layout. In which, three temples are in the northwest and eighteen are in the southwest of city. However, there are nine temples which were renovated with the relocation of one to three buildings. This renovation has affected to close the inner courtyard and transformed the structure to a square plan temple. Moreover, there are two temples which were newly constructed completely in another configuration. Therefore, there are only ten temples that have kept their complete layout and all of them are located in southwest of Hue city. They are concentrated in four wards where mountainous topography and hills namely Phuong Duc (one temple), Truong An (two temples), Thuy Xuan (four temples), and An Tay (three temples) (Figure 1). The temple in Phuong Duc ward is the oldest, founded in 1674. The most recent temple, AnTay ward, was built in 1924 (Table 1).

Temples	Name	Year of Construction	Location (ward)
T-01	BaoQuoc	1674	Phuong Duc
T-02	Quoc An	1683	Truong An
T-03	Kim Tien	> 1697	Truong An
T-04	Vien Thong	1697	An Tay
T-05	Tu Lam	>1699	Thuy Xuan
T-06	Thuyen Ton	1708	An Tay
T-07	Dong Thuyen	1739	Thuy Xuan
T-08	TuHieu	1843	Thuy Xuan
T-09	Truc Lam	1903	Thuy Xuan
T-10	DieuVien	1924	An Tay

Table 1. List of ten temples with Khau (口) structure

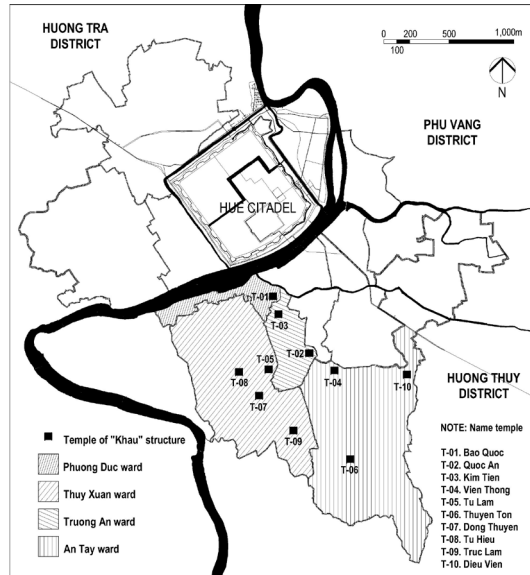


Figure 1. Map of ten temples of Khau (□) structure in the southwest of Hue city

Methodology

The method of this study is primarily based on field survey of ten temples of Khau (□) structure in the southwest of Hue city. Besides, the secondary data is used to obtain the information and historical background of the temples. The documents include the previous researches, books and journals related to temples in Hue. In addition, the primary data was collecting physical in the areas of measurement and interview. Finally, an analysis of the architectural characteristics of the temple of Khau (□) structure are over-laid. The result will be demonstrated an overall plan, the main shrine building and the three particular buildings of a house for monks, a house for guests and house of worship which create a temple of Khau (□) structure. In addition, analysis on the architectural forms and decorative details of the main shrine will be conducted. Finally, there are suggestion for newly construction of square temple (Khau □).

Literature Review

Since, Hue is a World Cultural Heritage Site by UNESCO and Hue is building the image of a festival city of Vietnam. Hue temple is also a destination of many visitors. Many studies have mentioned and researched aspect of Hue temple such as Vinh et al. (1993) introduced the beauty of the famous temples of Hue. The current most of them were restored around from 1957 to 1962 and influenced by the Royal architecture and folk architecture of Hue. Liem (2000) wrote about the common features of Hue temples. They are not voluminous and simple like Hue traditional houses with three or five compartments and two lean-tos. An (2002) said that most of the royal palaces, temples, and mausoleums in Hue are decorated with motifs with ancient Chinese influences, such as the four sacred animals are dragon, unicorn, turtle, phoenix. In addition, An (2000) reported that in cultural activities in general and in Hue architecture in particular, the influences of Chinese Confucius philosophy and Feng Shui principles can be seen clearly. The most visible influence from Chinese philosophies is the use of the theory of Feng Shui and in decorative motifs. So, temples traditional in Hue are also influenced by Feng Shui principles. Xiang (2012) has explained the Feng Shui concept as a practical academic skill to explore and explain the relationship between natural phenomena and human living space. Feng Shui is the integration of many aspects such as traditional Chinese philosophy such as religion, the original science and witchcraft rituals. Van (2006) studied the Feng Shui influences on landscape and architecture in temples in Hue. She found that geographical elements are the most important features in the selection of the land with a mountainous landscape and a river in front.

Concerning the architecture style of temples with the square plan (Khau), Trang (2004) has described the concept of temple of the Khau structure. She has given three comments. First, the Khau structure is influenced by the square architectural style of the second wall of Royal citadel. Second, it is influenced by

the number four of Champa culture before Vietnamese people lived in this land. Third, it has four buildings in the temple to form one courtyard to protect the inside better. An and Liem (2006) explained that temples with Khau structure have characteristics similar to a square in geometry and according to Buddhist beliefs about the proportions and so on. Even there are previous study that try to explain a phenomenon of the square plan temples but they are in the scope of the concept of the temple and their building technology. Therefore, this study is a complete identification of characteristics for Hue traditional temples and the particular is temple of square plan (Khau) of Hue.

RESULTS AND DISCUSSION

The results of characteristics of the temple in case study would be divided into three parts: overall plan, square structure, and main shrine building.

1. The overall plan of temple

The temple with square plan (Khau) in this case study is understood as “the mouth” by its literature and its ideogram (口). From the concept of its ideogram, it has transform the idea to an enclosed space. The concept of plan is square but in reality it was formed in perpendicular shape.

The overall components of all ten temples have combination of four buildings. They surrounded and created an inner courtyard. There are a main shrine, a house for monks, a house for guests, house of worship and an inner courtyard. In addition four architecture and inner courtyard, other components are also found in the compound of all ten temples of a square plan. They are a main gate, a front courtyard, the house of novice, a kitchen and a dining house, a Buddha statue, garden and tomb towers. Among them, main shrine, house for monks, house for guests, house of worship and inner courtyard are important structure to create the temples of square structure (Table 2).

The components of a temple are surveyed and data collection followed

from outside to inside in the overall plan of a temple (Figure 2).

The main entrance of the temple has three entrance gate, it was called Tam Quan gate (number 1). The next - front courtyard (number 2). The main components of a temple are four buildings. The building to the south is main shrine (number 3). To the west is house for monks (number 4). The house for guests is located to the east (number 5) and house of worship is to the north (number 6). These four buildings create an inner courtyard (number 7). Outside the main components, the temple also has other neighboring buildings such as houses for novice monks (number 8), a kitchen, and a dining house (number 9). In addition, a Buddha statue is enshrined in an hexagonal or octagonal hall located at the front courtyard (number 10). The temple complex is surrounded by garden (number 11) and has many tomb towers to the north, east, and west (number 12).

Temple	The compound of temple in case study of square plan												Year of Construction	Location (ward)
	1 Mg	2 Fc	3 Ms	4 Hm	5 Hg	6 Hw	7 Ic	8 Hn	9 Kd	10 Bh	11 G	12 Tt		
T-01	•	•	•	•	•	•	•	•	•	•	•	•	1674	Phuong Duc
T-02	•	•	•	•	•	•	•	•	•	•	•	•	1683	Truong An
T-03		•	•	•	•	•	•	•	•		•	•	> 1697	Truong An
T-04	•	•	•	•	•	•	•	•	•	•	•	•	1697	An Tay
T-05	•	•	•	•	•	•	•	•	•	•	•	•	>1699	Thuy Xuan
T-06	•	•	•	•	•	•	•	•	•	•	•	•	1708	An Tay
T-07	•	•	•	•	•	•	•	•	•	•	•	•	1739	Thuy Xuan
T-08	•	•	•	•	•	•	•	•	•	•	•	•	1843	Thuy Xuan
T-09	•	•	•	•	•	•	•	•	•		•	•	1903	Thuy Xuan
T-10		•	•	•	•	•	•	•	•	•	•	•	1924	An Tay
Total	8	10	10	10	10	10	10	10	10	7	10	10		

Note: Additional buildings  Main buildings 

Table 2. The components of temples in case study

- | | | |
|-------------------------|--------------------------|--------------------------------------|
| 1. Mg = Main gate | 5. Gh = House for guests | 9. Kd = Kitchen and house for dining |
| 2. Fc = Front courtyard | 6. Hw = House of worship | 10. Bh = Buddha statue |
| 3. Ms = Main shrine | 7. Ic = Inner courtyard | 11. G = Garden and tree |
| 4. Hm = House for monks | 8. Hn = House of novice | 12. Tt = Tomb towers |

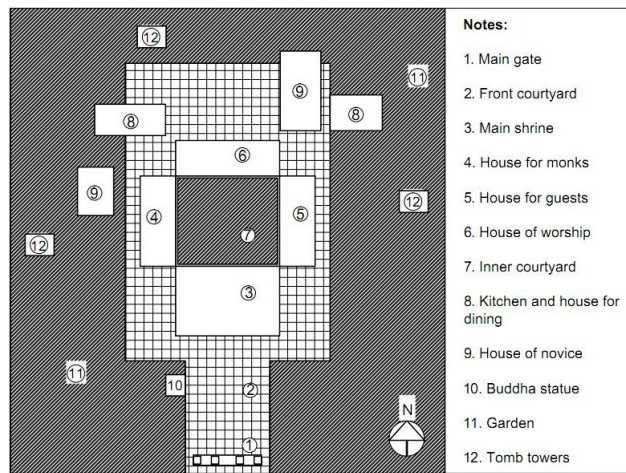


Figure 2. The overall plan of temple

The square structure of temple

The main components of a temple are a main shrine, a monk residence, a house for guest and house of worship, which the main shrine is the biggest. It is located to the south and created by two buildings which connected together with type of three or five compartments and two lean-tos. All four buildings formed enclosed an inner courtyard and have plan in order to give an opportunity to look to an inner courtyard. The inner courtyard is cleared, paved with brick and cement. Moreover, it is decorated with potted flowers, ornamental plants, and bonsai trees, which are arranged in rows and straight lines. All of ten case studies have a main shrine as the largest and the most important building in the compound. Moreover it was built at center of a temple compound (Figure 3).

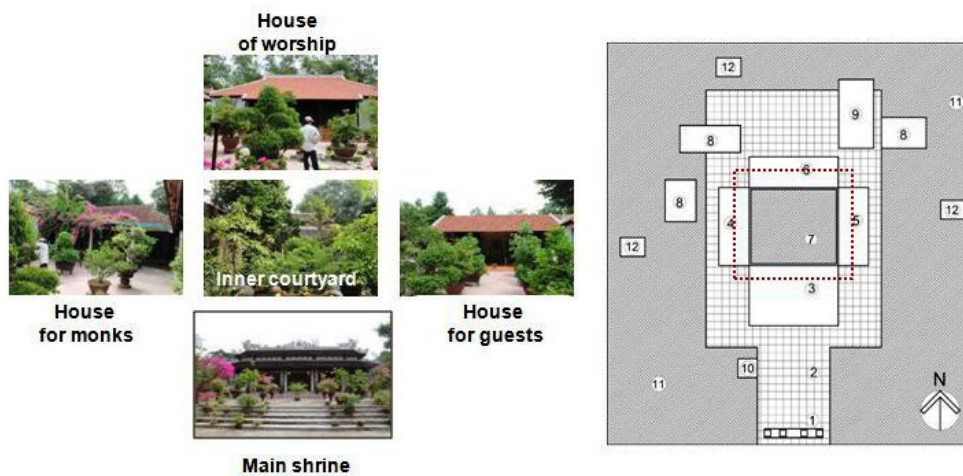


Figure 3. The square structure of a square plan (Khau □)

Main shrine building

The main shrine building is the most important structure in the complex because it is the main and the largest architecture in the compound. The building has multipurpose functions: a place for worship, a place for learning and teaching, residence for the abbot and monks, and a place for the communities' religious activities. Moreover, it has to be firstly constructed and is located to the front of square structure and other buildings as well as on a main axis from the main gate and the main entrance.

The main shrine contains two buildings, namely a reception hall and a house of Buddhist worship. The abbot's room and a place for monks are always located at the north-east and north-west corners of the house of Buddhist worship (Figure 4).

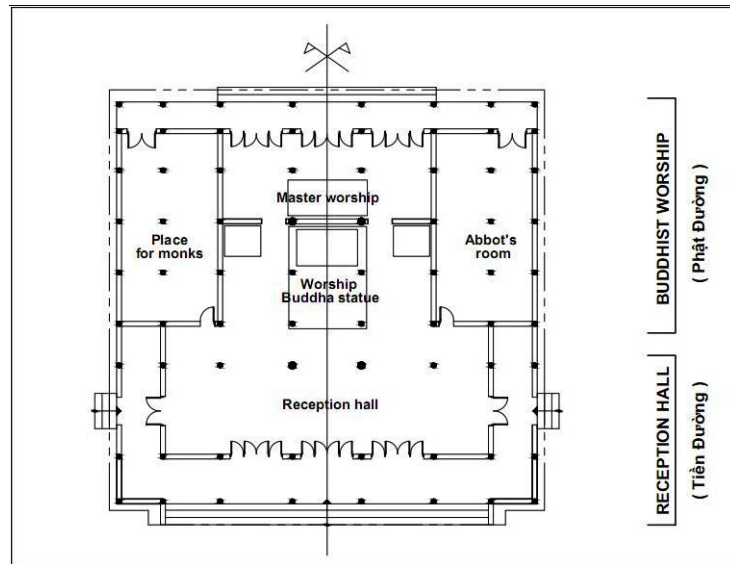


Figure 4. Plan of the main shrine

a. The plan of the main shrine

According to ten case studies, nine temples have a main shrine formed by two buildings. Only the main shrine at Dong Thuyen temple has only one building with three compartments and two lean-tos.

b. The stair of the main shrine

Stair of the main shrine leading to the reception hall is located in the front and has five or seven steps. Two mythical creatures of dragons or unicorns are flanked the staircase. They are embossed with cement or stone with delicately carved. Decoration of stairs are found in eight from ten temples. Ornaments of two dragons at the stair of Truc Lam temple are inlaid particularly with glass and ceramics that created brilliance (Figure 5).

c. Columns

Wooden columns of nine from ten temples are replaced by concrete

ones in cylindrical shape painted with brown color to simulate wooden pillars. Only columns at verandah of Dong Thuyen temple are still made of wood whereas columns inside Truc Lam temple are a shaped in a square shape. Six temples are decorated column with ornaments of dragon winding on its body. The plinth is shaped as a drum and lotus motifs at the top. The other three temples are not found an images of dragon, then, the body of the columns is smooth (Figure 6).

d. Walls

The wall surrounding of the main shrine are simple. At the position of the compartments of the front wall and behind are wooden doors. Two walls at the left and right of the main shrine are adorned with reliefs made with cement, brick or by attached ceramic pieces. The reliefs are made in a form of a dragon with cloud, or animals with a body of a horse and a dragon head, or swastika motifs. The reliefs are found on two walls of a main shrine in every temple (Figure 7).

e. Roof forms

Roofs of a main shrine have “two layers which are overlayed together” (trungthiem) to raise the height and lighten the space of the shrine (Figure 8). In the middle between two roof layers have supporting panels. These support panels are decorated in the style of “one poem - one drawing” (Nhatthi - Nhathoa) (Figure 9). This roof style is found in main shrine of nine case studies in this study. Only the main shrine at Dong Thuyen temple the roof form is one layer of roofing.

f. Detail decorations

Decorative motifs are at the middle top of the roof of the main shrine. The motif of a dragon face with a wheel of samsara on its head is found on the main shrines of nine case studies (Figure 10). A motif of a fireball is only found

at the main shrine at Dong Thuyen temple.

The decorative motifs at the corners of the roof of the main shrine are compose of four mythical animals, namely dragon, unicorn, tortoise and phoenix. They are found at eight temples of ten case studies, except the roof of Tu Lam and Dong Thuyen temple contain only a dragon and cloud.



Figure 5. The icon of dragon flanking at steps of staircases



Figure 6. Verandahcolumns and in an interior of the main shrine



Figure 7. The reliefs on the walls of the main shrine



Figure 8. The two layers roof of the main shrine of a square temple



Figure 9. The decoration style of the poem and drawing



Figure 10. The motifs of a dragon face with wheel of samsara at the middle top of the roof and four mythical animals at the corners

h. Material

The walls, floor, roofs of all case studies are built and decorated with brick, glazed bricks, and cement. The former wooden structures, such as columns and beams have been replaced by concrete in nine main shrines of ten case studies. Only Dong Thuyen temple still retains wooden columns and frames.

g. Color

Building colors of Hue temple are harmonious with overall appearance of the temples. The colors are used brown, grey, pale yellow, white, and cream. Pale yellow is the dominant color, and is found in seven of ten case studies. Grey is found in Dong Thuyen and TuHieu temples. Only Vien Thong temple is painted in white. In contrast, brilliant color are used for all decorative motifs with pairs of contrast colors, such as red and jade; dark green and red purple; green and yellow orange; yellow and violet; and purple and lemon yellow.

CONCLUSION

Based on results and analysis of ten temples of a Khau (囗) plan in the southwest of Hue city. The characteristics of traditional Hue temple of Khau structure could be concluded as follows:

1. All of the square plan temples in this study are built on relatively mountainous topography and hills in the southwest in Hue city. The overall of square temple is the main gate with three aisles. The orientation of temple depends on the accessibility and the topography of the temples.

2. The main components of temple are the component of the architecture that form a square courtyard; namely a main shrine, a house for monks, a house for guests, and a house of worship.

a) A main shrine is the biggest building located to the south and created by two buildings. They are connected together and composed of three or five compartments and two lean-tos. A house for monks is placed to the west, a house for guests is to the east and a house of worship is to the north of the square structure. These buildings have similar plan, composed of three compartments and two lean-tos.

b) Four buildings are arranged perpendicular to each other and created an inner courtyard. They have open of plan and look to an inner courtyard. At the yard, many flower pots, ornamental plants, bonsai trees are arranged in order and straight line.

c) Besides these four buildings that form a square yard, houses for novice around two to three houses are located to the back of house of worship. Neighbor buildings have only one story. In addition, a house for dining and

a kitchen are attached together and are located to the northeast next to a house for guests.

d) The Buddha statue is placed in an hexagonal or octagonal house without the doors in around and built at the front yard of a temple.

e) A temple is surrounded with gardens and trees. The trees in gardens are planted and carefully arranged. The front courtyard includes perennials, fruit trees and the bonsai. The inner courtyard contains bonsai trees. The backyard comprises vegetables gardens, the perennials and fruit trees.

f) Tomb towers in a temple are belong to the Venerable, the Great Virtue. They are ancient and scattered to the rear on two sides of main shrine of a temple.

3. The main shrine building

a) The main shrine contains of two buildings on the same foundation, namely a reception hall and a house is used for Buddhist worship.

b) Verandah columns are sculpted with a figure of a dragon winding on its body. The column plinth is shape of a drum and lotus motifs at the top. Interior columns are simpler than at the verandah parallel to columns of a traditional house.

c) The popular roofs form composes of “two layers which are overlaid together”. At the middle of two roof layers is supporting panels. They are decorated with poems and mural painting on stories of Buddhism and natural beauty of a temple.

d) The decorative motifs on two walls of the main shrine are carved reliefs mode by ceramics, which are the symbols of dragon and cloud,

or the animal that formed by horse body with dragon head, or swastika motifs.

e) Symbols of a dragon face with a wheel of samsara or swastika is located at the middle top of the roof. At each corner of the roof obtains four mythical animals, namely dragon, unicorn, tortoise and phoenix that relate to Feng Shui.

f) Stair of the main shrine are decorated by two creatures of dragon or unicorn.

g) The construction and decoration of the walls, floors and roofs are made of brick, glazed bricks, and cement. The columns and beams are replaced by concrete.

h) Colors on walls are usually grey, pale yellow and white. The decoration colors are often use by brilliant colors and pairs of contrast.

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