GEOMANCY

ANCIENT CHINESE URBAN PLANNING PRINCIPLES

INSPIRE COMTEMPORARY CITIES

A CREATIVE PROJECT

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Geomancy: Ancient Chinese Urban Planning Principles Inspire Contemporary Cities

Introduction

“Fengshui is a Chinese miracle and long-term view science.” ---Kevin Lynch

Urban sprawl, dead space, traffic congestions and so on, such urban problems exist among many whole world cities. Chinese cities are unique among the world cities system, related to Chinese wisdom, and tradition culture. China is a country with a long-history, the same long social history of China parallels and shapes its urban planning history. Many examples show that many of the two thousand ancient Chinese cities were planned by geomancers. Researching many local official documents, books and articles, the author believes that the Geomancy (Fengshui Theory) plays an important role in ancient Chinese urban planning history.

Fengshui Theory influenced the design of many great Chinese cities, compared with non-Fengshui cities, Fengshui cities provide better conditions which keep the cities sustainable. This creative project helps to understand the Fengshui theory ten principles in ancient Chinese urban planning. More important, Fengshui theory brings good comments to contemporary planning. Facing hot planning issues, such as traffic jams, global warming, lose farmland, smart growth, and so on; some Chinese cities with Fengshui theory avoid these city diseases. Additionally, this creative project explains the
ten principles deal with Qi, Shu, Xiang and Cities which apply Fengshui theory into planning. The Hypothesis of this paper is that ancient Chinese geomancy principles inspire contemporary urban planning.

Research Horizon: The methodologies used in this project are historical interpretative, precedent research, and co-relational research. A large number of official history documents will used to support the relationship between Fengshui and ancient Chinese urban planning. Also, the author will try to use Fengshui principles to illustrate several Chinese cities as case studies.

The creative project is not only useful for an understanding Chinese Fengshui theory dealing with urban planning, but also benefit for real estate developer in their decision-making process. At present, no matter small community or large metropolis areas, no matter new development or redevelopment, dealing with ecological environment and human living conditions call many people attention. At the same time, Fengshui theory could be the tool for double-checking the human living environment. The project is not only a research of past Fengshui theory, but also a paper to suggest future uses of it.
Part I: Background

Chapter 1: What is Geomancy (Fengshui)?

Geomancy (another name for Feng Shui Theory) is a natural science which builds on geophysics, hydrogeology, cosmology, meteorology, environmental landscape, architecture, ecology and anthropology. The truth of Fengshui Theory is to create a favorable human living environment by observing, understanding and using natural environment. Geomancy is widely known as a popular idea which related with architecture, but based on history resources and exiting documents, Geomancy also cooperate into urban planning area, for instance cemetery choosing, city location choosing, traffic design, sepulcher selection and so on.

Ancient Chinese Feng Shui theory claimed that everything in the universe consists of three components Qi(pronounce Chi), Shu and Xiang, which could been seen as energy, information, and form. The factors co-exist, not separately, but also demarcated. Qi like air, is an objective, in accordance with the modern scientific point of view can be assumed to be energy. Shu means the internal relationship of the universe, with the western modern scientific view, it could be considered as information. Xiang is the trend
which bases on the changing of Qi and Shu; in modern scientific, Xiang is the present form based on energy and information. Many western books introduced Qi(Chi) works with human environment, but classic Fengshui is not only Chi, but also Shu and Xiang. Many western research paper introduce Qi(Chi), but not one give the three elements.

Before discussing the relationship between Fengshui and urban planning, several Fengshui definitions need to be pointed out. The definitions from Fengshui Theory according to Humin Zhang (1993), will be used in this creative project:

**Geomancy**: The science of divination by means of astrological compass, figures, lines, forms and geographic features.

**Fengshui**: A comprehensive analysis of the weather, geology, land form, ecology, and scenery of a building or grave site. It draws on ancient philosophy, aesthetics, and psychology. Guo Pu of the Jin Dynasty defined fengshui as the skill to take advantage of the lively, vital earth Qi (Chi) conditioned by feng(wind) and shui(water). In ancient China, many scholars kept replenishing Fengshui theory, for example, King of Zhouwen created the Bagua theory which has been developed as “Zhouyi”, the most classic opus of Fengshui theory. According to Guxi Pan, a professor in Southeast University China, identified Fengshui as "people choose and deal with living environment, include residential, palace, temple, villages and cities".

**Geomancer**: One who looks for vital energies in nature to determine whether a site is suitable for habitation according to the principles of Fengshui.
**Dao:** Way of life, a fundamental concept in Chinese philosophy signifying the correct or divine way. Each realm of existence has its own rules and logic, such as the dao of heaven, dao of earth and dao of man.

**(Qi) Chi:** Air, breath, the vital energy that animates the natural world and living beings. It encompasses moisture, clouds, and breath. Yang chi flows in the sky, with the wind. Yin chi flows in earth and water. Branches of chi are called sha.

**Sixiang:** Green Dragon (A protective landform to the east of a site), White Tiger (A protective landform to the west of a site), Red Phoenix (A protective landform to the south of a site), Black Turtle (A protective landform to the north of a site). Those four celestial animals represent the four cardinal directions and preside over the 28 constellations. Each animal governs seven constellations. Figure 1.1 shows the Sixiang graphic.

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**Figure 1.1: Sixiang**

*Sources: Chinese Ancient Geomancy*
**Wuxing:** In traditional Chinese medical science, astronomy and geography, Wuxing presents the material civilization perception of Chinese culture, which everything existing the world correlates to the wuxing. Five modifications of Chi are manifest in the elements. It is an intricate knowledge system connecting the material elements, colors, directions, and seasons. The five primary components of the physical universe are Metal, Wood, Water, Fire and Earth. Each has a unique nature and relationship with the others. The interrelationship among the five components promotes the world development. Figure 1.2 presents the productive combinations and counter-productive combinations of Wuxing.

**Yin and Yang:** According to “Zhouyi” Yin and Yang are the basic

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**Figure 1.2: Wuxing**

*Sources: Feng Shui: Environments of Power: A Study of Chinese Architecture*
complementary cosmological principles of Chinese philosophy. All things, beings, events and periods of time are considered either yin or yang; for instance, sky and earth, day and night, summer and winter, male and female, which present the unity and opposites. Yang is masculine, encompassing the sky, brightness, activity, dryness, and the unbroken line in a trigram. Yin is feminine, associated with earth, darkness, passivity, moisture, and the broken line in a trigram. In mountains cape Fengshui, rivers are yang, while mountains are yin.

![Yin and Yang](image)

**Figure 1.3 Yin and Yang**  
*Sources: Draw by the author*

Figure 1.3 presents the symbols of Yin and Yang. Yang is represented by solid, and yin is represented by broken.

*Bagua:* According to “Zhouyi”, Bagua, designed by Fuxi, is a series symbolic nation which uses Yin and Yang symbol to become eight types’ symbols. According to Fengshui theory, Bagua presents the disciplinarian of the world.
Luopan: well known as a Fengshui Compass. Many geomancers use Luopan to determine the location and direction. There is a very complex requirement for how to use Luopan. Figure 1.5 is a basic Luopan which geomancer most use. According to Sarah Allan, in her book “The Shape of the Turtle: Myth, Art, and Cosmos in Early China”, she stated that “Luopan is an image of the cosmos.”
Besides those concepts, some general knowledge is necessary. According to Huiyuan Li, the author of “the truth of geography”, in geomancy, the mountain seems to be dragon, the stone.

After knowing these Fengshui concepts, it is important to understand that Fengshui is science. Normally, science is basic on the fact, and put faith in weak position, hence, science is high unity. In Eastern world, some people believe Fengshui belongs to religion. Figure 1.6 is a table which compares religion and science, in order to help distinguish Fengshui is science.
Since Fengshui is started from researching "universal spiral effect", which concluded the rules and theorem for beneficial human settlement. For example, “there must be Chi between mountain and river. All the rules are basic on ancient people observation of the facts. On the other hand, Fengshui related to Dao (an ancient Chinese religion), because of the history, Fengshui and Dao has commons, but more important, Fengshui dealt with environment and people living. There is no direct relationship between faith and Fengshui. In contemporary world, many technology and science developments proved that some Fengshui principles are perfect working for human living environment. Hence, Fengshui should be considered as science.

Understanding Fengshui, it is also very important to know how Fengshui developed during history in both China and western world. Hence, in next chapter, after reading many history and local document, this project will introduce the research Fengshui history by different dynasties and society period.
Chapter 2: Geomancy History

2.1 Ancient Chinese Geomancy History

According to Zhu, Xi\(^1\), pointed out that WuXing which is one of basic components of Fengshui was born from Han Dynasty. The name Geomancy came from then. In Han Dynasty geomancy was used for building houses, selecting site locations, and choosing date and time. Among the people, Wuxing the core of Geomancy was quite popular be deemed to the highest standard in divination for judging auspicious and inauspicious.

2.1.1 Tang Dynasty (618-917)

Tang Dynasty is the booming time of Geomancy. Many geomancy works were published during that time. Many people believed that their ancestors protect them and their offspring. In order to present their respect for their ancestors, they used Fengshui to select the sepulcher. This practice made Fengshui more popular than before. Second, people were more care about their houses. The auspicious and inauspicious aspects of the house made different impact on their lives. Third, according to Xiaoxin He and Juan

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\(^1\) Zhu Xi: A famous geomancer, the author of *The Origin of Yi*, was born in 1130AD, and dead in 1200AD.
Luo(2008), a special type of architecture combined Fengshui and religion, run on a public architecture, for instance, a Wenchang Tower, Kuige, and Wenlou.

2.1.2 Song Dynasty (960-1279)

Song Dynasty is a period of great prosperity. During this period, Fengshui was divided into different sects. Almost all of the people believed Fengshui. One important indicator is that, in this period, from the king to the people, almost every people believe geomancy, which is well developed into several sects by location. During this period, the most popular Fengshui movement was "Xing Shi theory" and "Chi theory".

2.1.3 Yuan Dynasty (1271-1368)

Fengshui in Yuan Dynasty is banned. The government had forbidden people to use Fengshui. The large decrease of the publishing of books proves that Fengshui had low time in Yuan Dynasty. But even in the decrease period, there is a remarkable politics, urban planner and geomacer, Bingzhong Liu who designed Purple Forbidden City.

2.1.4 Ming and Qing Dynasty (1368-1840)

Fengshui was recovered from Yuan Dynasty. The main goal of this period was reviving traditional culture; about more than five hundred cities were rebuilt by Fengshui. The capital city, Nanjing, is designed by Ji Liu who was the most knowledgeable of

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2 Source: Chinese Fengshui History.

3 Source: Chinese Fengshui History.

4 Source: Chinese Fengshui History.
YinYang theory.

2.2 Western Interest about Geomancy

The interest about the Geomancy of The Western World started from the missionaries who travelled to China. According to Gillagher, L.J (1953)\(^5\), he believed that the first person who introduced Fengshui to Western World is missionary Mathew Ricci. The dairy of Mathew Ricci between 1583 and 1610 introduced what he had seen and heard that Chinese use Fengshui to deal with common life. In eighteen century, Europe spring up “Chinese Hot” which imitated Chinese landscape, architect, interior design, furniture and so on, but all those imitated are not combined with Fengshui. Until late nineteen century, the west world began discussion about Fengshui. According to Xiaoxi Luo and Juan Luo (2008), they analyze three periods that West World based on the society development.

2.2.1 1860-1914

Middle nineteen centuries, Western world opened Chinese gate, many missionaries, merchants and travellers paid attention on the characters about Chinese society. Many of those translated Fengshui into Geomancy which is a European "divination". E.J. Eitel\(^6\) analyzed Fengshui from the Chinese life perspective, told the truth about Fengshui. In his book “Feng Shui, or, Natural Science in China (London, 1873)”, he confirmed the value of Fengshui as science and translated the four factors Li, Shu, Qi, Xiang as The Laws of


\(^6\) E.J. Eitel is a Germany missionary, he did some research about Chinese Fengshui.
Nature, The Numerical Proportions of Nature, The Breath of Nature and The forms and Outline of Nature. He identified Fengshui as a Quasi Science. However, late nineteen century, the most important attention is focus on Western Advanced Philosophy and Science, Fengshui didn't play an important role during that time.

2.2.2 1953-1968

Between 1914 and 1918, because of the First World War, the Western World reduced attention on Chinese culture, Fengshui almost disappeared in Western World. Until 1950s, because of the new People Republic of China established, Western World repaid the attention on China. In 1953, American missionary Lousi Joseph Gallagher published the book "Trans. China in the Sixteen Century: The Journals of Mather Ricci; 1583-1610". Compared with earlier periods, during this period, more scholars would like discussed living environment, which inspired later scholars.

2.2.3 After 1968

After Industrial Revolution, the environment pollution, population growth, crime rise and so on, caused by the conflict between people and natural environment. The Western World started the research the relationships about human and nature, human and society, human and human. The more important, the Fengshui which combine human, earth and university, call the Western World attention. In the 1960s, Kevin Lynch and


Rachel Carson⁹ present the trend that Western World interest in Fengshui. More scholars studied the Fengshui practice, for instance, architecture, landscape, and urban. One important needed to be pointed out that lost in translation is an obstacle between Western World and Eastern Word about Fengshui.

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Part II: Geomancy and Urban Planning

Chapter 3: Ten Principles with Chinese Urban Planning

YiJing is the foundation of Fengshui is. After thousands of years, Fengshui was developed as a theory by combining traditional culture and new living environment. Planning human settlement is not only relying on geographic, economic, political, cultural, and historical, but also depending on the traditional Chinese cosmological and aesthetic view. Western science uses Deductive logic method to research principle; on the other side, eastern science is based on analytic induction. Deductive logic method applied to a limited range of mathematical; analytic induction method applied to an infinite mathematical range. In order to better understand the principles, using both Western and Eastern science methods help knowing more about Fengshui. For creating better life, the modern Fengshui could be concluded ten principles which related to urban areas

3.1 Integrity (wholeness)

The integrity principle is the priority principle, according to Geomancy, the whole environment is an integral system; every element in the whole system is connected and independent but restrict. The purpose of Geomancy is pressuring the balance among the
factors. From the aesthetic perspective, integrity principle plays an important role.

Figure 3.1 is an old graph that shows the relationship between city and outside environment to show the better aesthetic balance. People are satisfied with the space balance, based on the eyes look through the space. Looking through from one side to another side, people’s attention will swing similar with pendulum, finally, stops in the
middle of the space. Many designers mark the center in order to please the specters.

Besides aesthetic perspective, Fengshui has environmental explanations about integrity principle. Many ecologists have studied the relationship between cities and environment as Figure 3.2.

![Figure 3.2 The ecological relationship between city and environment](image)

The integrity principle, an earliest conclusion from Chinese ancient, was well used in both old-world and contemporary world. According to Fengshui, considers the environment as a whole system, human is the center of the system, many species play different factor in the system. The purpose of Fengshui is handling the balance of the whole system and pursuing the best function.

3.2 Local condition

Local condition, which means based on the existing environment situation to creative the living situation, is another important principle of Fengshui. There is an old document called Shiji which recorded many history stories about ancient China. It
recorded a famous history happen in West Zhou Dynasty; the premier advocated using local conditions principle to manage the city named Yingqiu which is in east China at present.

Ancient China is a large region, which has many different kinds of climatic and geological conditions. According to the Fengshui local conditions, it can explain the living different. For instance, the northwest part of China is arid, lacking rain. Hence, people live in cave-house which is facing to south to get warm in winter. Also, in northwest of China, there is limited materials and sources, people choose cave-house because it saves land and architectural materials.

![Cave-House, Shanxi, China](image)

**Figure 3.3 Cave-House, Shanxi, China**

*Photo by Meier&Poehlmann (2006)*

Another sample is the in southwest part of China where is humidity and drippy rainforest area. According to history documents, people have been living in bamboo
houses for at least 1000 years in recorded history. The whole house is all made by bamboo, including beam, pillar, wall and other accessories. Every piece of bamboo has its unique symbolized meaning. For example, the central pillar of the house is called “the fallen pillar”. It’s the most sacred part of entire house. It’s forbidden to put anything against this pillar, because it’s the very symbol that prevents the bamboo house from any disaster.

![Figure 3.4 Bamboo house, Yunnan, China](image)

*Figure 3.4 Bamboo house, Yunnan, China
Photo by Du Qiwu (2010)*

The third example is Tulou houses in southeast coast part of China which had been attacked by pirates between fifteenth and twentieth century. Tulou houses were built in mountain region of Fujian province. The purpose of Tulou houses is for defensive. There is one central open courtyard with only one entrance and windows to the outside only above the first floor. Each Tulou house was built as a fortress and functioned as a village
unit to accommodate hundreds of residents. Therefore, Tulou houses are also known as "family kingdoms".

Figure 3.5  Tulou House  Fujian  China

Site from: http://picasaweb.google.com/kit.law/

All living building forms are built based on the local conditions from ancient Chinese Fengshui principle. Evaluating the local situations, choosing the better methods, creating the building which involve with the nature, are the truth of Fengshui.

3.3 Mountain and river

The relationship of mountain and river forms a basic principle of Fengshui, Mountain is the bones of the earth, and river is the root of world. Archeologists found that almost original villages were built near the river, which matches the human living habits.

First, mountain and Chi, is the basic of this principle. According to Fengshui, all the Chi came from the mountain. Figure 3.6 shows the Chi flow in mountain, from the
highest to the lowest which is the symbol as ancestor, grandparents and parents. In Chinese ancient culture, there is an old saying that the ancestors protect the future.
Figure 3.6  Chi flows in mountain

Sources: Chinese Fengshui Culture.

Figure 3.7 Mountain and form

Sources: Chinese Fengshui Culture.
Chi flows in mountain, which could impact the outside of the mountain becomes a new form. In Fengshui, names the different forms as dragon. Figure 3.7 is the explanation for looking for dragon. Finding the dragon is the basic skill for geomancers. 10

Figure 3.8 draws several samples of mountain dragons and forms based on the shape of the mountains. If the shape is lively dragon, there is clear and straight forming from highest to lowest looks like a dragon is lively flying.

![Forms and Features of Mountain Dragons](image)

**Figure 3.8** Forms and Features of Mountain Dragons

*Sources: The Shape of the Turtle: Myth, Art, and Cosmos in Early China*

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10 In ancient China, geomancers are respected professionals, because they help people to find the place to live. The professional skill of geomancers is to find the dragon.
There are two patterns of mountain and river principle, mountain around village and
e Village relies on mountain. The mountain around village means three sides mountain
surround the village, and the better form is there is a river going through the other side.
Figure 3.9 shows the classic view of “mountain and river principle”, in China thousands
of villages are built by this pattern.

![Diagram of Mountain and River](image)

**Figure 3.9 Mountain and River**

*Sources: Chinese Fengshui Culture*

The other pattern is village relying on the mountain, which people build houses on
the mountain. Many villages in the Coast of Chang River are this pattern. A good
example is Wuhan University architecture type. From Figure 3.10, it shows that the
designers considered the mountain, designed the middle gate as axis, built the students’
apartments from lower to higher.
Figure 3.10 Wuhan University Building around mountain
The mountain shape named mountain dragon, the same, the river shape has water dragon. In next principle, Water quality analysis, the author will introduce the river dragon.

3.4 Water quality analysis

“Mountain and river” is the geomancers’ dream, but depend on the form of river dragon and water quality. River dragon, the form of the river flow, is the same as the mountain dragon. Figure 3.11 comes from a famous Geomancy book, Water dragon, shows the good water dragon. There is a common from the good water dragon; the shape of the rivers should not be straight.

Figure 3.11 Good Water Dragon

Sources: Chinese Fengshui Culture
According to Fengshui, it claims that searching for the origin and development, the same as analyzing river and water, because water is the origin of life, the river dragon will impact the water quality, indirectly impact human life.

The method of analyzing water quality is not as advanced as present, but it is necessary to understand the method which geomancers distinguish the water quality during the ancient time. According to Boshan\textsuperscript{11}, it claims that “searching for dragon and Chi depends on tasting the water. If the water tastes sweet, the color looks light green, and smells sweet-scented, and then people who live around the river will have good luck.”

The water quality principle plays an important role in Fengshui related to urban planning, also be a crucial role at contemporary public health.

3.5 Geological test

Geomancers believe that the characters of the local geology decide the characters of the local people; several argumens support this principle. First, there are different chemical elements which decide the WuXing\textsuperscript{12} in the soil. For instance, in the soil, there are zinc, molybdenum, selenium, fluorine and etc. Through the photosynthesis, the chemical elements will be in the air which will directly impact people’s health. Second, if the soil is damp, it will be a natural farm of bacterium which will causes arthritis and rheumatology. Hence, the place with humid soil is not good choice for residential. Third, the earth is a big magnetic field which is well known, and the magnetic will impact

\textsuperscript{11} A Fengshui Book, introduce the methods of how to evaluate water dragon.

\textsuperscript{12} See Chapter One, Figure 1.2
human. Commonly, geomancers prefer not to choose the strong magnetic place for living or working. Consequently, carefully researching the geology is benefit for public health and urban planning.

3.6 Observing the form

After introducing the mountain and river and geology testing, another principle is observing the form, put small environment into large environment.

The forms and shapes of mountain dragon and water dragon are different. The ancient geomancers wanted to get together Chi by using observing the view to evaluate the possibility that the best use for the land. If the location has a lively dragon and good river dragon, it has a good form for storing Chi. Observing large circumstance will help understanding the watershed, climate, geology of small environment. Figure 3.12 the form mountain dragon is strong, and the south river is continuous and winding. The village in the middle gets Chi from the mountain and River which will keep sustainable for a long time. The geomancers believe that the auspicious or inauspicious of a piece of land is decided by the outside environment, for example, choosing the location of every city, every village and every building based on the outside mountain and river to avoid the threat.
3.7 South-facing

The South-facing principle is focus on the building, especially for housing. China is on the Northern hemisphere where the sunshine comes from south to north. If the building face to south, it will be convenient for lighting.
The benefits of lighting are well known for health. First, in winter, the south-facing house is two more degree warmer than north-facing house. Second, the sunshine helps human body to compose vitamin D. A survey shows that the children who often bask in the sun will have lower chances of rickets. South-facing is not only for getting sunshine, but also for avoiding north wind. The geography of China causes the monsoon, in the winter there is dry monsoon comes from Siberia; in the summer, there is wet monsoon comes from Pacific Ocean. Hence, Fengshui believes that building the south-facing houses will get more sunshine in order to get health.

In summary, South-facing principle is the conclusion that geomancers observed the natural. They believe build houses face to south could absorb the Chi from the earth and benefit for health. If people in the place with abundant Chi, they will be outstanding.

3.8 Moderate

Moderate, not extreme, not partisan and not radical, are the priority principle of Fengshui from Qin Dynasty. According to Lushi Chunqiu\textsuperscript{13}, “Moderate is a not to large, but just in the middle of Yin and Yang”. Mountain, river, and the houses should be matched, including the size of houses. If little people live in a large house, it will be inauspicious; the same, more people live in a small house, it will be inauspicious. If a large house has a small gate, it will be inauspicious; and a small house with a large gate, it will be inauspicious.

\textsuperscript{13} A famous book is written by Lu Buwei who is the prime minister of Qin.
Another prospect of moderate is in the middle, means locating in the middle land and controlling the other four sides. In this case, the center becomes the heart of the whole planning. Figure 3.13 is a classic ancient planning for using Fengshui moderate principle. There are two clear axes; crossing in the middle is the center. The grid layout is neat and accessible. Many archaeological documents prove that half of the ancient Chinese cities were built by this planning.

![Figure 3.13 Ancient Chinese City](Image)

Figure 3.13 Ancient Chinese City

Sources: Draw by author

Moderate principle is well used in ancient Chinese urban planning inspired by Fengshui.

3.9 Correspond

According to Fengshui, Chi is the origin of everything, and Chi develops into WuXing\(^{14}\). The earth and water could produce Chi; the climate, the sun and the wind

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\(^{14}\) See Chapter One, Figure 1.2
could impact Chi. Chi could be divided into lively Chi and dead Chi, lively Chi means auspicious and dead Chi are inauspicious. Luopan\textsuperscript{15} is the tool for distinguish lively Chi. Correspond principle is using the tool to deal with water in order to produce lively Chi. From the river dragon introduction, it presents Chi follows the river, if the river stop, Chi will disappear.

Geomancers choose the residential location depend on rationalizing Chi. Figure 3.14 and 3.15 show the schematic diagram and image for corresponding Chi. According to Fengshui, the entrance of the village is Chi gate, if rounded by a river or a road, getting Chi, means it is convenient for exchanging information. On the opposite, if put the entrance to an occlusion side, may not gaining Chi. Thereby, correspond Chi bring good luck and health to human. Correspond principle is an advanced rule in Fengshui.

\textbf{Figure 3.14 Schematic diagram for correspond Chi}

\textit{Sources: Chinese Fengshui Culture}

\textsuperscript{15} See Chapter One, Figure 1.5
3.10 Transform

The purpose of human activities is changing the world, and the purpose of Fengshui is changing environment and creating the living conditions for human. Transform principle is building or rebuilding some Fengshui structures in order to making a sustainable future.

There are many transform Fengshui examples. The most famous is Dujiangyan in Sichuan province, designed by Bing Li and his sons in Qin Dynasty. Figure 3.16 is an overlooking photo of Dujiangyan. Before BC 256, there is only one river called Min River went throw the flat. Because of the rain seasons, there are always flooding. Mr. Bing Li and his sons designed the water engineering project, divided Min River into two rivers, by using observing modality and river dragons. After finishing the project, the
flooding were controlled, and provided the irrigation to the farmers. Dujiangyan project is a good example for changing environment by Fengshui and benefit human.

![Dujiangyan, Sichuan. China](http://en.cnta.gov.cn)

Figure 3.16 Dujiangyan, Sichuan. China

There are many other samples of transforming principles. Among the people, the villages’ constructions focus on changing Fengshui, especially, Fengshui tower and Fengshui Gate. Youqian Gao, in his book Chinese Fengshui Culture, introduces the Fengshui tower as an increasing Chi Building. Figure 3.17 is the pictures that using Fengshui towers and Fengshui gates for changing the Chi in order to gain auspicious. Figure 3.18 is the Fengshui tower of Guangzhou, named Zhenhailou which means repressed Chi.
Figure 3.17 Fengshui Tower and Fengshui Gate

Sources: Chinese Fengshui Culture

Figure 3.18 Zhenhai Tower Guangzhou China

Site from: http://www.yoyoor.cn/travelchina/system/galleries/pics
The responsibility of geomancers is providing the suggestions based on Fengshui principles to villages and cities planning, in order to pursuing long-term developments.

The ten principles are widely used in many Chinese cities planning, include choosing the location, designing the roads, scheming landscape, developing the residential and architectural design. In next parts, it is necessary to present some case studies which urban planning inspired by Fengshui principles.
Part III: Case Study

After introduced the basic knowledge of Fengshui related to urban planning, some case studies will help better explaining the topic of this study. In part III, the cases are including the folk villages, city, capital city and special city planning inspired by Fengshui.

Chapter 4: Cuiheng Village

On October 8th 2003, The Chinese Construction Bureau announced twelve history preservation villages; On September 16th, 2005, announced twenty-four history preservation villages. Searching all those villages were planned by Fengshui principle or re-planned by Fengshui, sustained thousand years. Under the direction of Fengshui theory, village planning focuses on both physical and spiritual. The Chinese ancestors upheld natural concept. In many Chinese villages, the choosing location, land use, and culture exchange are based on Fengshui. A good example is Cuiheng Village, an ordinary small village in Guangdong, is famous home and abroad as the hometown of Dr. Sun Yat-sen the founding father of Republic of China. Cuiheng Village is to the west of Lingding Ocean and on the east of Wugui Mountain.
According to local documents, Cuiheng village were built in AD1152. Since then, there are more than hundred famous people came from Cuiheng village, those famous people worked in many professional business.

Juemin Zhang has written an introduction about Cuiheng Village, “The hometown of Sun Yat-sen, Cuiheng Village where all the buildings located with backs to mountains and fronts toward ocean, has clear strong mountain dragon.”

![Figure 4.1 Overlooking of Cuiheng Village, Guangdong](http://www.wh3351.com/upfile/21/20091020024922921.jpg)

According to Fengshui principles, a good place must have mountain dragon in order to pursue long-term development. To be specifying, in the view, there should be backing, right and left mountains around it which can be seen as Dragon, Tiger. In the front, the best choice is meandering river going throw.
Figure 4.2 is a schematic diagram which presents the good type of Dragon Mountain which is similar to the Figure 3.12. The numbers marked by the author present the Fengshui elements. Number one and four present backing; number two and five are Left Mountain (dragon); number three is Right Mountain (tiger); number seven and eight are
the water, number seven is Lan Stream, and number eight present Ocean, number six is the forward hill.

![Figure 4.3 Photo of Cuiheng Village marked by Fengshui](image)

*Marked by author*

Figure 4.3 is a photo analyzed Cuiheng village by using the Fengshui element. This photo is taken from southwest looking forward to northeast. The node is a good place for living.

Cuiheng Village presents many Chinese ancient villages which are planned by Fengshui principles. After introducing the village, it is necessary to research the Fengshui principle work out in common city.
Chapter 5: Nanning

Nanning is a common city in Guangxi province in China. From a border town became to be a city, an important economic point of South China. Many people believe the fast developing of this city because of Fengshui principles work on the city planning.

Nanning became a small city since AD 318, and its name was Jinxing. In the Yuan Dynasty in 1314, it was named Nanning, which mean “May peace maintain in the southern frontier”. Then in Song and Ming Dynasty, Nanning was a famous trade center of south China.

The geography of Nanning is very unique. The city is located on the north bank of the Yong River, and lies 30 kilometers below the confluence of the Yu and the Zuo rivers. The Yong River affords a good route to Guangzhou and is navigable by shallow-draft junks and motor launches. Nanning is situated in a hilly basin with elevations between 70 and 500 meters above sea-level.”

Fengshui inspires Nanning by several aspects. First, research the mountain dragon.
Figure 5.1 Nanning mountain dragon map

*Sources: Draw by Li Bangzheng*

Figure 5.1 is a Nanning Mountain dragon map which shows that Nanning is crowded by three sides of mountain named Daming, Qingxiu and Tiger. The Daming locates the back of Nanning is a strong dragon, but there is one problem, there is a break Qingxiu Mountain which will break the Chi. Hence, geomancers suggested building a town named Suppression Dragon Town which is a successful transforming Chi solution. The form of Nanning Fengshui is called “Wood Dragon need to against the current” which is an upper form. Amplified the geography map to become Figure 5.2, there is clear Left dragon and Right Tiger form. This form could hold Chi which is a good form.
Second, Water dragon becomes the next import Fengshui form of Nanning. Water in Fengshui means money. Thereby, every planning of ancient China focuses on river, lake and pond. Figure 5.3 is a map of Nanning inside lake which is called water dragon to tongue. The exquisite design of this form is how to planning the site. During the planning process, the red points are the government department related to financial issue, such as financial department, revenue department and customs. The purpose of this planning is increasing economic development.
Third, the urban form is always changing in a city. The urban center of Nanning changed from the government center to Chaoyang square, to Nanhu. All the changings follow the Fengshui moderate\textsuperscript{16} principle.

The last, Longxiang tower, located on Qingxiu Mountain, is the Fengshui Tower of Nanning. Geomancers believed that Longxiang Tower could reduce inauspicious. Longxiang Tower was built in 1618, and the original purpose is increasing the Chi for perusing better education for local people. In 1937, Longxiang Tower was destroyed by Japanese army in the war. In 1987, it was

\textsuperscript{16} See Chapter Three, principle 3.8 "Moderate is a not to large, but just in the middle of Yin and Yang".
rebuilt by the government, at the same time, they built a Bagua near Longxiang tower to supplement the Chi, and the problem was that when they worked on the Bagua, they put it at the opposite location. Luckily, the mistake was found very quickly, and put the Bagua at the right location.

Nanning is an activity city with the planning inspiration by Fengshui. In China, there are many cities like Nanning. The Fengshui concept is deeply impact many Chinese cities.
Chapter 6: Beijing

Beijing is famous for being the capital of China, one of the largest population metropolitan areas in the world. But, the most interesting thing is that Beijing has perfect Fengshui structure which is the reason that it became the capital since AD1293.

Started in Qin Dynasty, there were people lived in Beijing. It spent 1300 year that Beijing developed from a small human settlement to a middle city. Until AD 1264, Kublai Khan17 decided to build Yuan Dadu as his new capital, and in AD 1293 Yuan Dadu was completely done. In 1403, the third Ming emperor, Yongle Emperor – renamed Yuan Dadu as Beijing. Beijing was the site of a major construction project for a new Imperial residence, the Forbidden City that lasted nearly 15 years, from 1406 to 1420. From 1421 onwards, Beijing, also known as was the "official" capital of the Ming Dynasty. In Qing Dynasty, Beijing was still the capital of China. The Qing emperors made some modifications to the Imperial residence, but in large part, the Ming buildings and the general layout remained unchanged. Until today, Beijing plays the capital role of China; it is the political, culture and economic center of China. Therefore, Beijing had

17 The fifth king of Mongol empire and the founder of Yuan Dynasty in China, He controlled Mongol from 1260 to 1294.
well developed from Yuan Dynasty until today. From choosing the location to building the city, the urban planners had strict done by accordance with Fengshui principles.

![Figure 6.1 Beijing regional Fengshui map](image)

*Figure 6.1 Beijing regional Fengshui map*

*Sources: Huangcheng Fengshui : Beijing*

First, based on the regional area study of Beijing, Figure 6.1 is a regional Fengshui Map and Figure 6.2 is the flat map, they show the outside environment and connection of
Beijing. It is a traditional “Backing to the mountain, facing to the water” format.

![Beijing regional flat map](image)

**Figure 6.2 Beijing regional flat map**

*Sources: Chinese Fengshui Culture*

There is the Great Wall to defense the dangerous from Hun. The Yongding River connects Beijing and Tianjin and goes into the ocean which will flow the Chi. Based on the regional information to decide the location of a city playing an important role in Fengshui.
Beijing locates the intersection between the mountain and flatland, crowded by mountain and river. There is Jundu Mountain and Xishan Mountain at the north side of Beijing. Yongding River and Chaobai River flow throw the city. This Fengshui form could “getting together Chi”, which is perfect location for urban development.

Back from the regional analysis to the city planning structure, Beijing has a symmetrical building and clear axis. Figure 6.3 presents the Beijing axis design. In the middle, it is the Forbidden City which is the controlling center of Beijing. Usually, the Forbidden City is decorated by crape myrtle, and it presents Polaris. On the axis there is Jing Mountain as the backing mountain. The whole axis is 7.8 kilometers long, and all the buildings are south-facing. The axis presents the moderate\textsuperscript{18}

\textit{Figure 6.3 Beijing axis}

\textit{Sources: Huangcheng Fengshui: Beijing}

\textsuperscript{18} See Chapter Three, principle 3.8. "moderate" means in the middle, locating in the middle land and controlling the other four sides.
principle of Fengshui.

![Ancient Beijing urban planning map](image)

**Figure 6.4 Ancient Beijing urban planning map**

Sources: *Huangcheng Fengshui: Beijing*

Around Beijing axis, there is some temples locate east, west and south of the Forbidden City. The altar and temple is the classic architectures of ancient Chinese culture. All the buildings are built by the traditional Fengshui design.

Beijing is a classic city which is full planned by Fengshui, include choosing the location, planning the urban form, designing the building and so on. Beijing presents most Fengshui principles from ancient China.
Chapter 7: Bagua City (Tekes County)

After introducing village, city and capital Fengshui cases, there is a special city named Tekes, another name Bagua City. Bagua City located in Xinjiang Province, northwest China.

Bagua City is the only one city which is built by exactly Bagua\textsuperscript{19} structure. One moderate center and interlocked streets, radial form looks like Bagua. Figure 7.1 shows the view of Bagua City. It is call the miracle of Chinese urban planning.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{bugua_city.jpg}
\caption{Overlook of Bagua City}
\end{figure}

\textit{Site from: http://travel.sina.com.cn}

\textsuperscript{19} See Chapter One, Figure 1.4
According to the local document, Bagua city was designed by Qiu Chuji who is a most famous Daoist under the request by Genhi Khan in 1220; Qiu Chuji spent three years for observing the geography and underground water, and found the best location of Bagua City. Seven hundred years later, the city was continuing developed by Yi Theory. Until Modern time, in 1938, Ban Jichun called for rebuilding Bagua City.

Figure 7.2 is the urban planning map of Bagua City; the planning of Bagua city is based on Yi Theory, eight streets designed as radial structure, and every street is 1.2 kilometers long, every 360 meters crossed by four circles roads. The sixty-four streets are response sixty-four gua from Yi Theory. The transportation planning is unique. The accessibility is very high, and there are no traffic lights.
Figure 7.2 Buagua City Urban Planning Maps

Sources: Tekes Government
In the middle of city, there is a view tower which is 50 meters high. Figure 7.3 is a picture which is taken from the tower. See the street landscape and function is special.

![Figure 7.3 The view from View Tower](http://travel.sina.com.cn)

Buagua City is not only a unique culture city, but also abundant ecological city. The most important, the city experienced near one thousand years based on Yi Theory which is the classic Fengshui concept.

All the cases in Part III present the different size of cities in China; the common characteristic of all the cities discussed here is that they all follow Fengshui principles to plan and build the city. Because of it, the cities have one clear goal for planning, “living with natural and rely on the natural”.

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**Part IV: Conclusion**

This study, presents the ten Fengshui principles related to urban planning. Then based on the ten principles, the author tries to analysis some cities. The cases studies are the typical village, city, capital and special city in China. However, Fengshui truly inspired the Chinese urban planning.

Fengshui principles deeply impact Chinese urban planning. In China, there are over two thousand cities in the long history. Most of them were designed by geomancers. After reading many Fengshui documents, the author of this study believe that Fengshui deeply impact Ancient Chinese urban planning areas. From villages to cities, from the planning to architecture, Fengshui impact the Chinese society. The Fengshui ten principles present a whole theory about how to live with nature, which are still useful in contemporary world. At present, following the fast development of technology and science, some principles can be developed to solve the problems we are facing today; the most important thing is how to use the principle to benefit future planning. For the future study, the author would like to find the commons of using Fengshui outside of China. It is valuable to do the next research about Fengshui principles around the world.

An urban planner, work with people, environment, economic, society, engineering and many aspects of the world, should have the long-view of the human future, should have the passion for working out urban problems, and should have the responsibility to impact people live.
APPENDIX

Appendix presents the Chronology of Chinese history; it helps this chapter to better understand Fengshui developments.
BIBLIOGRAPHY


