

The Rise and Fall of the Western Han Dynasty Imperial Power from the Perspective of Mausoleum Regulations

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Abstract. This paper uses the cultural factor analysis method in the archaeological research method to explore the rise and fall of the imperial power of the Western Han Dynasty by taking the remains in the regulation of the mausoleum of the Western Han Dynasty as the analysis and research object. By combing the evolution of the imperial mausoleum system in the Western Han Dynasty, this paper aims to analyze the influence of the imperial power system on the regulation of the imperial mausoleum. At present, the academic circles generally believe that the mausoleum system in the early Western Han Dynasty was 'Han Cheng Qin system', and gradually improved and developed independently in the middle and late stages, but there is still a debate on whether there is 'Zhao Mu'. The current archaeological data and research show that the imperial power has become an important factor restricting the layout of the Western Han Dynasty mausoleum under the influence of different political ideas, and it involves the destruction of the Han ancestral temple. This paper argues that the Han Dynasty laid the foundation for the development of the imperial mausoleum system in later generations.

Keywords: Western Han Dynasty, imperial mausoleum, power concentration.

1. Introduction

The Western Han Dynasty was the first unified feudal dynasty in Chinese history. In more than 200 years of historical development, the Western Han Dynasty experienced the rule of Wenjing, the prosperity of Emperor Wudi, the prosperity of Zhaoxuan and other brilliant achievements. In the Western Han Dynasty, the emperor was at the top of the power of the entire central government's organizational structure. Whether there is a synchronous correspondence between the tomb system of the Western Han Dynasty and the imperial power trend is the focus of this paper.

At present, the academic circles generally believe that the cemetery system in the early Western Han Dynasty was Han inherited Qin system, and gradually improved and developed independently in the middle and late stages, but there is still a debate on whether there is "zhaomu" [1]. The current archaeological data and research show that the imperial power has become an important factor restricting the layout of the Western Han Dynasty mausoleum under the influence of different political ideas, and it involves the destruction of the Han ancestral temple. Liu Qingzhu and Li Yufang believed that the time for the Western Han Emperor to set up a cemetery alone should begin with the emperor's mausoleum [2]. Liu Rui believes that the triple cemetery system should begin with the Jingdi Yang Mausoleum [3]. Ren Xiaobo also pointed out that the Western Han Dynasty from the emperor to implement the "migration of Guanzhong", "strong trunk and weak branches" of the mausoleum policy [4]. The construction of the imperial mausoleum of the Western Han Dynasty reflected the funeral thoughts such as "death as life", immortality, thick burial and thin burial, which established and improved the "independent cemetery system" and had a profound impact on the construction of the imperial mausoleum of later generations [5].

Chinese scholars research on the imperial power politics of the Western Han Dynasty shows that the early Western Han Dynasty implemented the politics of "Huang and Lao, clean and inaction, rest with the people", and the flourishing age of Wenjing appeared. The mausoleum system began in this period [6]. The "Rebellion of the Seven Kings" accelerated the transformation of the political concept of imperial centralization in the Western Han Dynasty. During the period of Emperor Xuanwu, Dong

Zhongshu's "deposed the hundred schools of thought, respected Confucianism alone," "Heaven and man induction, Qumin and Shenjun" were used to restrict the princes and establish the power for the Son of Heaven. The number of imperial mausoleums in this period increased sharply [7]. After the middle of the Western Han Dynasty, the course of development was full of contradictions and changes. Emperor Xuan, "hegemonic Daozazhi" as "pure moral education," in the temple, suburban sacrifice reform, the Western Han Dynasty from prosperity to decline [8].

This paper uses the cultural factor analysis method in the archaeological research method to explore the rise and fall of the imperial power of the Western Han Dynasty by taking the remains in the regulation of the mausoleum of the Western Han Dynasty as the analysis and research object. By combing the evolution of the imperial mausoleum system in the Western Han Dynasty, this paper aims to analyze the influence of the imperial power system on the regulation of the imperial mausoleum. The Han Dynasty laid the foundation for the development of the imperial mausoleum system in later generations. After the emperor succeeded to the throne, he began to build Shouling in advance. Some scholars in the academic circle also believe that the mausoleums of the Han Dynasty was covered with buckets, which may be related to the concept of "round sky and square earth" in Chinese traditional culture. The layout of the city wall of the mausoleum of the emperor should be related to the layout of the city wall of the "Han Great Well". In the layout of ancient Chinese cities and imperial cities, there was the concept of "building a neutral pole," indicating the supremacy of imperial power. The early Western Han Dynasty has been influenced by the Warring States culture and Chu culture in politics and culture. These influences are more obvious in the tombs, such as the tomb murals of the Han Dynasty, the black painted lacquer coffins, and the transformation of the tomb beast to the Han Dynasty funerary wooden figurines.

2. Western Han Dynasty Political Idea and Imperial Power Concentration

2.1. From Emperor Gaozu to Emperor Wu in the Early Western Han Dynasty

Han Gaozu held an event Pei Feng, into the main Guanzhong, and won the dispute between Chu and Han. During the reign of Emperor Gaozu of Han, his political goal was to clarify the order of monarchs and ministers, enhance the emperor's position, expand the royal power, and finally rebuild the imperial power system. After the Lü's rebellion was put down, the power of the military group rose. Emperors of the two dynasties not only need to balance the relationship with the military class, but also take restrictive measures against the local princes. The inaction of Huang Lao is the helpless choice of Emperors Wen and Jing under the reality of limited imperial power. With the end of the "Rebellion of the Seven Kingdoms," the rulers of the Han Dynasty gained the chips and historical opportunities to enhance the imperial power. The excavated tombs were cultural-oriented. In the early Han Dynasty (before Emperor Wu), the Han Dynasty system was not yet perfect, the political situation was not yet stable, and the economy and culture were in a state of disuse. In the tombs, Qin and Chu culture is particularly obvious in the combination of hierarchical funerary objects and their ornamentation, and even some direct inheritance does not form a unique Han culture. For example, the large tomb murals in the early Western Han Dynasty inherited the tradition of drawing murals in the palace since the Spring and Autumn Period. At the same time, they directly absorbed and inherited the various elements of funeral paintings in the middle and late Warring States Period, such as beasts, *Ganoderma lucidum*, fairy mountains and so on. The focus is on God rather than man. This is also related to the urgent need for the rulers of the early Han Dynasty to link the "Han Emperor orthodoxy" with the "destiny" and consolidate their dominant position.

This also shows that the culture of the early Han Dynasty contains the cultural factors of various countries. In the tombs, the most prominent cultural factors are the Qin and Chu cultures. For example, the Chu-style tomb-guarding beast is a more characteristic funeral object in the Chu tombs of the Eastern Zhou Dynasty. Most of them are lacquerware, which is used to guide the soul of the tomb owner to ascend to heaven and are mostly placed in the tomb passage. It first appeared in the middle of the Spring and Autumn Period, prevailed in the Warring States and Mid-Autumn Period, and

gradually declined to be replaced by other Ming wares in the Qin and Han Dynasties. The Qin culture is reflected in the classification of tombs, which can be basically divided into vassal kings and Liehou tombs. Tombs of senior officials and nobles; low-level officials and unofficial people; the civilian population, the level is clear [9].

2.2. From Emperor Wu to Emperor Yuan in the Mid-Western Han Dynasty

With the early Western Han Dynasty, the bureaucratic system reform carried out by the emperor to dilute the influence of the military class gradually formed a systematic system of official selection and selection. From the beginning of Emperor Jing, local officials were appointed by the Son of Heaven to “derogate from the princes and depose their officials.” During the period of Emperor Wu, Dong Zhongshu’s “deposed the hundred schools of thought, only respected Confucianism,” restricted the princes, and promoted the decree of Tui’en and the conquest of the nobility. “Offering gold and offering sacrifices to the ancestral temple is not as good as the law” [10, 11]. The Han Dynasty began to respect Confucianism from Emperor Wu of the Han Dynasty, set up five classics doctors, set up *taixue*, train students who are proficient in classics, and enrich government agencies at all levels. The Ming Dynasty created the civil service system in China two thousand years ago. The civil service system has a great influence on social civilization. The imperial power of the Western Han Dynasty reached its peak [12]. In the late period of Emperor Wu, “the curse of witchcraft” and “Yaomumen” influenced the inheritance of imperial power in the Western Han Dynasty and profoundly affected the political situation of the three dynasties of Wu, Zhao and Xuan [13, 14].

On the other hand, Emperor Wu’s personal factors were also one of the important influences. Emperor Wu of the Han Dynasty’s enthusiasm for asking for immortality led to the whole social atmosphere, and the wind of asking for immortality prevailed. Afterwards, many mural patterns appeared in the tombs, such as the Queen Mother of the West, the Dragon Ascending the Immortals, the Four Gods, and the Clouds, representing the desire of the upper aristocracy of the Western Han Dynasty to bring the wealth and life into the post-mortem world in order to regenerate the soul.

2.3. Late Western Han Dynasty, from Han Yuan Emperor to Han Ping Emperor

The reform of the suburban sacrificial rites in the Han and Yuan Dynasties was dominated by the Confucian scholars, which expressed the Confucian scholars’ expectations for the discipline and education of the imperial power. Moreover, from the early Western Han Dynasty to the Wu and Xuan eras, the content of the national sacrificial ceremony was basically a kind of Taoist shrine belief. Its destination was to bless the ruler.

In the middle and late Western Han Dynasty, during the period of Emperor Yuan and Emperor Cheng, the political development of the Western Han Dynasty was full of changes and contradictions. After Emperor Yuan of the Han Dynasty ascended the throne, he changed Emperor Xuan’s “hegemonic rule” to “pure moral education.” Emperor Yuan implemented the ritual of temple destruction [15]. Again, in the Yuan and Cheng periods, the eunuch’s relatives gained power, the royal authority was weakened, and the “disaster theory” made Liu Hancheng’s “destiny” legitimacy questioned. Liu Xin cooperated with Wang Mang in the period of Emperor Shencheng and Emperor Ai, prompting the “ancient classics” to overwhelm the “modern classics” during this period, and the “theory of mutual promotion of five virtues” laid the ideological foundation for his relative Wang Mang to replace the Han Dynasty.

After Emperor Wu of the Han Dynasty deposed hundreds of schools of thought and respected Confucianism alone, the study of Confucian classics became increasingly prosperous. The court ordered many times to search for posthumous books, and some princes also sought for ancient books with gold. The old books of the pre-Qin period were constantly excavated. Most of these ancient books were written in the pre-Qin characters, which were not recognized by many people at that time. Therefore, they were called ancient texts. The debate on the current and ancient literature is not to strive for the public dissemination of the theory, but to strive for the establishment of a doctor and a disciple, that is, the establishment of the status of the official school. Liu Xin founded the theory of

five virtues, arranged the emperor's lineage that was conducive to repeating the story of Yao, Shun and Yu's abdication, and changed the emperor's luck of "five elements winning each other" to the luck of "five elements producing each other." Liu Xin's theory of five virtues producing each other explained Wang Mang's native virtue and Liu Hanhuode from the perspective of virtue, and constructed the emperor system on this basis [16, 17]. The imperial power of the Western Han Dynasty has been lost and entered the stage of decline from prosperity.

3. The Regulations of the Mausoleum

3.1. Mausoleum Structure

Funeral art can help us understand the spiritual world of the ancients and understand the development of history from the perspective of thought. The Western Han Dynasty is a period of initial development and gradual consolidation of China's feudal society. From the founding of Liu Bang to Wang Mang's generation of Han, there were more than ten emperors and eleven mausoleums around the capital Chang'an for more than 200 years. According to the literature and archaeological data, the basic shape elements of the Western Han Dynasty mausoleum architecture include mausoleums, enclosures, tombs, gates, dormitories, mausoleums, external storage pits, roads, burial tombs, burial tombs, prisoner cemeteries and garden provinces, garden temples, and cemeteries. The following sections are selected to analyze its cultural factors [18].

3.1.1 City walls

At present, there is still controversy in the academic circle about whether the structure of the Western Han Dynasty mausoleum is "triple mausoleum" or "double mausoleum." According to Jiao Nanfeng's point of view, the Western Han Dynasty mausoleum generally has a triple mausoleum system. The basis of this study is the following three points. First, the internal, middle and external triple mausoleum system of tomb of the First Emperor of Qin. Second, a bronze plate of Zhaoyu Map was unearthed from the tomb of King Zhongshan in Pingshan, Hebei Province. This was the plan of the tombs of princes in the Warring States period of ancient China. Third, according to the existing data, in the Gaozu Changling Mausoleum and the Huidi Anling Mausoleum, the Emperor and the Houling Mausoleum are located in the same cemetery. This mausoleum system may have followed the tradition since the Warring States period [19, 20].

According to the relevant archaeological data of Emperor Wen's Mausoleum, the cemetery has not been found around the mausoleum, but the cemetery remains have been found near the Houling Mausoleum. In this regard, Liu Qingzhu and Li Yufang proposed that the time for the Western Han Emperor and later to set up a cemetery alone should begin with the Emperor Wen's mausoleum. According to the existing data, the triple cemetery system has been fully implemented from the Jingdi Yang Mausoleum. According to the archaeological survey data of Maoling Mausoleum of Emperor Wu, Pingling Mausoleum of Emperor Zhao, Duling Mausoleum of Emperor Xuan, Weiling Mausoleum of Emperor Yuan and Kangling Mausoleum of Emperor Ping, Maoling Mausoleum, Pingling Mausoleum, Weiling Mausoleum and Kangling Mausoleum also implemented the triple mausoleum system. Regarding the question of whether there is a Zhaomu order between the mausoleums of the Western Han Dynasty, Liu Rui pointed out that the sacrificial and ceremonial system of the Han ancestral temple is a gradual development process from the perspective of literature. The ancestral temple system of the Han Dynasty was established in the late Western Han Dynasty [21]. According to the literature, the Western Han Dynasty was the most powerful in the period of Emperor Wu, so it is speculated that the triple mausoleum system of Emperor Wu's Maoling should also be the most developed.

3.1.2 Soil sealing

The square tomb of the Western Han Emperor Mausoleum has a cloth-shaped seal. In addition to the Emperor Wen Ba Mausoleum and the Emperor Xuan Du Mausoleum located in the south of the

Wei River in the east of Xi'an suburb, the Western Han Dynasty eleven imperial tombs, the remaining nine imperial tombs are in the Xianyang Plain on the north bank of the Wei River. The eleven mausoleums of the Western Han Dynasty, except for the large-scale cliff tombs of Emperor Wen's Mausoleum belonging to "chisel mountains for Tibet," the remaining ten were excavated on the flat ground and built on the ground. It is centered on the west-east sealing soil, surrounded by cemeteries, and set up ritual buildings such as bedchambers, temporary halls, and ancestral temples. There is Sima Road outside the east gate of the cemetery, and there are many tombs of meritorious relatives on both sides, and there are mausoleums guarding the tombs farther away.

The Western Han Dynasty emperors Shouling's tomb is twelve zhang high. Emperor Wu's tomb is twenty zhang high... around the two zhang", under the sealing soil is the underground palace [22]. Maoling, Pingling, in the number of tombs, the size of the enclosure, the population of the mausoleum is ranked in the front of the Western Han Dynasty mausoleum. The highest height of the existing soil is 46.5 meters in Maoling of Emperor Wu, and the lowest is 25.7 meters in Yanling of Emperor Cheng. Kangling was completed by Wang Mang to show the rationality of Mang's new generation of Han Dynasty and the respect for the former emperors. It was basically in line with the trend of national strength growth and decline [23].

3.1.3 Burial form

The mausoleums of eleven emperors of the Western Han Dynasty are located south of the Wei River near Xi'an, except the Baling Mausoleum of Emperor Wen and the Duling Mausoleum of Emperor Xuan. The other nine are scattered on the Xianyang Yuan on the north side of the Wei River. From west to east, there are Maoling Mausoleum of Emperor Wu, Pingling Mausoleum of Emperor Zhao, Yanling Mausoleum of Emperor Cheng, Weiling Mausoleum of Emperor Yuan, Yiling Mausoleum of Emperor Ai, Anling Mausoleum of Emperor Hui, Changling Mausoleum of Emperor Gaozu and Yangling Mausoleum of Emperor Jing.

In addition, Emperor Wen and Emperor Xuan selected the tomb site on the southeast of Chang'an City. In addition to personal preferences and geographical location, it may also be related to their status when they inherited the throne. Liu Heng's succession is a change and turning point in the succession system of the Western Han Dynasty. Liu Xun, Emperor Xuan, was the grandson of Emperor Wu and the grandson of Prince Li. His grandfather, Prince Liu Ju, and his father, Shi Huangsun, died of "witchcraft." They may be out of the traditional ritual constraints for psychological reasons, not buried in the Zuling area.

3.1.4 Number of burial tombs

The number of burial pits in the mausoleums of the Western Han Dynasty is quite different. The Pingling Mausoleum of Emperor Zhao of the Han Dynasty has a maximum of 1288, and the Kangling Mausoleum of Emperor Ping of the Han Dynasty has a minimum of seven [8, 23]. The burial pits of the Western Han Dynasty mausoleum are mainly distributed in the independent burial pits around the tombs of the emperors and queens and between the inner and outer mausoleums (Changling and Anling are single mausoleums, mainly distributed around the tombs of the emperors and queens). As far as the types are concerned, they include chariot and horse pits, terracotta warriors' pits, animal terracotta pits, grain silos, money pits, and rare birds and animal pits. The size of the burial pits of the Western Han Dynasty mausoleums that have been explored varies greatly. For example, Xiao He, the founding prime minister of the Western Han Dynasty, was buried in the north of the Simamen Road in the east of Changling, the closest to Changling; among the tombs of Maoling, Weiqing tomb and Huoqubing tomb are the closest to the emperor's tomb.

3.2. Temple System

The "bed" was an important part of the ancient emperor's tomb, and it was the place where the emperor's soul lived after his death. In the Eastern Han Dynasty, Cai Yong recorded in "Duduan" that from the first emperor of Qin to the tomb side, the Han Dynasty did not change it because of it, so the tomb was called the bedroom, which had the living clothes and the meaning of the ancient bed.

Thus, before the Western Han Dynasty, the mausoleum had buildings such as sleeping halls, and the Han Dynasty was gradually consolidated and developed on the basis of inheriting the previous mausoleum system.

The Wei Xuancheng's Biography in the Book of Han states: "There are bedrooms and toilet halls in the garden. The sun is sacrificed in the bedroom, the moon is sacrificed in the temple, and the time is sacrificed in the toilet hall". The Western Han Dynasty mausoleum basically had beds and related buildings, which was also confirmed by relevant archaeological data. Cai Yong pointed out that "after the fall of the Qin Dynasty, the system of ancestral temples did not use the rites of the Zhou Dynasty. Each emperor was born, and a temple was set up at any time, more than seven, not listed, and not destroyed." According to the Wei Xuancheng's Biography in the Book of Han, during the era of Emperor Yuan, "the ancient emperor of the seven temples, now Xiaohui, Xiaojing Temple are close to the end, should be destroyed" [24, 25]. After Emperor Cheng, the temple system determined by Emperor Yuan was basically continued.

3.3. The Development of the Mausoleum System

At the beginning of the Han Dynasty, there were Hukou outside and six powerful ethnic groups inside. From the beginning of Gaodi, the policy of moving Lingyi was implemented, and the migration to Guanzhong was essentially Shiguanzhong. First, it is convenient to worship the emperor and resettle the wealthy people in Guandong to strengthen the power of the central government. Secondly, the Huns were indeed a great worry at that time. Third, as well as the role of Pingwei jingshi, Qianling County should belong to political prevention.

From the perspective of the evolution of the capital system, it is pointed out that Chang'an City seems to be an "inner city," while Zhuling County is nominally a "near county" and actually has the nature of "far Guo" Migration to Guanzhong is essentially "real Guanzhong" [26]. Hui, Lü, Wen, Jing four dynasties, the situation is very unclear. Shen Jiaben believes that "the people who migrated to the mausoleum in the Han Dynasty began with the emperor Jing [27]." At the time of Wenjing, the conflict between the central government and the kingdom was becoming more and more apparent, while the princes competed with each other to strengthen themselves, and the "guests" they raised were ordinary heroes and rangers. "Private guests" have been regarded as part of illegal activities. If we say that the early Han Dynasty mausoleum should be closely related to the settlement of the problem of Guandong princes. According to the *Hanshu, Yan Zhufu's Biography*, Maoling was established at the beginning of the Ming Dynasty, and the family of the world's aristocrats and the people of chaos could all migrate to Maoling, internally strengthen the capital, and export the cunning. This is so-called killing and killing [28].

4. The Comparison Between the Regulation of Imperial Mausoleum and the Rise and Fall of Imperial Power Politics

In the early Western Han Dynasty, the imperial power received the influence of Huang Lao thought, part of the Qin and Chu culture, in order to make up for the impact of the Chu and Han war. Emperor Gao, Emperor Wen and Emperor Jing all made efforts to clarify the order of monarchs and ministers, enhance the emperor's respect, expand the royal power and rebuild the imperial power system. At the same time, the trend of the regulation of the Western Han Dynasty mausoleum also changed. First of all, from the "Han Cheng Qin system" to the Emperor Wen's Mausoleum, a separate mausoleum was set up, and the triple mausoleum system was fully implemented from the Emperor Jing's Mausoleum. Correspondingly, "the rule of Wen and Jing," the emperor has more autonomy. National strength growth.

Moreover, during the reign of Emperor Wu, the power of the princes was basically disintegrated. The country has gradually changed from Huang Lao thought to Confucianism as orthodox. Conform to the needs of centralization and imperial centralization. The national strength reached its peak, Maoling, Pingling, in the number of tombs, the size of the enclosure, the population of the mausoleum

is ranked in the front of the Western Han Dynasty mausoleum. It clearly reflected the concentration of imperial power in the establishment of the imperial mausoleum.

From Emperor Yuan to Emperor Ping of the Han Dynasty, the county temple was abolished, and the ritual of the repeated destruction of the Han patriarchal temples was finalized. The reform of the ancestral temple was originally a temple for each emperor, laboring the people and hurting the wealth, conforming to the prevailing ancient Confucian classics at that time, and carrying out reforms. During the same period, the power of the relatives had been like a shadow with the Han Dynasty, until the new Han Dynasty. The regulation of imperial mausoleums has basically formed a fixed mode, but in terms of the number of accompanying mausoleums and the population of mausoleums, the largest population of mausoleums in the Western Han Dynasty was 277,300 people in Maolingyi, which was not as good as the previous period when Emperor Xuan was 5300 people. Emperor Yuan issued an decree to destroy redundant ancestral temples, “Do not set the county, so that the world Xian’an soil industry, the death of a shaken heart. Announce the world, so that know it” [29,30]. This had the same trend as the continuous decline of imperial power.

The literature and the current excavation report suggest that the Western Han Dynasty mausoleum was built in the shape of the Western Han Dynasty capital Chang’an City, and the burial pit represented different government agencies and armies. Wang Guowei stated that “Han people learn, first learn calligraphy, its industry, have to try for the official, this level is also.” Its advance is to teach “Er Ya,” “Filial Piety” and “Analects.” There are those who are taught by a teacher, and there are also those who are taught by a teacher [7]. The emphasis on “filial piety” in the civilian education of the Western Han Dynasty was consistent with the ruler’s concept of “governing the world with filial piety.” The Western Han Dynasty society’s adaptation and respect for “filial piety” is also reflected in the tombs. The furnishings in the temple of the emperor’s mausoleum should be as before, and the sacrificial ceremony should be held every month, reflecting the funeral thought of death as life and the maintenance and attention of the Han Dynasty to the order of human ethics.

The Ya-shaped vertical earthen tombs with four tomb passages in the imperial mausoleum of the Western Han Dynasty were the highest-ranked tombs at that time. The tombs of the emperors were accompanied by a large number of foodstuffs such as grains, wine, fruits, medicinal materials, sauces, etc., as well as coins, animals, which reflected the concept of “death as life” of the ancients. Inside the mausoleum of the Emperor of the Western Han Dynasty, there were also “Zigong,” “Bianfang” The coffin used by the Son of Heaven was made of catalpa wood, called “Catalpa Palace”, “Huangchang Tijia”. “With yellow heart cypress wood, tired outside the coffin, so called yellow intestines, the wood is all inward, so it is said that they were storage rooms.” The emperor was buried in gold and jade clothing. Jade clothing is a kind of funeral jade after the death of emperors, princes and their spouses in the Han Dynasty [31-36]. The jade lacquer coffin in the late Western Han Dynasty may be exclusive to the emperor.

The application of lacquer art in tombs in the Han Dynasty reflected the evolution of politics, economy and environmental religion. For example, in the Han Dynasty lacquer craft design, abiding by the contract to govern the broad saying: “original road,” “Lu Mu six together, mixed everything... To abide by the contract to rule the broad, so that people know the disaster of the rich, the interests of the dynamic and static” [37]. The Huainanzi · Chu Zhenxun said, “It is because the benevolence and righteousness are not distributed and all things are colonized, and the reward and punishment are not applied and the world is served. The road can be great, but it is difficult to calculate. It is the inadequacy of the calendar, but more than the years. The fish forgets the rivers and lakes, and the man forgets the Taoism. Zhang Heng” [37]. “The Rule of the heaven and the earth,” suggested that “Rule the heaven and the earth, give time to Shunxiang” [38]. The Chuang Tzu · Emperor Ying said, “You swim in the light, the gas in the desert, the natural and non-self-indulgent, and the world.” Wang Fu, a thinker of the Eastern Han Dynasty [37], believed in the “Qianfu theory” and “application-oriented”, suggesting that “workers should take application as the basis and clever decoration as the end” [39]. They reflect the highest aesthetic pursuit of the Han Dynasty lacquer craft design thought.

The lacquer art style of the early Western Han Dynasty inherited the Taoist, “Daqiao ruoyu”, which was in line with the Huang Lao thought of recuperating at the beginning of the Han Dynasty.

In the middle of the Western Han Dynasty, the national strength was enhanced, and “great beauty” was its manifestation. During this period, Dong Zhongshu advocated the theory of heaven-man induction and emphasized the divine right of kings. In the late Western Han Dynasty, the complexity and helplessness of the collapse of the political and military, the theory of disaster and the theory of disaster and the collapse of the Gang Chang [40]. In addition, there are a lot of burial objects, such as the Western Han Dynasty large tombs in the burial of bronze ritual vessels or imitation bronze pottery ritual vessels are very common. Ding, box, Fang and living utensils, warehouses, bottles, stoves, kettles, basins, steamers, lamps, etc., as well as musical instruments, chariots and horses, bronze mirrors, copper coins, golden cakes, nine orifices, etc. The larger the scale and the higher the grade of the tombs, the more the number of burial objects and the more exquisite the production. We have reason to speculate that the Western Han Dynasty mausoleum may also be combined with funeral objects. This fully reflects the supreme position of the emperor and marks the uniqueness of the emperor’s power.

5. Conclusion

This paper examines the changes of the mausoleum system of the Western Han Dynasty and its relationship with the rise and fall of the imperial power. Through an analysis of the trajectory of the imperial power of the Western Han Dynasty and a comparison of the development of the imperial mausoleum system in different periods, the study demonstrates a connection between changes in the imperial power and the imperial mausoleum regulations. According to the results of the existing research and academic discussion, from the political thought of the Western Han Dynasty, the origin of cultural composition factors, economic development and changes in national strength to explore the same period of imperial mausoleum regulation in the same area, different periods of development.

The regulation of emperor’s mausoleum in the Western Han Dynasty had obvious withdrawals in terms of the size of the enclosure, the number of tombs, the population of the mausoleum and the change of the ancestral temple system, showing the size of the imperial power’s political and economic control over the country in the same period. The ruler’s ability to mobilize national resources directly reflects the rise and fall of imperial power. The size of the emperor’s mausoleum, the number of ancestral temples, and the population of the mausoleum. The construction of the emperor’s mausoleum is a direct manifestation of the ruler’s ability to mobilize national resources. This is a “display” of the emperor’s personal ability under the condition of feudal monarchy. This must also take into account the concept of governance, class contradictions, ideological and cultural, scientific and technological level, ethnic issues and other factors on the rise and fall of imperial power constraints.

The historical and cultural witness of an era will not exceed the level of social practice development of that era. There are some shortcomings in this paper, such as the failure to analyze all the factors about the rise and fall of the imperial mausoleum and the imperial power of the Western Han Dynasty in detail; their views on some views may be at odds with some scholars; the lack of physical data discussed leads to a relatively simple study. Future research direction of this topic can build upon the foundation of this study. The development of archaeological technology may reveal more historical insights, and the lessons learned from this era can be applied to contemporary contexts.

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