

清末の重慶市における城門外の周辺空間の構成・機能及び特徴に関する研究

Research on the Constitution, Functions, and Features of the Surrounding Exterior Space of the City Gate in Chongqing City in the Late Qing Dynasty

孔 明亮* 張 清海*, ** 章 俊華* 三谷 徹*

Mingliang KONG Qinghai ZHANG Junhua ZHANG Toru MITANI

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 that served primarily commercial functions. The Land Zone was the space for religious functions. The Jialing 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*

キーワード：城門外，空間，構成，機能，特徴，文化

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.¹⁾

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.²⁾ As an inland southwestern county-level city, Chongqing City had 17 gates, largely surpassing the normal amount.³⁾ 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.⁴⁾ 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,⁵⁾ architectural type, materials, and arrangement form,^{6) 7) 8)} as well as the productive social forces,⁹⁾ harbor trade,¹⁰⁾ and terrain¹¹⁾ of the SES of Chongqing City. Further, analysis of the features of the costal spaces of Chongqing City at the time the commercial port was first initiated was also conducted.¹²⁾ In this study, only some of the gates and the costal 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,^{13) 14)} 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 Dai Ding, the Chongqing Governor in 1371 during the Ming Dynasty Hongwu Period. The design included the 9 open gates (Chaotian Gate (C1), Dongshui Gate (Y3), Taiping Gate (Y5), Chuqi Gate (Y7), Jinzi Gate (Y8), Nanji Gate (Y10), Tongyuan Gate (L12), Linjiang Gate (J14), and Qiansi Gate (J16)) and the 8 closed gates (Cuiwei Gate (Y2), Taian Gate (Y4), Renhe Gate (Y6),

*千葉大学大学院園芸学研究科

**南京農業大学園芸学院

Table-1 Overview of City Gates

Zone	No.	Name	Position	Open or Closed	A	MF	SF	Note
Yangtze River	C1	Chaotian	East	Open	○	Three	Two	Restored in 1997
	Y2	Cuiwei	Southeast	Closed	×	×	×	Demolished in 1931
	Y3	Dongshui	Southeast	Open	×	Single	×	Existent
	Y4	Taian	Southeast	Closed	×	×	×	Demolished in 1930
	Y5	Taiping	South	Open	○	Two	Two	Demolished in 1928
	Y6	Renhe	South	Closed	×	×	×	Demolished in 1928
	Y7	Chuqi	South	Open	○	Two	Single	Demolished in 1927
	Y8	Jinzi	South	Open	×	Single	×	Demolished in 1933
	Y9	Fenghuang	South	Closed	×	×	×	Demolished in 1928
	Y10	Nanji	South	Open	○	Two	Two	Demolished in 1930
	Y11	Jintang	Southwest	Closed	×	×	×	Restored in 2003
Land	L12	Tongyuan	West	Open	○	Two	Two	Existent
	J13	Dingyuan	Northwest	Closed	×	×	×	Existent
Jialin River	J14	Linjiang	North	Open	○	Two	Two	Demolished in 1929
	J15	Hongya	North	Closed	×	×	×	Restored in 2001
	J16	Qiansi	North	Open	○	Two	Single	Demolished in 1927
	J17	Xishui	North	Closed	×	×	×	Demolished in 1923

A:Auxiliary Guard Building MF:The Floor of Main Gate Tower SF:The Floor of Secondary Gate Tower ○:Yes ×:No

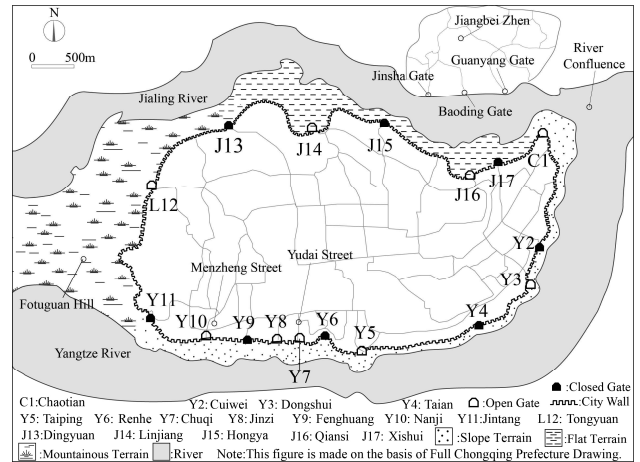


Figure-1 Zone Distribution of City Gates

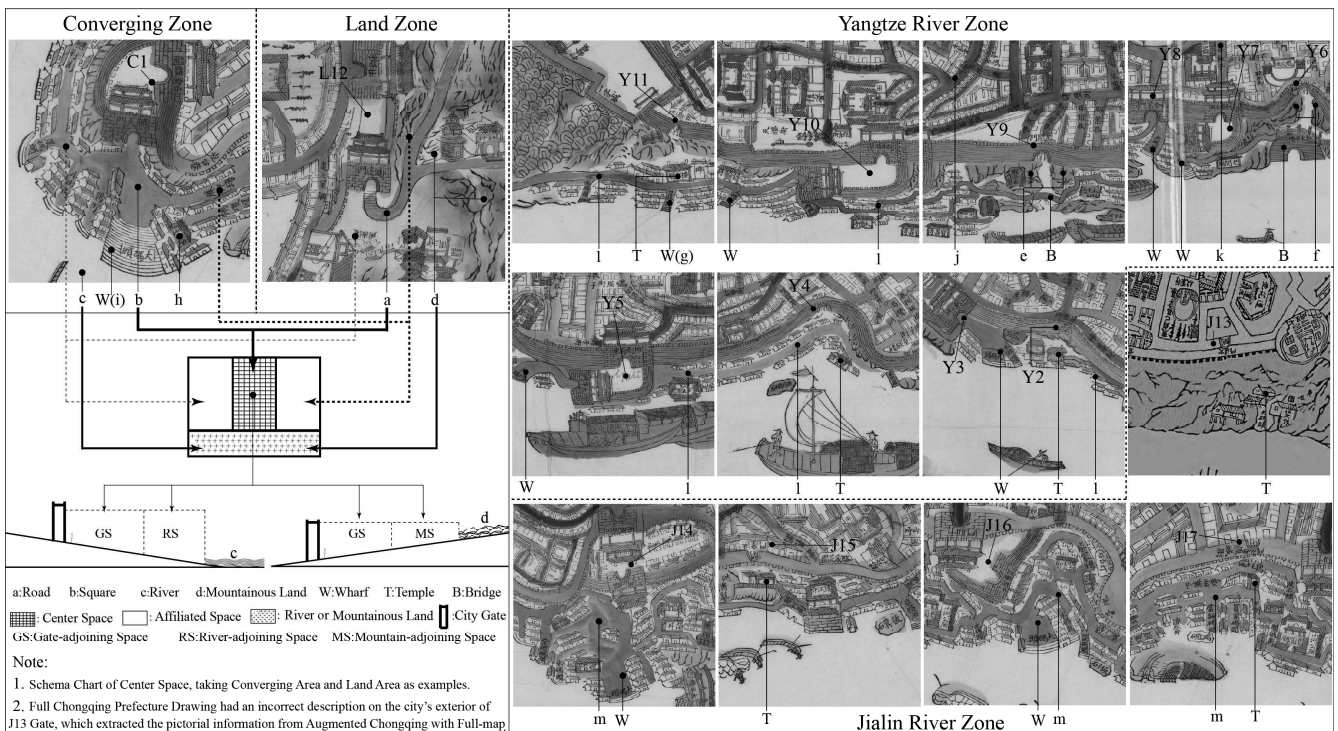


Figure-2 The SESs and Center Space Pattern

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-adjointing rivers,¹²⁾ riverbank zones can be divided into the "Converting 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⁾²²⁾²³⁾ 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

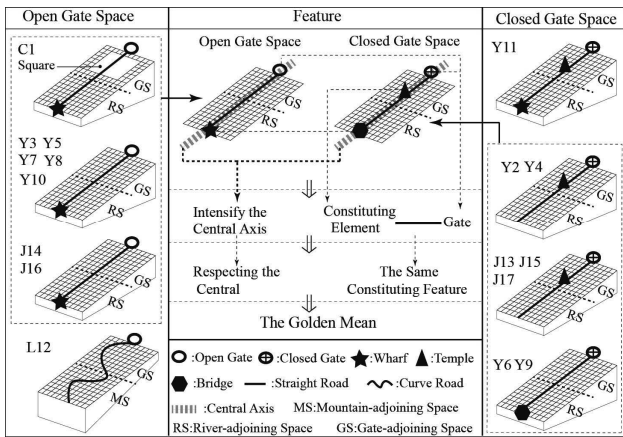


Figure-3 Features of the Constituting Pattern of the Center Space

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 City⁶⁾ 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,⁵⁾ 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-adjointing space,” areas adjacent to the city gate exits and entrances, and “river (or mountain)-adjointing 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-adjointing space through the square of the gate-adjointing 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-adjointing space through the straight-line road of the gate-adjointing space. Only the road of the gate-adjointing 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-adjointing 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-adjointing space.

Considering a holistic point of view, we can see that the gate-adjointing 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-adjointing 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-adjointing space and river-adjointing space had gathering and dispersing functions. Because of the lack of mechanical transportation conditions, in the late Qing Dynasty,⁹⁾ materials and commodities at the Converging Zone, Yangtze River Zone, and Jialing River Zone could only be delivered by hand. 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-adjointing space. As the sacrifice activities require, the only square space of the entire city’s exterior area was located at the gate-adjointing space (Figure-2-b).

2) Closed Gate Space

Among the closed gates, the Y11Gate links the temple at the gate-adjointing space and the wharf at the river-adjointing 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-adjointing space or bridges at the river-adjointing space in a straight line.²⁴⁾The area comprised by the 8 closed gates shows that the gates and temples of the gate-adjointing space or the bridge of the river-adjointing 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-adjointing 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,⁷⁾ 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-adjointing space in front of the closed gates was the space concentrated on religious cultural activities. In terms of particularity, the gate-adjointing 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-adjointing space were separated by a river. Because of the terrain, no temple was constructed at the gate-adjointing spaces of the two gates; instead, bridges were built at the river-adjointing 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

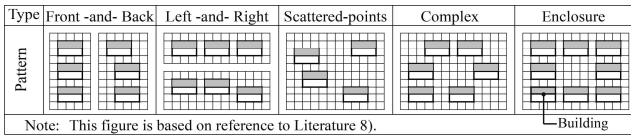


Figure-4 Arrangement Forms of Inhabitant Buildings

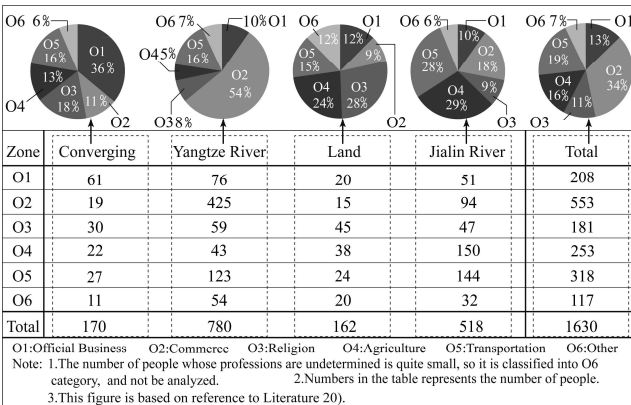


Figure-5 Distribution Features of Inhabitants' Occupation

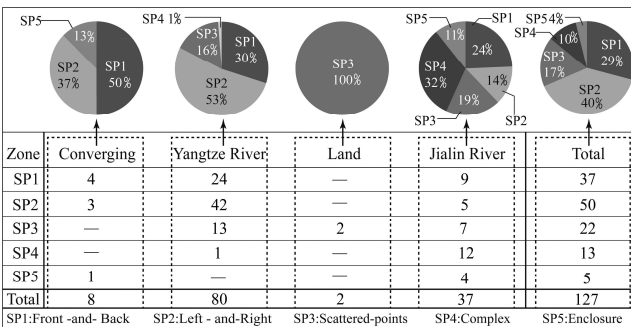


Figure-6 Distribution Features of Inhabitant Buildings

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 Y11Gate 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⁾

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 ports 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.”

(2) Affiliated Space

Based on the drawing, inhabitant 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 cliniform. 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.²²⁾ 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*

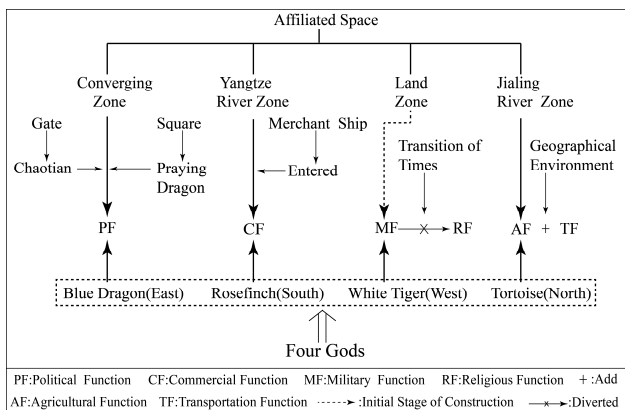


Figure-7 Features of Functional Distribution of the Affiliated Space

commercial ships sailed along the Yangtze River and entered into Chongqing for commercial trade through the Yangtze River Zone.¹⁰⁾ 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 costal terrain was long and narrow (Figure-2-l), 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 mountainous terrain, it was unbeneficial to any market of commercial trade. Therefore, it had the least number of inhabitants conducting commerce-related occupations.

4) The Jialing River Zone

The occupations of the inhabitants in the Jialing River Zone were mostly in the transportation industry (28%) and the agricultural industry (29%). Building distributions in this zone mainly displayed a complex form (32%). Due north of the Jialing River Zone was Jiangbei Zhen, a city that was affiliated with Chongqing. As a result of the demand of crossing between Chongqing City and Jiangbei Zhen, inhabitants' occupations in the Jialing River Zone were related to transportation, which is reflected in the transportation function of this zone. The Land Zone of the Jialing River Zone was wide and vast (Figure-2-m), and the 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."²⁶⁾ 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.

Acknowledgments: We would like to express our sincere gratitude to Mr. Xie Fei from Sichuan Fine Art Institute, who provided the ancient map as well as part of the literature of this research, and Lecturer Gao Jie from Beijing Jiaotong University and Postdoctoral Fellow Zhang An from Tsinghua University, who gave valuable references and advice for this research.

Notes and References

- 1) Wang Fang (2010) : Analysis on the Space and Form of Ancient City Wall-featured Capitals : Zhejiang Academic Journal (3), 69-72.
- 2) Peng Botong(1981) : The Ancient City of Chongqing : Chongqing Publishing House,145pp,Chongqing.
- 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.

- 4) Deng Siqian (1982) : A Brief History of Modern Shipping of Yangtze River : Chongqing Press of Local History Information,540pp,Chongqing.
- 5) Deng Xiao(2008) : An Analytical Study of the Expanded and Revised Map of Chongqing City: Journal of Southwest University (Social Science Edition) (2), 40-43.
- 6) Deng Xiao(2005) : Chongqing's Architecture and Historical Culture: Journal of Southwest University (Social Science Edition) (4),62-66.
- 7) Xiang Cheng(1989) : Notes for Baxian County : Chongqing Publishing House,812pp,Chongqing.
- 8) Cui Yue(1992) : Buildings in Chong Qing and Local Conditions and Customs : Journal of Shenyang Jianzhu University(Natural Science) 8(1),1-8.
- 9) Wei Yintao(1991) : Modern History of Chongqing City: Sichuan University Press, 459pp, Sichuan.
- 10) Lu Huayu and Pang Ju(1989) : Economic Development of the Upstream Yangtze River in Ancient Times: Southwest China Normal University Press, 315pp ,Chongqing.
- 11) Xi Chentai(1993) : Designing and Practice of Urban Geomorphic Researches in Chongqing : Advance in Earth Sciences 8(2),71-74.
- 12) Kong Mingliang , Zhang Qinghai , Zhang An , Zhang Junhua and Mitani Toru(2011):An "Expanded Chongqing and Full-map" Based Research on the Composition and Characteristics of the Coastal Space of Chongqing in its Early Opening : Papers on Environmental Information Science(25), 419-424.
- 13) Qin Hongling(2007): Confucianism Ethics Culture's Influence on Chinese Ancient Cities Construction: Huazhong Architecture25(12), 1-3.
- 14) Wan Yanhua(1994):Construction Model of Cities in Ancient China-Influence of Geomancy to Square Towns in Ancient China: J.Wuhan Urban Construction Institute11(1), 1-7.
- 15) Zhang Jian, Liu Chunxue, Liu Jingdong, Liu jian(2004): Culture and Characteristic of Chinese Ancient City Planning: Journal of Shenyang Architectural and Civil Engineering Institute(Social Science) 6(1), 11-13.
- 16) Xu Yunhu(2012): Discuss of the Implication of Four Gods on Encaustic in Traditional Culture: Ceramics Science and Art(1), 43-44.
- 17) Zhao Yingzi(2008): The Decorative Implication of Traditional Promising Pattern and the Research of Its Contemporary Applying: Soochow University(Proceedings of Masters),66pp,Suzhou.
- 18) This painting shares the same name with Full Chongqing Prefecture Drawing by Zhang Yunxuan.
- 19) This painting has been engraved with expansion based on Full Chongqing Prefecture Drawing by Zhang Yunxuan and has almost the same pictorial information with it.
- 20) Nationalist government of China(1946) : Ten-year Draft Construction Plan of the Alternate Capital: Nationalist government of China,284pp.
- 21) Deng Xiao(2005) : The Old Gates of Chongqing and the Culture With Piers : Journal of Southwest University (Social Science Edition)(1),61-66.
- 22) Chongqing Municipal City Construction and Management Committee(1994) : City Construction Annuals of Shizongqu District of Chongqing (1840-1990):Chongqing Municipal City Construction and Management Committee,208pp.
- 23) Yang Zuo(2009) : Renewal and Reconstruction of the Tongyuan Gate in Chongqing : Chongqing Architecture (3),44-47.
- 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.
- 25) Xue Xuan(2007) : Emigration Guildhall and City of Chongqing in Qing Dynasty : Journal of Guangdong Polytechnic Normal University (3),79-81.
- 26) Dragon, the image of the Chinese emperor in the feudal society, was the symbolism of right sovereign politics.