Abstract: This paper takes the constitutional and distribution features of the surrounding exterior space of the city gate of Chongqing in the late Qing Dynasty as the research focus. It analyzes and studies the constituting and structuring forms of the gates, wharfs, temples, and bridges. In addition, the inhabitants’ occupations and the arrangement forms of inhabitant buildings were examined. This research has revealed the following human purposes of the various spaces. The open-gate space was the gathering and dispersing center of the flow of humans and goods. The closed-gate space was the gathering place for religious and cultural activities. The Converging Zone was the space predominantly used for political functions. The Yangtze River Zone was the space for transportation and agriculture. The constituting features of the surrounding exterior space of the city gate reflected the idea of “the Golden Mean,” and the implications of the “Four Gods” influenced the function distribution of the surrounding exterior space of the city gate.

Keywords: exterior of city gate, space, constitution, function, feature, culture

1. Introduction

As part of an architectural complex, ancient Chinese city gates were not only important component parts of a city’s defense system but also the only passage linking the enclosed city’s interior and the surrounding exterior space of the city gate (hereafter referred to as the SES). The SESs of cities was controlled by city gates. These gates were the main passageway for citizens to enter and exit cities, and to participate in commercial activities and cultural communications. Exterior city space absorbed and integrated traditional Chinese culture during the construction and development process, and are therefore one of the spaces that represent traditional Chinese culture.11)

The period of the late Qing Dynasty was the critical point of Chongqing City’s transition from a feudal society to a contemporary society. The city’s features represent and preserve traditional Chinese culture completely.12) As an inland southwestern county-level city, Chongqing City had 17 gates, largely surpassing the normal amount.13) The city’s SES controlled by city gates was the most active space in the aspects of commerce, trade, economy, and regional and city customs, politics, and culture.14) Because of the difference of terrain and the water area, the functions and features manifested in the city’s SES were separated and abundant, which was rare in traditional imperialistic Chinese cities. However, since Chongqing opened its commercial market to the outside in 1898, during a period of city planning and construction that was undertaken without theoretical basis, the city gates, roads outside of the city, and buildings were gradually dismantled and transformed. The SES of the city gate of Chongqing, which embodies the traditional Chinese culture, had mostly disappeared with the modernization of the space. Against such a background, it is extremely urgent that the constitution, functions, and features of the SES of Chongqing City in the late Qing Dynasty and the ways it embodies the traditional Chinese culture be studied. This study can be deemed as part of the theoretical basis of modern Chongqing City planning and construction. It will play an active role in correctly renovating the city-gate relics, in reasonably developing the public space in this cultural region, and in protecting the historical and cultural heritage. Meanwhile, this study can be regarded as a reference case of a research project on large-scale ancient Chinese city planning.

The existing research included analysis of regional distribution,15) architectural type, materials, and arrangement form,16) as well as the productive social forces,17) harbor trade,18) and terrain19) of the SES of Chongqing City. Further, analysis of the features of the coastal spaces of Chongqing City at the time the commercial port was first initiated was also conducted.20) In this study, only some of the gates and the coastal space of Chongqing City were examined. A fundamental analysis of the complete area outside of the city conducted in a systemic way was not within the scope of this study. Furthermore, study on the influence on city planning in ancient China from aspects of Confucianism and Fengshui is also included.21) However, specific cultural explanation to Chongqing’s SES has never been conducted. This paper aims to clarify the relationship between the structural features of the SES of the 17 gates in Chongqing City in the late Qing Dynasty and ancient Chinese city planning theory, as well as the relevance between functions and distribution features of the SES and traditional Chinese culture.

2. Overview of City Gates

During the late Qing Dynasty, the 17 Chongqing City gates basically held the original appearance constructed by Dui Ding, the Chongqing Governor in 1371 during the Ming Dynasty Hongwu Period. The design included the 9 open gates (Chuantian Gate (C1), Dongshui Gate (Y3), Taiping Gate (Y5), Chuci Gate (Y7), Jinzi Gate (Y8), Nanji Gate (Y10), Tongyuan Gate (L12), Linjiang Gate (J14), and Qiansi Gate (J16)) and the 8 closed gates (Cuwei Gate (Y2), Taian Gate (Y4), Renhe Gate (Y6), **南京農業大学園芸学院**
Fenghuang Gate (Y9), Jintang Gate (Y11), Dingyuan Gate (J13), Hongya Gate (J15), and Xishui Gate (J17). Open gates were the main passages to and from the city, whereas closed gates were not open for general cases. Most gates were dismantled in the 1920s. The existent city gates include only Dongshui Gate, Tongyuan Gate, and Dingyuan Gate. In recent years, because of the continuously improving awareness of the value of protecting regional historical and cultural heritage, Chaotian Gate, Jintang Gate, and Hongya Gate also had their historical appearance restored (Table 1).

3. Research Methods

(1) The Research Zone

Among the 17 city gates, only the L12 Gate is located in the “Land Zone, whereas the other 16 city gates are situated on the riverbank. According to the different features of the gate-adjoining rivers,\(^{12}\) riverbank zones can be divided into the “Converging Zone,” the “Yangtze River Zone,” and the “Jialing River Zone.” Figures 1 and 2 show the zone distribution of city gates and the scope of the city’s SES.

(2) Literature Search

This paper takes the Full Chongqing Prefecture Drawing made by Zhang Yunxuan (1886) as the basis of drawing (hereinafter referred to as the drawing). Meanwhile, it refers to the Full Chongqing Prefecture Drawing by Guo Zhang (n.d.)\(^{18}\) and the Augmented Chongqing with Full-Map (Liu Ziru, 1898),\(^{19}\) and takes the comprehensive information as the drawing reference. Therefore, during the period from July 2011 to March 2012, research was conducted at the Chongqing Archives Administration, Urban Planning Research and Development Center of Chongqing City, and various libraries, on the related historical materials and data of population distribution as well as inhabitant occupations,\(^{20}\) and folk-custom geography,\(^{21}\) focusing on Chongqing City’s exterior area in 1886.

(3) Analytical Method

First, based on the collected materials, this paper verifies, compares, and confirms the city’s SES described by the drawing.\(^{24}\) Next, according

---

**Table 1: Overview of City Gates**

<table>
<thead>
<tr>
<th>Zone</th>
<th>No.</th>
<th>Name</th>
<th>Position</th>
<th>Open or Closed</th>
<th>A</th>
<th>M</th>
<th>F</th>
<th>SF</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Converging</td>
<td>Y9</td>
<td>Fenghuang</td>
<td>South east</td>
<td>Closed</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1931</td>
</tr>
<tr>
<td></td>
<td>Y10</td>
<td>Jintang</td>
<td>South east</td>
<td>Open</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Existence</td>
</tr>
<tr>
<td></td>
<td>Y11</td>
<td>Tingyang</td>
<td>South</td>
<td>Open</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1928</td>
</tr>
<tr>
<td></td>
<td>Y12</td>
<td>Shuangli</td>
<td>South</td>
<td>Open</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1927</td>
</tr>
<tr>
<td></td>
<td>Y13</td>
<td>Zongli</td>
<td>South</td>
<td>Open</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1935</td>
</tr>
<tr>
<td></td>
<td>Y14</td>
<td>Jiuyu</td>
<td>South</td>
<td>Open</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1930</td>
</tr>
<tr>
<td></td>
<td>Y15</td>
<td>Dongshui</td>
<td>South east</td>
<td>Closed</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1929</td>
</tr>
<tr>
<td></td>
<td>Y16</td>
<td>Jiangtang</td>
<td>South</td>
<td>Closed</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Restored in 2001</td>
</tr>
<tr>
<td></td>
<td>Y17</td>
<td>Xishui</td>
<td>North</td>
<td>Closed</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Restored in 1923</td>
</tr>
<tr>
<td></td>
<td>Y18</td>
<td>Hongya</td>
<td>North</td>
<td>Closed</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Restored in 1950</td>
</tr>
<tr>
<td></td>
<td>Y19</td>
<td>Nanji</td>
<td>South</td>
<td>Open</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1930</td>
</tr>
<tr>
<td></td>
<td>Y20</td>
<td>Jintang</td>
<td>South east</td>
<td>Closed</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1935</td>
</tr>
<tr>
<td></td>
<td>Y21</td>
<td>Hongyuan</td>
<td>North</td>
<td>Closed</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Demolished in 1930</td>
</tr>
<tr>
<td></td>
<td>Y22</td>
<td>Dongshui</td>
<td>South east</td>
<td>Open</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>Existence</td>
</tr>
</tbody>
</table>

A: Auxiliary Guard Building  M: The Floor of Main Gate Tower  F: The Floor of Secondary Gate Tower  Y: Yes  N: No

---

**Figure 1: Zone Distribution of City Gates**

**Figure 2: The SESs and Center Space Pattern**
to the distribution attributes of city gates, temples, wharfs, and bridges, an analysis on the constituting functions and features of the center space of the open gates and the closed gates is made. This analysis verifies the distribution features of the center space by combining information about the geographical conditions and the social background of the space. Then, by considering the population, occupational distribution, arrangement forms of inhabitant buildings, and complementary information from drawings and historical materials at the affiliated space the functions and distribution features of four zones are explored. Last, the affiliated space is investigated considering the “implications” and locations of the gods and deities of traditional Chinese culture.

4. Constitution, Functions, and Features of SES

Based on the research on the architectural city SES of Chongqing City and combining the information described by the drawings, it can be inferred that city gates, temples, wharfs, bridges, and inhabitant dwellings are the main elements constructing Chongqing City’s SES. Based on the analysis of regional distribution of the SES, 17 city gates link with rivers (or mountainous land) through the roads (or squares) in front of the gates. In Figure-2, the area formed is the main passageway in and out of the city’s center. The left and right side of the space is the affiliated space.

(1) Center Space

Taking an overall view of the whole drawing, the center space is divided into “gate-adjoining space,” areas adjacent to the city gate exits and entrances, and “river (or mountain)-adjoining space,” areas adjacent to rivers (mountainous region) (Figure-2). Among them, the main elements include city gates, temples, wharfs, and bridges. According to the regions and the open and closed attributes of the 17 city gates, this paper analyzes the relative elements and distribution ways (Figure-3).

1) Open Gate Space

The C1 Gate in the Converging Zone links the wharf of the river-adjoining space through the square of the gate-adjoining space in a straight line. The square is the only square of the whole Chongqing City SES. The open gates of the Yangtze River and the Jialing River (Y3 Gate, Y5 Gate, Y7 Gate, Y8 Gate, Y10 Gate, J14 Gate, and J16 Gate) link with the wharfs of the river-adjoining space through the straight-line road of the gate-adjoining space. Only the road of the gate-adjoining space of the L12 Gate at the Land Zone is in the form of a curved line. The constitution features of the 9 open gates show that the gate-adjoining space did not have any architectural elements, and that all gates except the L12 Gate were located in a straight line with the wharfs of the river-adjoining space.

Considering a holistic point of view, we can see that the gate-adjoining space is the core area for city inhabitants to pass in and out of the city. With a large passenger flow rate, it was neither appropriate nor practical to set up any architectural elements. Wharfs at the river-adjoining space formed the center port of transportation and trade with the outside. All passengers and goods coming to and from Chongqing went ashore from the wharfs. Therefore, the gate-adjoining space and river-adjoining space had gathering and dispersing functions. Because of the lack of mechanical transportation conditions, in the late Qing Dynasty, materials and commodities at the Converging Zone, Yangtze River Zone, and Jialing River Zone could only be delivered by boat. The straight line connection between city gates and wharfs assured the optimum efficiency and time of transport, which met the social and productive conditions. In terms of particularity, the whole city is at a commanding height and the sole land area is the undulating mountainous terrain around the city’s exterior space. As a result of the terrain there, considering the large height difference, the road of the L12 Gate could not be made in a straight-line at the SES, and, therefore, its road was linked with gates in a curve (Figure-2-a). The C1 Gate is located at the eastern corner. “Chaotian” means “orientation to the emperor.” All the court officials coming to and leaving Chongqing were required to hold a memorial ceremony for the emperor at the gate-adjoining space. As the sacrifice activities require, the only square space of the entire city’s exterior area was located at the gate-adjoining space (Figure-2-b).

2) Closed Gate Space

Among the closed gates, the Y11 Gate links the temple at the gate-adjoining space and the wharf at the river-adjoining space through a straight line of roads. The wharf is the only one amid the center space of all the closed gates. Moreover, the other 7 gates (the Y2 Gate, Y4 Gate, Y6 Gate, Y9 Gate, J13 Gate, J15 Gate, and J17 Gate) link with temples at the gate-adjoining space or bridges at the river-adjoining space in a straight line. The area comprised by the 8 closed gates shows that the gates and temples of the gate-adjoining space or the bridge of the river-adjoining space were at the same straight line.

From a holistic viewpoint, we can see that the function of entering and leaving the city area of the 8 closed gates is affiliated with the adjacent open gates. Thus, the gate-adjoining space of the closed gates could be arranged with buildings. As closed gates were only opened in case of fire or other emergencies, they were called “Fire Gates” by Chongqing citizens. In the late Qing Dynasty, the buildings in and out of the city were mostly made of wood, which made the city vulnerable to fire disaster. Because of this danger, the symbolic patron saint temples were oriented toward the “Fire Gate” (closed gate) in a straight line, which indicated the psychological comfort of inhabitants living along the bank. The occupations of these inhabitants were related to commercial activities and transportation. Therefore, praying at temples for undertaking prosperity and plain sailing was the dominant religious cultural activity. Moreover, during traditional festivals, inhabitants along the bank held religious worship rituals for gods and ancestors. In this way, the gate-adjoining space in front of the closed gates was the space concentrated on religious cultural activities. In terms of particularity, the gate-adjoining space at the Y6 Gate and the Y9 Gate was long and narrow and was surrounded by the left and right side of the mountainous area (Figure-2-f, Figure-2-e). The two sides at river-adjoining space were separated by a river. Because of the terrain, no wall was constructed at the gate-adjoining spaces of the two gates; instead, bridges were built at the river-adjoining space. The Y11 Gate was affiliated with the adjacent Y10 Gate, whose name came from the Xiao Ya of Book of Songs “The torrential Han River and the
or temples, or bridges, which intensified the central axis of the SES. This
direction. The bridges were the channels connecting the river bank areas.
except L12 Gate, were located at the same axis with respect to the wharfs,
The four aspects were the most important constituting elements. All gates,
chances occurred mostly in a front-and-back mode (50%). Since the Ming
the Y11 Gate possessed the only wharf among all the closed gates (Figure-2-W(g)).
features of open–gate space and closed–gate space embodied the
features and a consistent shape from the angle of the space where they
“central”, and stresses harmony and the unity of the temporal and
features of open–gate space corresponded to the gate and the
creation meaning of “respecting the central.”
Moreover, the open-gate space was predominantly used for gathering
and dispersing. The closed-gate space was used for religious and cultural
activities. These spaces had different kinds of spatial forms; however,
features of the open-gate space corresponded to the gate and the
constituting elements (wharfs) in a straight line. Features of the
closed-gate space also corresponded to the gate and constituting elements
(temples or bridges) in a straight line. Although the open-gate and
closed-gate spaces held different functions, they had the same constituting
features and a consistent shape from the angle of the space where they
were joined for the sake of unity, which served the concept of “the Golden
Mean.”
Therefore, in the center space, the central axis alignment of city gates
and wharfs (temples or bridges), as well as the common constituting
features of open-gate space and closed-gate space embodied the
influence of Confucianism, namely, “the Golden Mean.”
(2) Affiliated Space
Based on the drawing, inhabitants buildings are the dominant elements
constructing the affiliated space. Further, the occupation type of the
inhabitants reflects the functionality of the region.25) Inhabitant buildings
of the Chongqing City exterior parts during the late Qing Dynasty
covered five arrangement forms (Figure-4).8) According to statistics of the
drawing scrolls, there were 643 places of inhabitant buildings, wherein
529 places of inhabitant architecture formed 127 groups of arrangement
forms, and the rest of the 114 places were undetermined. Considering the
scope of the region and the affiliations of the city gates, the population as
well as occupations,20) and 127 groups of arrangement forms of building
distributions are shown in Figures-5 and -6.
1) Converging Zone
The inhabitants’ occupations at the Converging Zone were mostly
related with official business (36%), and the amount of other types of
occupation was small. The architectural arrangement form in this region
occurred mostly in a front-and-back mode (50%). Since the Ming
Dynasty, the zone functioned to support the necessary requirements of
court officials landing in Chongqing and making obeisance to the emperor.
The words of the Folk Songs of Chongqing, such as “the C1 Gate, a large
wharf, meeting officials and emperors,” also reflect such a function.
Moreover, this zone had the only agent for dealing with official
government business in the SES of Chongqing, the Official Welcoming
Hall (Figure-2-h). In a previous section, this study has explained the main
reasons why the dominant occupations of inhabitants’ were associated
with official political business and the zone had a mainly political function.
The wharf at the center space is the largest wharf on the whole Chongqing
bank (Figure-2-W(i)). The affiliated space on both sides of the wharf is a
long and narrow vertical clinoform. Terrain conditions determined why
the inhabitant buildings of the zone exist in front-and-back mode.
2) The Yangtze River Zone
The main occupation type of the inhabitants of the Yangtze River Zone
was commerce (54%), with a lesser amount of agricultural occupations
(5%). The arrangement form of buildings was mainly characterized by a
left-and-right mode (53%). The zone had been a flourishing commercial
place since the construction of Chongqing City.23) Further, in the late Qing
Dynasty, the book and cloth industries and medical materials stores and
pawnshops gathered in the inner-city streets along the Yangtze River Zone,
such as Menzheng Street, adjoining the Y10 Gate(Figure-2-j), and Yudai
Street, next to the Y7Gate (Figure-2-k), making this zone the center of
commerce and trade in Chongqing City. Meanwhile, the western

---

**Table:**

<table>
<thead>
<tr>
<th>Zone</th>
<th>Converging</th>
<th>Yangtze River</th>
<th>Land</th>
<th>Jialing River</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>O1</td>
<td>61</td>
<td>76</td>
<td>20</td>
<td>51</td>
<td>208</td>
</tr>
<tr>
<td>O2</td>
<td>19</td>
<td>425</td>
<td>15</td>
<td>94</td>
<td>553</td>
</tr>
<tr>
<td>O3</td>
<td>30</td>
<td>59</td>
<td>45</td>
<td>47</td>
<td>181</td>
</tr>
<tr>
<td>O4</td>
<td>22</td>
<td>43</td>
<td>38</td>
<td>150</td>
<td>253</td>
</tr>
<tr>
<td>O5</td>
<td>27</td>
<td>123</td>
<td>24</td>
<td>144</td>
<td>318</td>
</tr>
<tr>
<td>O6</td>
<td>11</td>
<td>54</td>
<td>20</td>
<td>32</td>
<td>117</td>
</tr>
<tr>
<td>Total</td>
<td>170</td>
<td>780</td>
<td>162</td>
<td>518</td>
<td>1630</td>
</tr>
</tbody>
</table>

---

**Figure-4 Arrangement Forms of Inhabitant Buildings**

**Figure-5 Distribution Features of Inhabitants’ Occupation**

**Figure-6 Distribution Features of Inhabitant Buildings**

Yangtze River govern the southern area,” as defined by the river
governor.21) The Y10 Gate is the confluence of water and land of the city’s
exterior and the center of transportation, commerce, and trade. Because of
its association with the Y10 Gate, the Y11 Gate possessed the only wharf
among all the closed gates (Figure-2-W(g)).

3) Features of the Center Space
As an important concept of Confucian thought, “the Golden Mean”
had a far-reaching influence on ancient Chinese urbanization planning
and construction. From the aspect of structuring feature, “the Golden
Mean” represents compliance to a consciousness of space “respecting the
central,” and stresses harmony and the unity of the temporal and
highlights the common features of different spaces for combination.13)
and construction. From the aspect of structuring feature, “the Golden
Mean” represents compliance to a consciousness of space “respecting the
central,” and stresses harmony and the unity of the temporal and
highlights the common features of different spaces for combination.13)

Governed by the notion of “respecting the central,” most ancient
Chinese cities were distributed in a form with central axis symmetry,
to highlight the central axis.15) Although irregular geographical conditions
have caused the appearance of Chongqing City to be different from other
traditional Chinese cities, and have made the SES of the 17 gates and
Chongqing City irregular, the 17 gates are still located at the central line of
the unsymmetrical SES. The gates are the core controlling the SES.

Wharfs were the central parts of the SES, connecting the city to outside
transportation and trade. Temples were placed in the SES for religious
activity. The bridges were the channels connecting the river bank areas.
The four aspects were the most important constituting elements. All gates,
except L12 Gate, were located at the same axis with respect to the wharfs,
or temples, or bridges, which intensified the central axis of the SES. This
placement reflects the “central” of special consciousness and meets the
creation meaning of “respecting the central.”

Moreover, the open-gate space was predominantly used for gathering
and dispersing. The closed-gate space was used for religious and cultural
activities. These spaces had different kinds of spatial forms; however,
features of the open-gate space corresponded to the gate and the
constituting elements (wharfs) in a straight line. Features of the
closed-gate space also corresponded to the gate and constituting elements
(temples or bridges) in a straight line. Although the open-gate and
closed-gate spaces held different functions, they had the same constituting
features and a consistent shape from the angle of the space where they
were joined for the sake of unity, which served the concept of “the Golden
Mean.”

Therefore, in the center space, the central axis alignment of city gates
and wharfs (temples or bridges), as well as the common constituting
features of open-gate space and closed-gate space embodied the
influence of Confucianism, namely, “the Golden Mean.”

---

**Note:** This figure is based on reference to Literature 20.

---

**Figure-4 Arrangement Forms of Inhabitant Buildings**

**Figure-5 Distribution Features of Inhabitants’ Occupation**

**Figure-6 Distribution Features of Inhabitant Buildings**

---

**Table:**

<table>
<thead>
<tr>
<th>Zone</th>
<th>Converging</th>
<th>Yangtze River</th>
<th>Land</th>
<th>Jialing River</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>SP1</td>
<td>4</td>
<td>24</td>
<td>—</td>
<td>9</td>
<td>37</td>
</tr>
<tr>
<td>SP2</td>
<td>3</td>
<td>42</td>
<td>—</td>
<td>5</td>
<td>50</td>
</tr>
<tr>
<td>SP3</td>
<td>1</td>
<td>13</td>
<td>2</td>
<td>22</td>
<td>33</td>
</tr>
<tr>
<td>SP4</td>
<td>1</td>
<td>1</td>
<td>—</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>SP5</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
<td>80</td>
<td>2</td>
<td>37</td>
<td>127</td>
</tr>
</tbody>
</table>

---

**Legend:**

- **Type:** Front-and-Back, Left-and-Right, Scattered-points, Complex, Enclosure
- **Zone:** O1, O2, O3, O4, O5, O6
- **Note:** This figure is based on reference to Literature 20.
commercial ships sailed along the Yangtze River and entered into Chongqing for commercial trade through the Yangtze River Zone. 20) Because of historical reasons, and the city's internal and external elements, most inhabitants of the Yangtze River Zone engaged in occupations relating to commerce, and the zone’s central function also was commerce. The coastal terrain was long and narrow (Figure-2-1), and thus, the arrangement form of buildings at this zone was characterized by a left-and-right mode. Under the influence of such terrain conditions, there was less wide-open land suitable for agricultural production, and inhabitants here engaged in fewer occupations related to agriculture.

3) Land Zone

The main occupation types in the Land Zone were religion-based (28%), with a lesser amount of commerce-related occupations (9%). Building distribution in this zone presented a scattered-points shape. In the late Qing Dynasty, the mountainous region of this zone was used as the burial ground for Chongqing City inhabitants (Figure-2-d). The Folk Songs of Chongqing, mention the “L12 Gate, with the echo of gongs and drums, witnessed burial ceremony,” which also suggest this function. In the late Qing Dynasty, before burying the dead in Chongqing, monks would chant sutras and release souls from purgatory. Out of this requirement, the inhabitants’ occupations in this zone were related to religion, and the zone served a religious function. The exterior area of the L12 Gate was characterized by the undulating mountainous region. Here people were unable to construct buildings in an orderly arrangement on the mountainous terrain, and, therefore, a scattered-point architectural arrangement shape was formed. This zone approached to the burial ground and was regarded as an ominous place. 23) With the influence of the natural terrain was flatter than the other three zones. 11) Vast and flatter terrain provided foundational conditions for agriculture in the zone; thus, most inhabitants of this zone engaged in agriculture, and the zone reflects the agricultural function. Under such terrain conditions, a more regular compound building arrangement form mostly existed. An enclosure paralleling pattern with more regularity occupied a small part of the whole affiliated space (4%), while 80% of which were located at this zone.

5) Features of the Affiliated Space (Figure-7)

As one of the most important definitions in Fengshui doctrine, after continuous perfecting, the “Four Gods” system formed the modes of the “Blue Dragon (river in the east),” the “Rosefinch (pond in the south),” the “White Tiger (road in the west),” and “Tortoise (mountain in the north).” Fengshui doctrine was widely used in the site location selection, planning, and construction of ancient Chinese cities. 14) However, Chongqing was constructed during an ancient city expansion, and under the circumstance of its limited geographical environment; therefore, it failed to meet the demand of site selection of the “Four Gods.” Nevertheless, apart from the principle of city site selection in Fengshui doctrine, the represented implications of the “Four Gods” did influence the functions of the four orientations of city planning and distribution. The Blue Dragon, as a Chinese totem, represents power, dignity, and honor. It is of the highest grade among the “Four Gods”; the “Rosefinch” implies halcyon days and the bringing in of wealth, treasure, and thriving businesses; the “White Tiger” represented fierceness, forcefulness, and aggression, generally used in military purposes; the “Tortoise” represents favorable weather, mostly used for praying for production and life. 16) 17)

The social hierarchical system was remarkably distinguished. Political status determined all situations. The gate of the Converging Zone in the east of Chongqing City was named Chaotian, and the square was built as a space of sacrifice to “dragons.” 20) The rank of the Converging Zone, the center of political functions, was considered as higher ranking than other regions; thus, the implication of the Blue Dragon was embodied in the region. Starting from the construction of Chongqing City until the coming of Western merchant ships in the late Qing Dynasty, the Yangtze River Zone in the south was regarded as the center of commerce and trade; thus the implication of the “Rosefinch” was embodied in this zone. The L12 Gate, built in the Land Zone in the west part of the city in 1371 during the Ming Dynasty Hongwu Period mainly served as a place for military defense functions. With the replacement of the Ming and Qing Dynasties, until the late Qing Dynasty, no war broke out around Chongqing City. The military defense function dwindled gradually at the zone, and the zone gradually came to be used for religious functions. Therefore, this zone corresponded to the White Tiger in the western direction during the construction period. However, during the transition of times, this function changed. Agriculture is one of the main functions of the Jialing River Zone in the north. It is well-known that agricultural production is an industry that relies on climate and weather. This function distribution indicated that an implication of the Tortoise was the need to pray for a good harvest. Moreover, as a result of the influence of the natural geological environment and the need to cross the river, the transportation function was realized.

Therefore, though Chongqing City failed to meet the requirement of the “Four Gods” for the Fengshui “land of treasure,” the location and implications of the “Four Gods” influenced the distribution of functional features of the four regions.

5. Conclusions

Based on the analysis and investigation of the SES formed by the 17 gates in Chongqing City in the late Qing Dynasty, the following conclusions were reached:
(1) The gates of the 9 open-gate spaces among the 17 city gates, with the exception of the L12 Gate, were located at a central axis with the wharfs. Based on their openness, they were important channels into and out of the city as well as the gathering and dispersing center of the flow of humans and goods. The 8 closed-gate spaces located at the central axis with temples or bridges were used as the gathering places for religious cultural activities reflecting the psychological demand of the inhabitants living along the bank.

(2) Though the irregular geographical conditions of Chongqing were different from other ancient Chinese cities, the idea of “the Golden Mean” still influenced the structuring form of the SES, that is, the central axis relation of the gates and wharfs (temples or bridges). The mutual integration of constituting features of the open-gate space and the closed-gate space also originates from this thought, which indirectly demonstrates that the notion of “the Golden Mean” was incorporated into the ancient Chinese city planning and construction theories.

(3) The Converging Zone in the SES was the space used predominantly for political functions, which met the political requirements; the Yangtze River Zone was the space for commercial functions; which was jointly influenced by the historical, internal, and external factors of the city; the Land Zone was the space used mostly for religious functions, thus meeting the requirements of religious beliefs; the Jialing River Zone was the space for transportation and agriculture as a result of the influence of the river-crossing demands and the flat terrain. Moreover, the geographical conditions of the SES were the main factors influencing the arrangement forms of inhabitant buildings.

(4) The locations and the implications of the “Four Gods” in traditional Chinese culture were also reflected in the functions and features of the four zones of the SES. Those functions and features showed signs of compliance to the protecting gods at the four locations, as well as the planners’ wishes and expectancy of good things in spirit, both for the city governors and the common inhabitants in the late Qing Dynasty.

(5) The constituting features and function distribution displayed in the SES of Chongqing in the late Qing Dynasty were restricted by natural geographical factors and were driven by agricultural production and human life. Moreover, they were deeply influenced by Confucianism, the “Four Gods” of traditional Chinese culture.

This paper summarized the constitution, features, and functions as well as the distribution features of the SES in Chongqing in the late Qing Dynasty, but the implications of the gates during this period have not been analyzed. The naming method as well as the distribution features, functions, and property will be discussed in a future study.

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Notes and References
3) Country-level cities are generally arranged with 4 gates, principal cities with 9, and capital cities as Nanjing City in Ming Dynasty and Beijing City in Qing Dynasty are with 13 and 9 gates respectively.
18) This painting shares the same name with Full Chongqing Prefecture Drawing by Zhang Yuxuan.
19) This painting has been engraved with expansion based on Full Chongqing Prefecture Drawing by Zhang Yuxuan and has almost the same pictorial information with it.
24) The proportion of objects in Full Chongqing Prefecture Drawing is somewhat erroneous, such as the location of temples and the accuracy of city-gate orientations, due to remote time and lack of technology, and inaccurate information in Figures-2 and 3 is therefore corrected and replaced according to historical materials and data.
26) Dragon, the image of the Chinese emperor in the feudal society, was the symbolism of right sovereign politics.