

The Transformation of Burial Space

From Pit-style Tombs to Chamber-style

Why death and afterlife?

- ❑ Death is an important event in a person's life
- ❑ Traditional China: 3 year mourning period for deceased parents → officials had to resign from all duties to show “filial piety” *xiao* 孝
- ❑ The Tomb-sweeping Festival (*qingming jie*): a major festival in spring
- ❑ Political dimension of death (mausolea)
- ❑ Immense cost of funeral → burden for families

Funeral expenditures

- RMB 5,800 = average funeral expenditure between 2004-06
- → 58% higher than the numbers for 1996-2003
- Graveyard space is up to 1,000 times more expensive per square metre than the average flat
- “social spending” (positional/herding behaviour

Mao Mausoleum



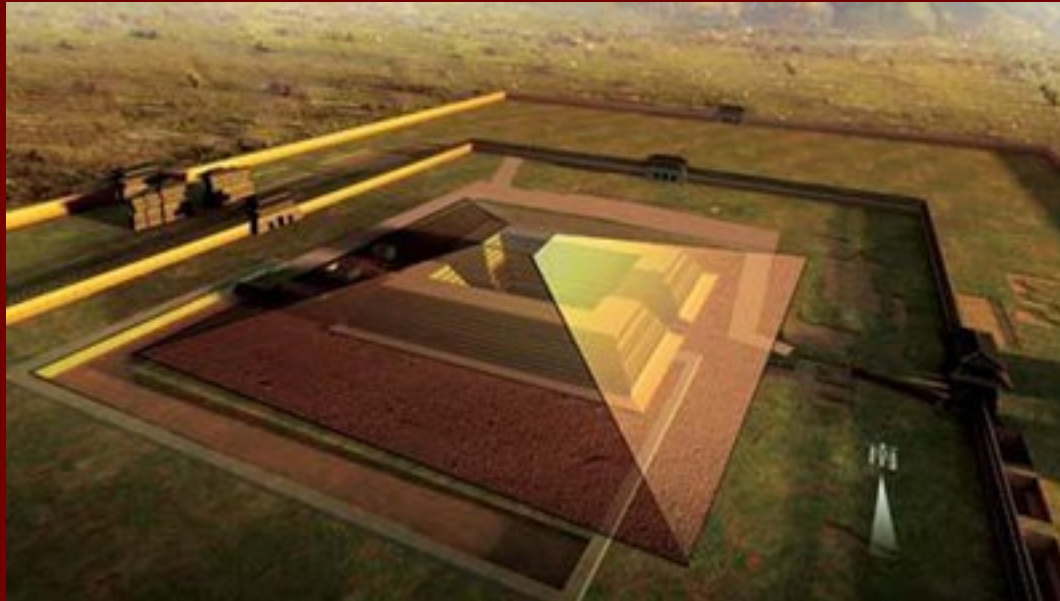
Sun Yatsen (1866-1925) Mausoleum



Qin Shihuangdi's (r. 221-210 BCE) Mausoleum



Qin Shihuang's Mausoleum Reconstruction I



... Reconstruction II



Terracotta Army

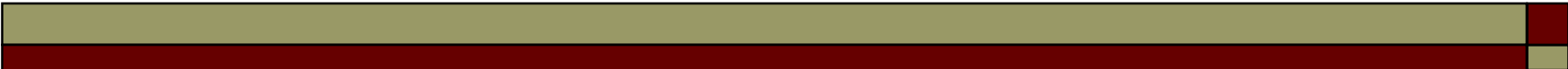


Terracotta Army II





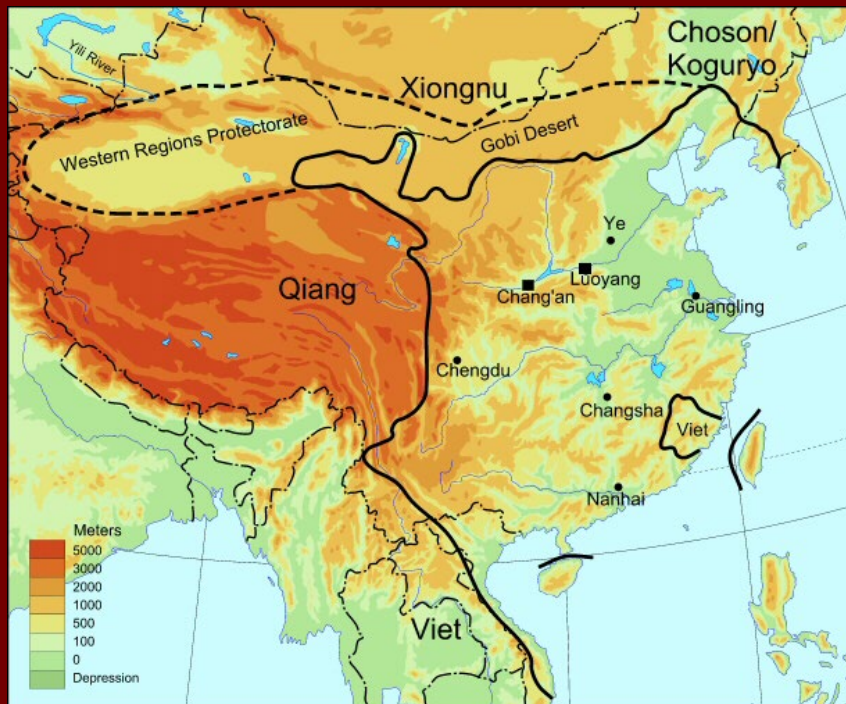




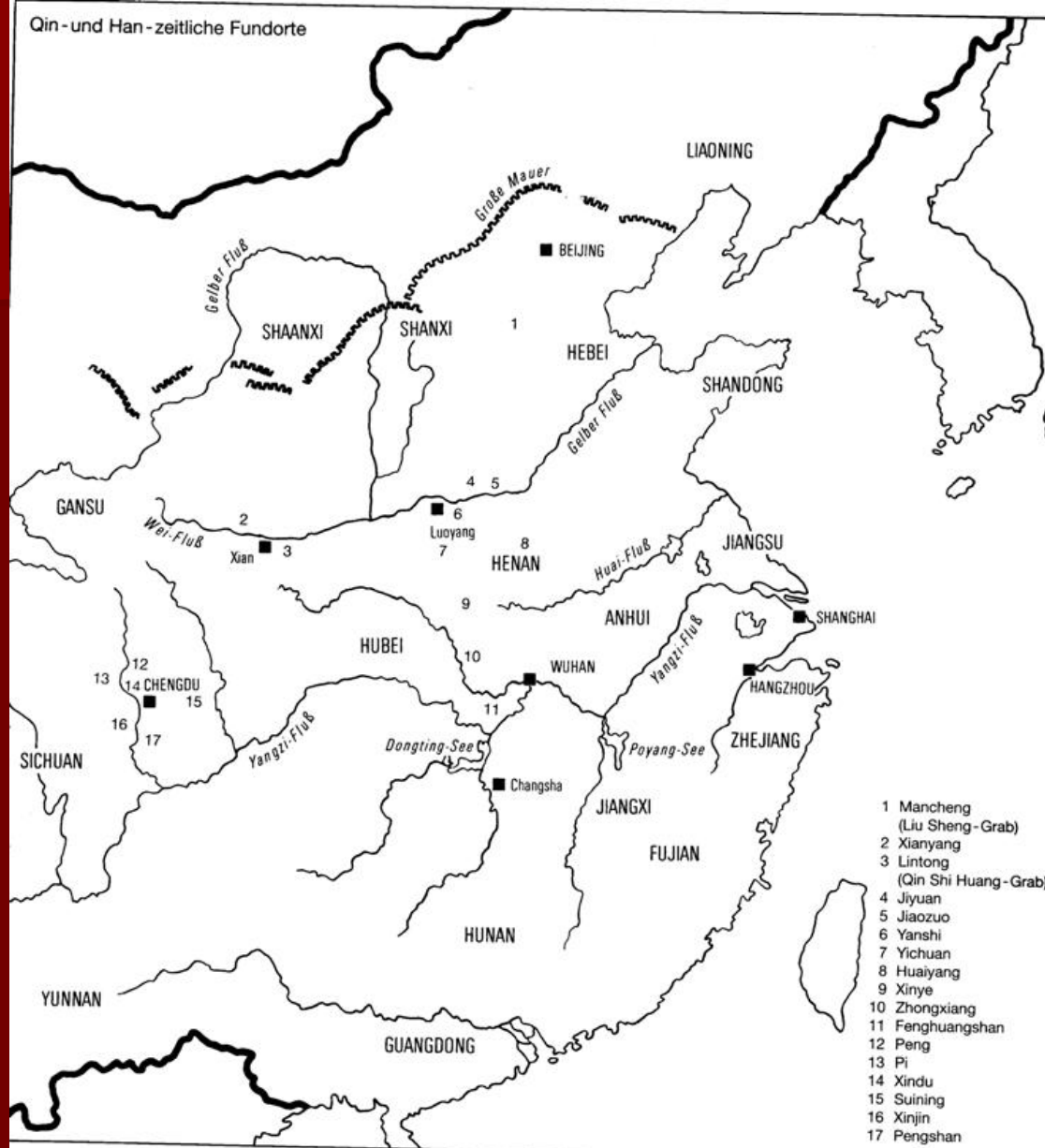
Standard funerary rituals

- ❑ Notification of death by wailing and other expressions of grief
- ❑ Donning of white clothing, shoes and hoods
- ❑ Bathing of the corpse
- ❑ Transfer of food, money, and goods
- ❑ Preparation and installation of a soul tablet (placed on domestic altar; family shrine)
- ❑ Performance of rites by ritual specialist
- ❑ Sealing the corpse in airtight coffin
- ❑ Expulsion of coffin from the community

Han dynasty China



Qin- und Han-zeitliche Fundorte



The Secret of Lingshan 陵山



Abb. 62 Luftbildaufnahme des Lingshan-Hügels mit den Gräbern des Liu Sheng (links) und der Dou Wan (rechts). Mancheng, Provinz Hebei (Standphoto aus einem chinesischen Dokumentarfilm).

yu yi 玉衣
“jade suit”



The royal couple

- Liu Sheng 劉勝
- King Jing of Zhongshan 中山靖王 (r. 154-112)
- Father: Han Jingdi (r. 157-141)
- Mother: Lady Jia 賈夫人
- Princess Dou Wan 竇綰 (d. 112-104 BCE)



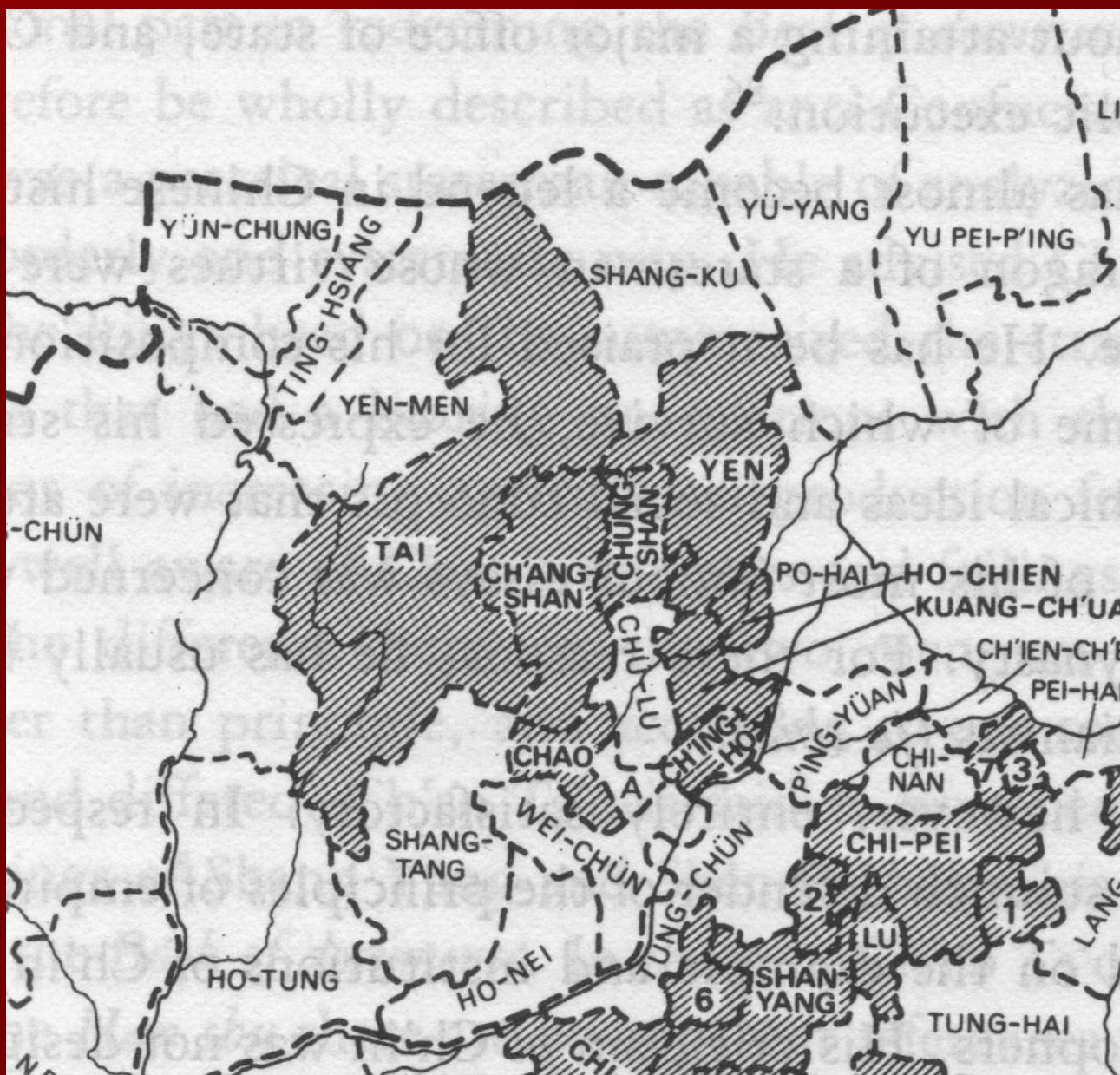




Abb. 63 Eingang zur Grabanlage des Liu Sheng zur Zeit der Ausgrabung 1968 (Standphoto aus einem chinesischen Dokumentarfilm).

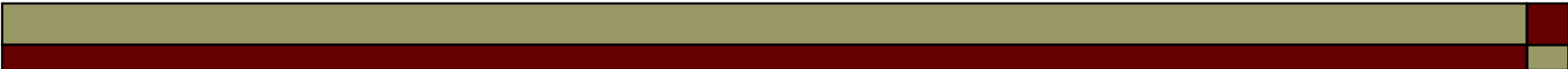


Abb. 62 Luftbildaufnahme des Lingshan-Hügels mit den Gräbern des Liu Sheng (links) und der Dou Wan (rechts), Mancheng, Provinz Hebei (Standphoto aus einem chinesischen Dokumentarfilm).



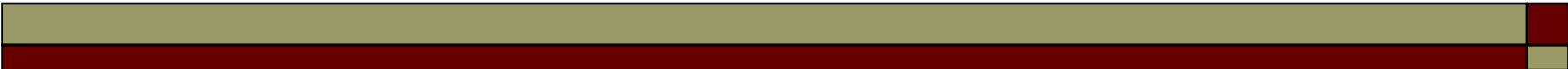
fangshi 方士 “magicians”; “masters of recipes”

bu si zhi yao 不死之藥 “drug of no-death”



Basic beliefs concerning the afterlife

- spirits of the dead could be harmful or beneficial to the living depending on whether or not they were properly taken care of
- The dead can become ghosts and haunt the living (premature death; lack of offerings; etc.)
- The dead are not completely cut off from the living; **interaction between living and dead**



Basic beliefs...

- ❑ Humans consist of several souls (precise number subject to variation; 3 or 7)
- ❑ Souls separate after a person has died
- ❑ Some souls move upwards, some reside in the grave or underworld
- ❑ Aim of the tomb is to provide a home for the soul



Fig. 1. The seven *po* and three *hun* of the human soul. From *Xing ming gui zhi* (1615).

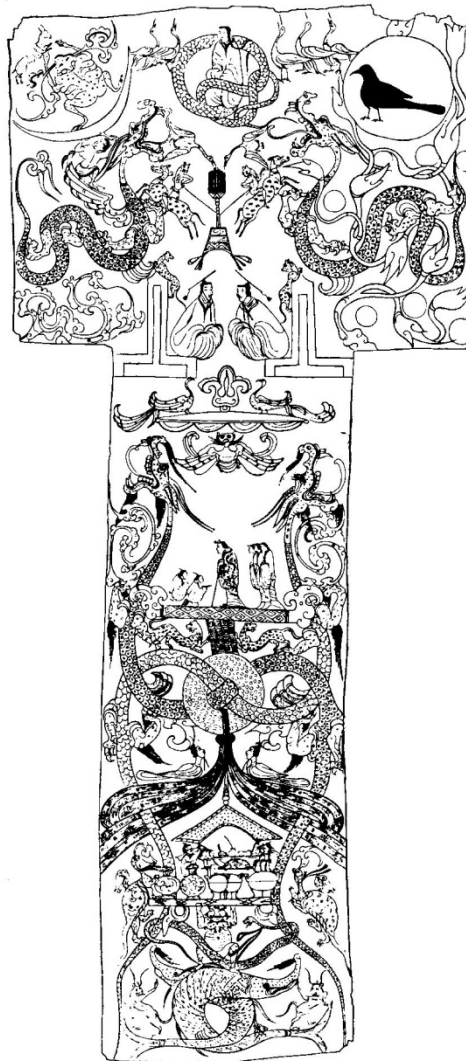
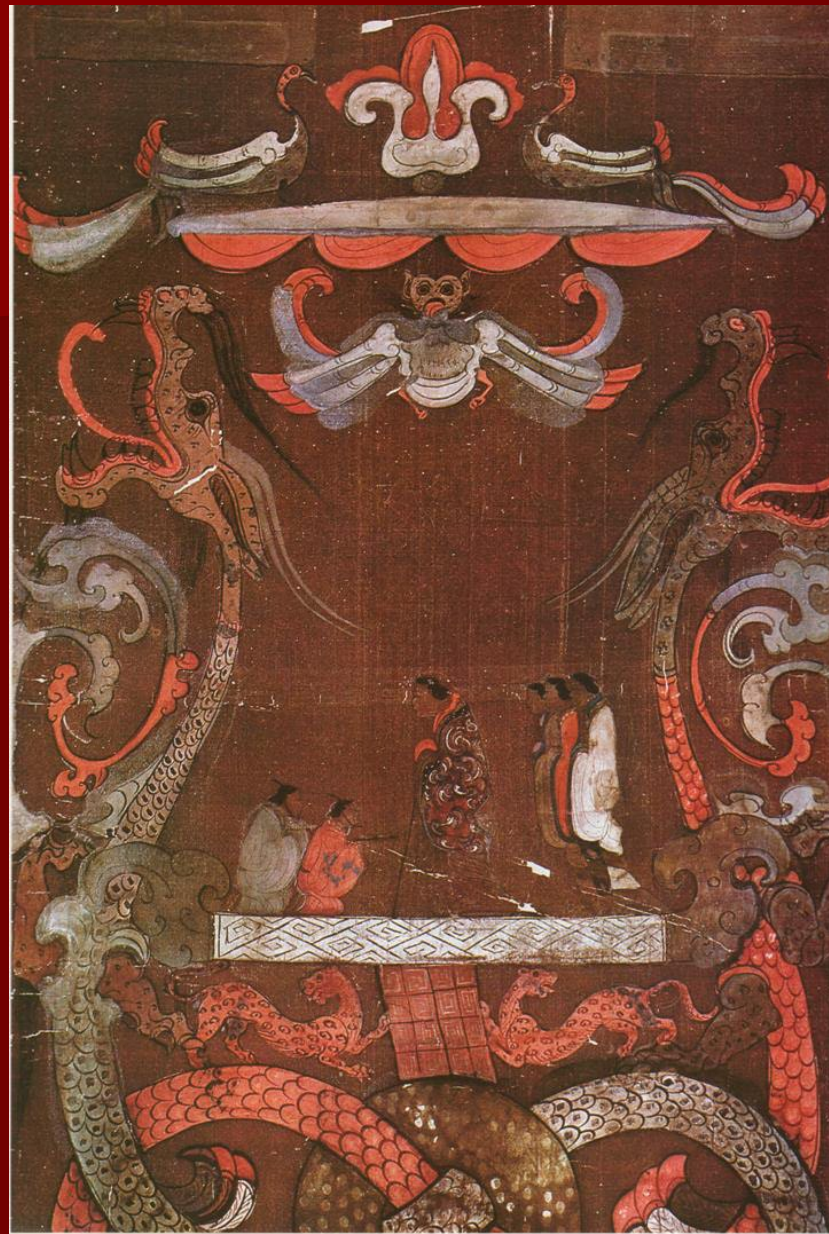


Fig. 2. Banner illustrating the journey of the *hun* to Heaven.
From *Changsha Mawangdui I-hao Han mu* (1973).



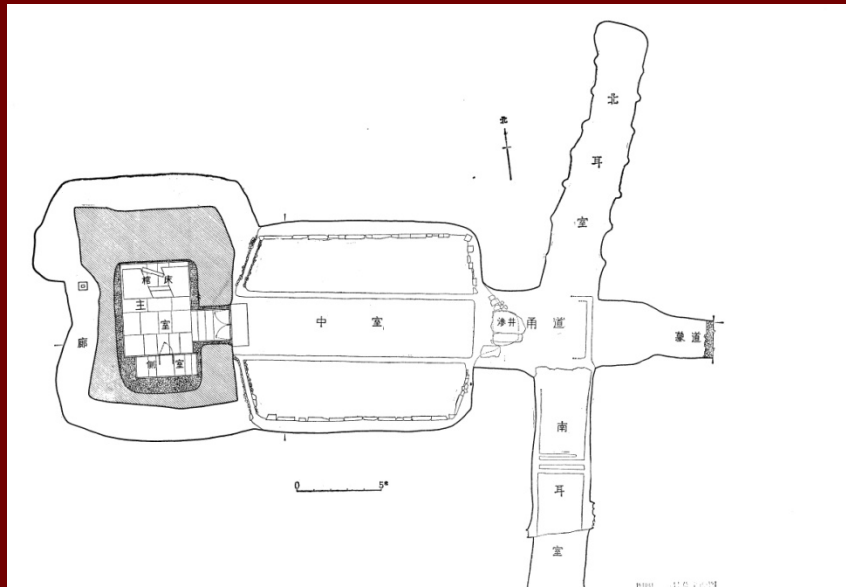
Basic beliefs...

- ❑ The otherworld, the realm of the spirits and ghost is organised like the world of the living
- ❑ Jade Emperor at the top
- ❑ Officials have specific areas of jurisdiction (e.g. underworld prisons)
- ❑ Registers with the names of deceased
- The duty of the family is to ensure the safe passage of the deceased through the underworld bureaucracy (rescue from hell)
- Life after death should replicate life on earth

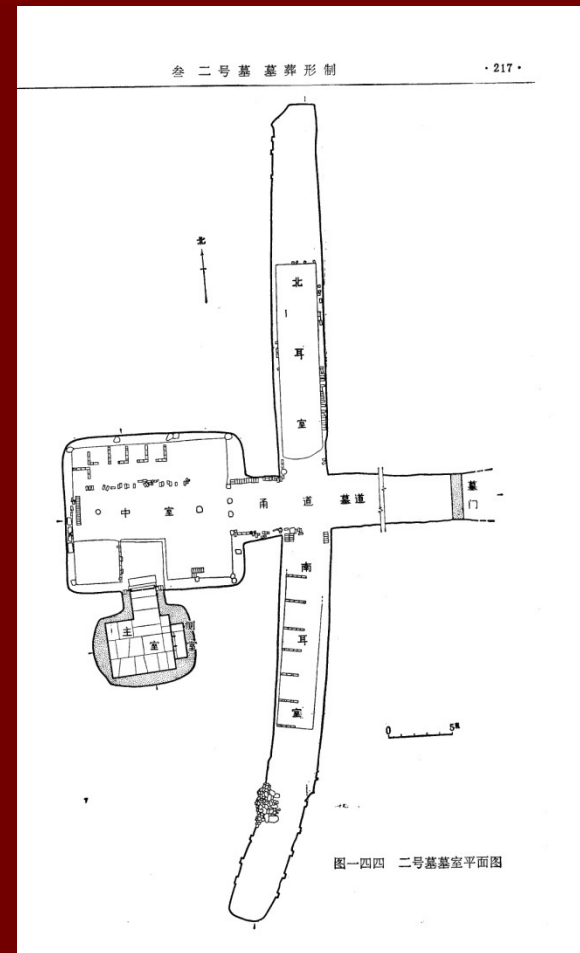
Chuci “Songs from Chu”
(3rd century BC)

“O Soul, go not to the West
Where level wastes of sand stretch on and on;
And demons rage, swine-headed, hairy-skinned,
With bulging eyes;
Who in wild laughter gnash projecting fangs.
Oh Soul, go not to the West
Where many perils wait!
O Soul, come back to idleness and peace.”

Tomb no. 1



Tomb no. 2



图一四四 二号墓墓室平面图

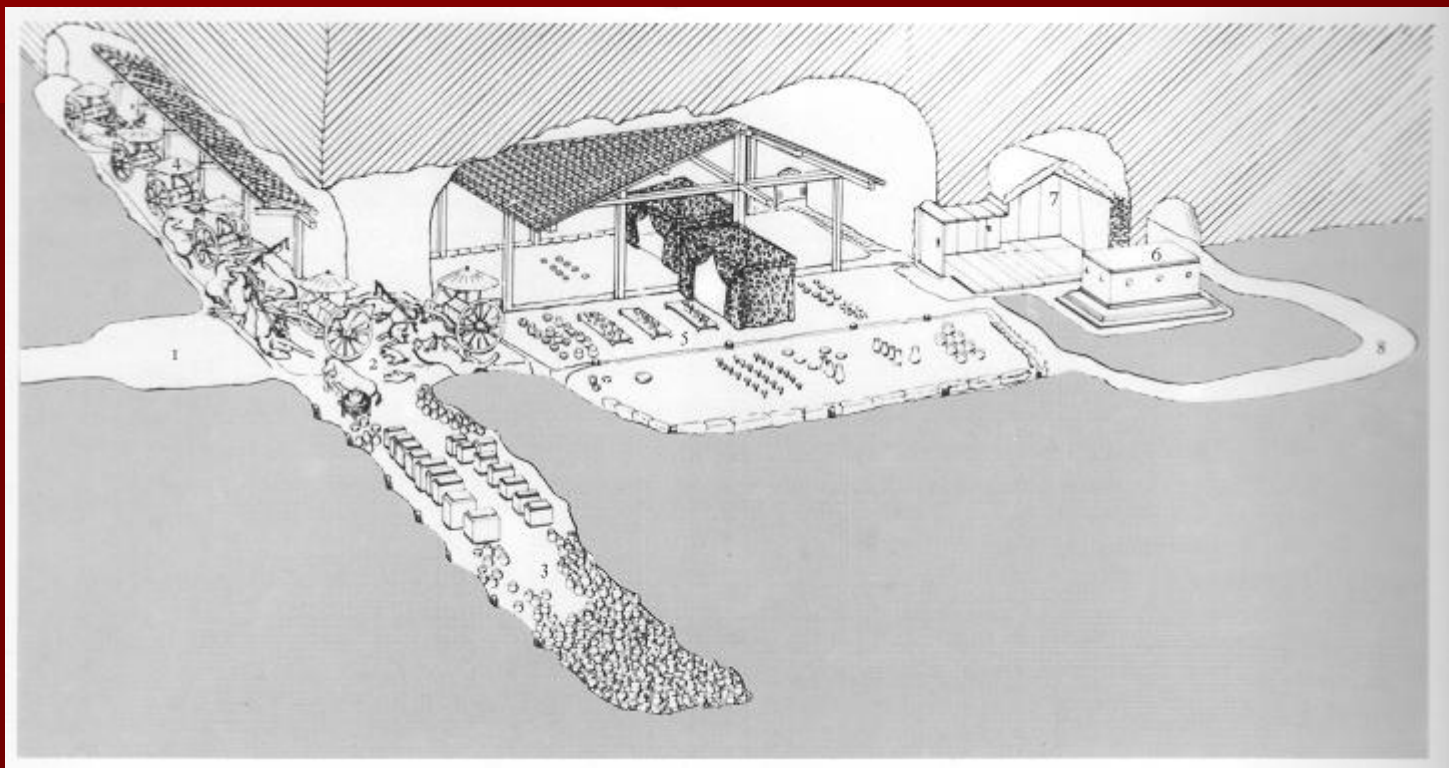


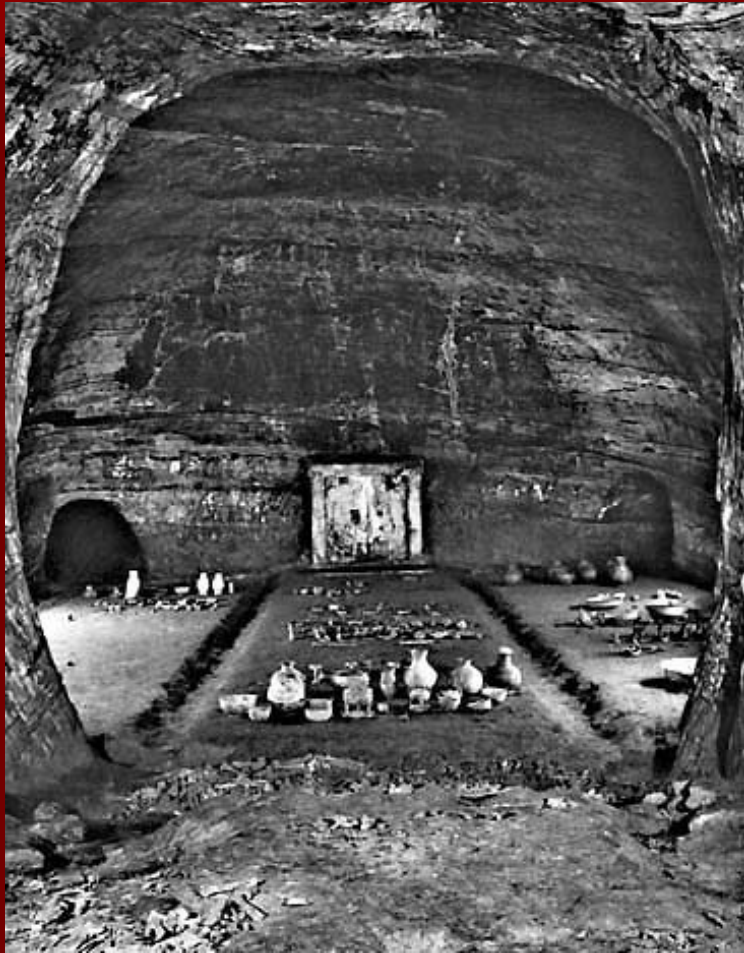


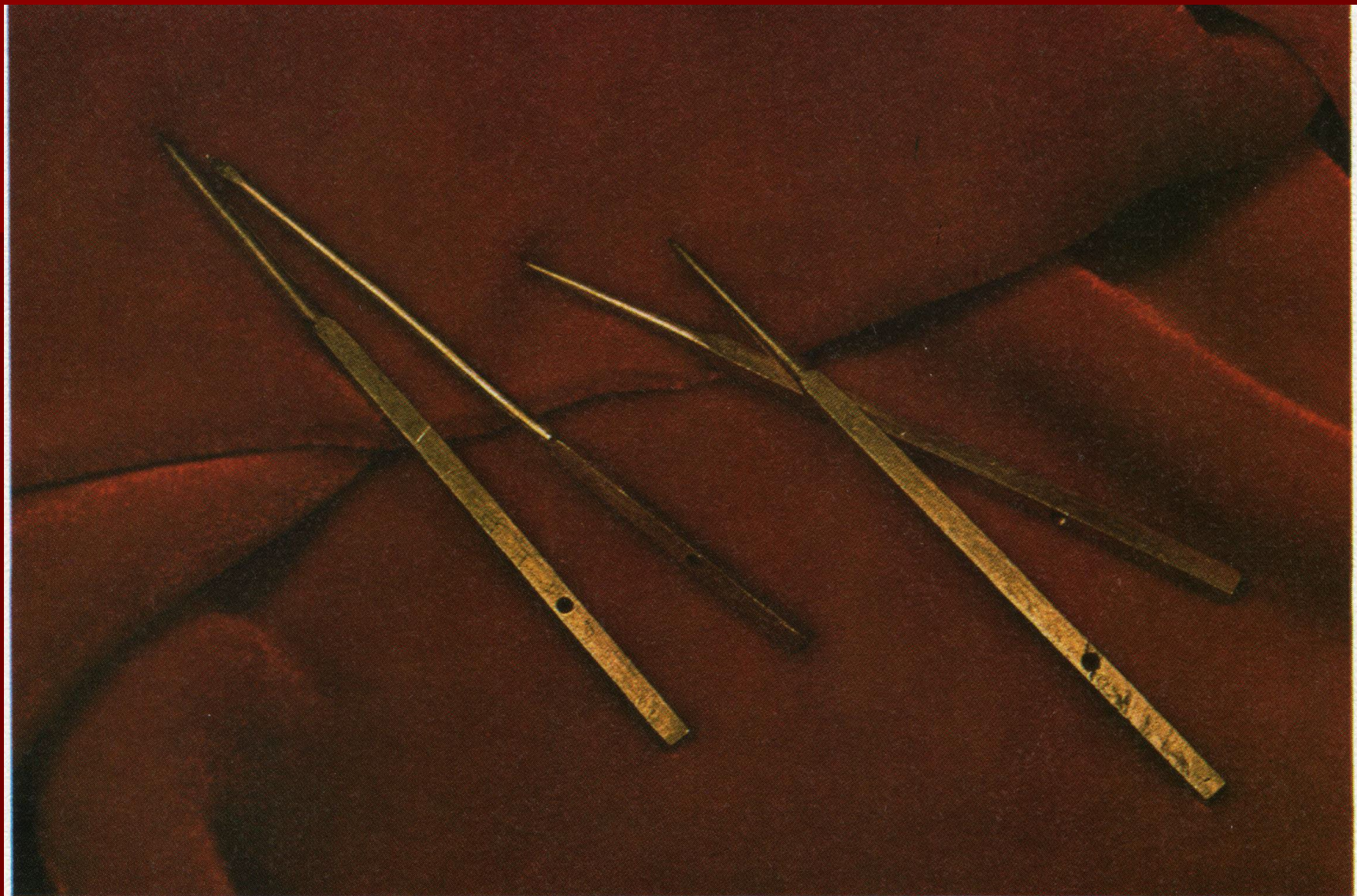
Abb. 63 Eingang zur Grabanlage des Liu Sheng zur Zeit der Ausgrabung 1968 (Standphoto aus einem chinesischen Dokumentarfilm).



Abb. 68 Grab des Liu Sheng (Grab Nr. 1), Blick durch die Vorratskammer. Mancheng, Provinz Hebei (Standphoto aus einem chinesischen Dokumentarfilm).

Central chamber (*zhong shi* 中室)







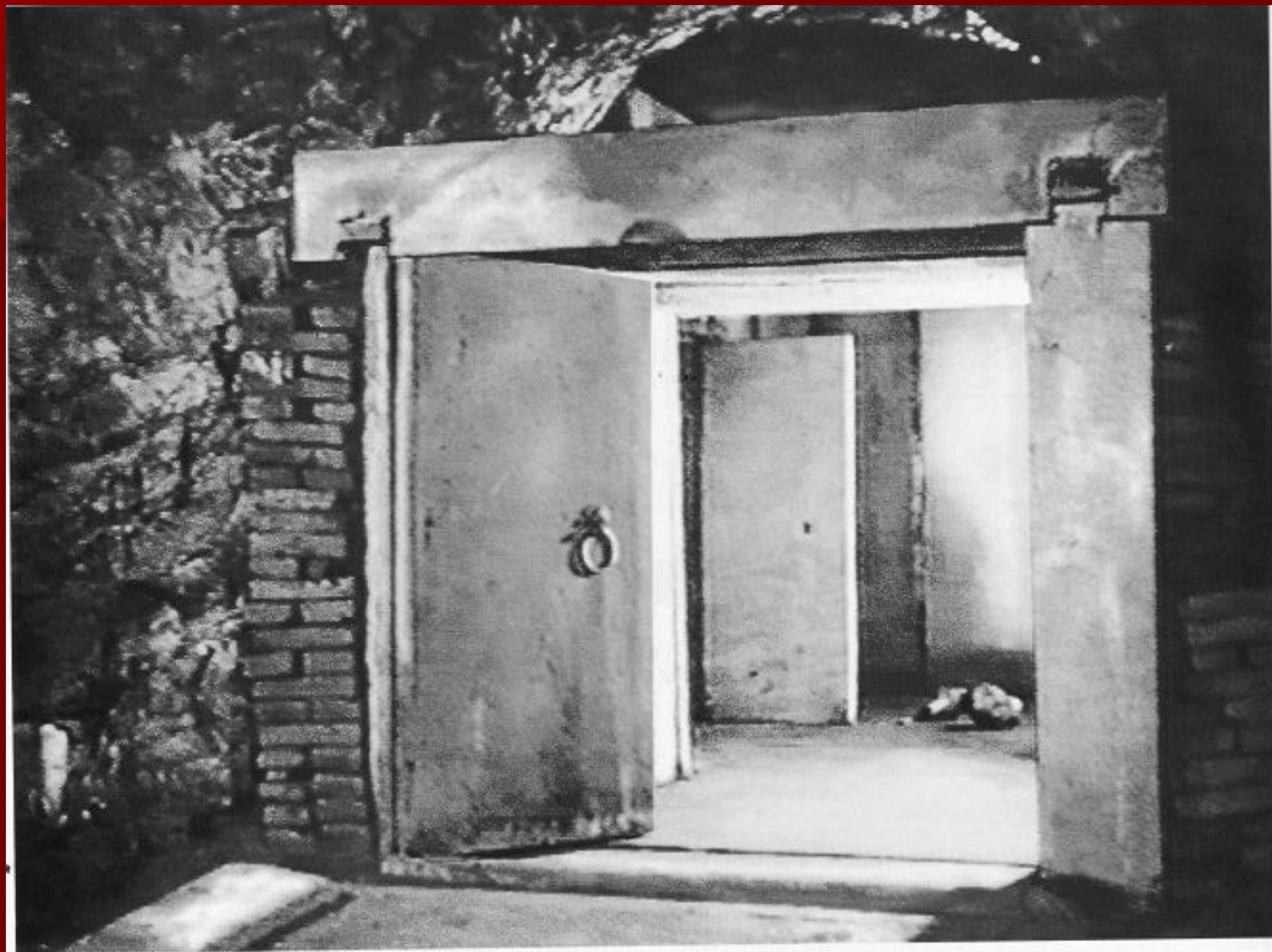


Abb. 66 Grab des Liu Sheng (Grab Nr. 1), Eingangstür zur Grabkammer aus weißem Marmor. Mancheng, Provinz Hebei (Standphoto aus einem chinesischen Dokumentarfilm).

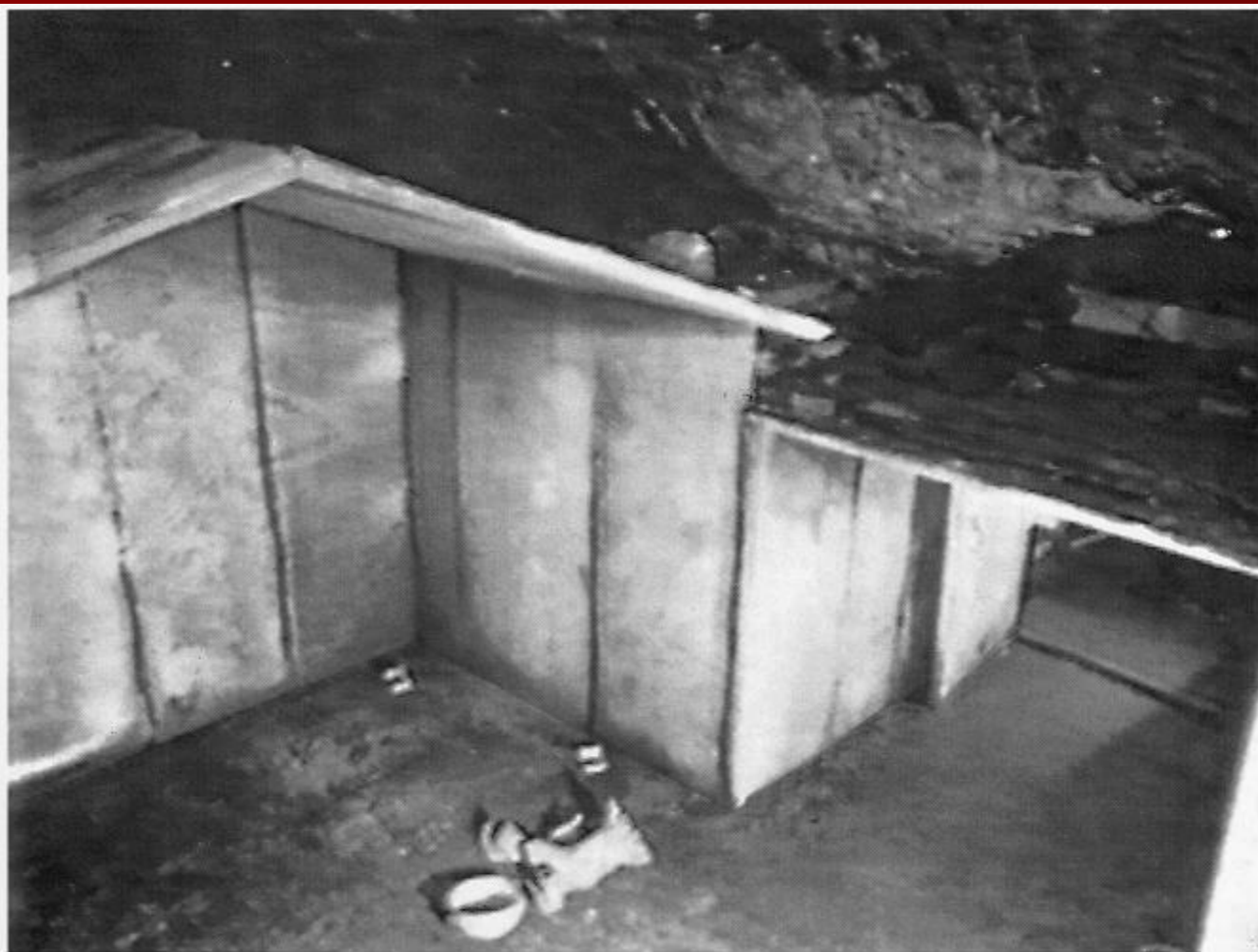
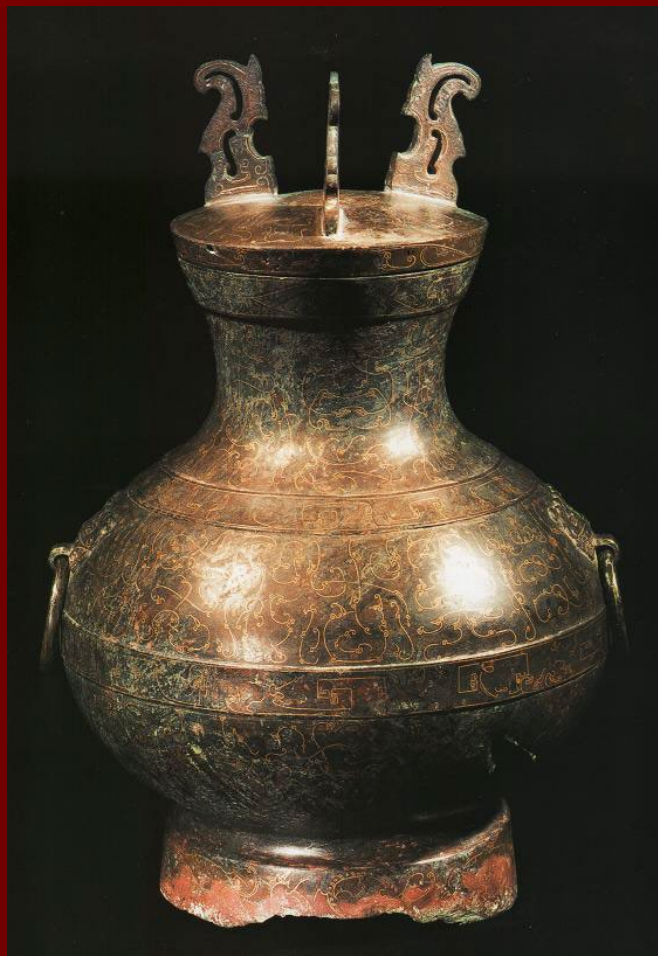
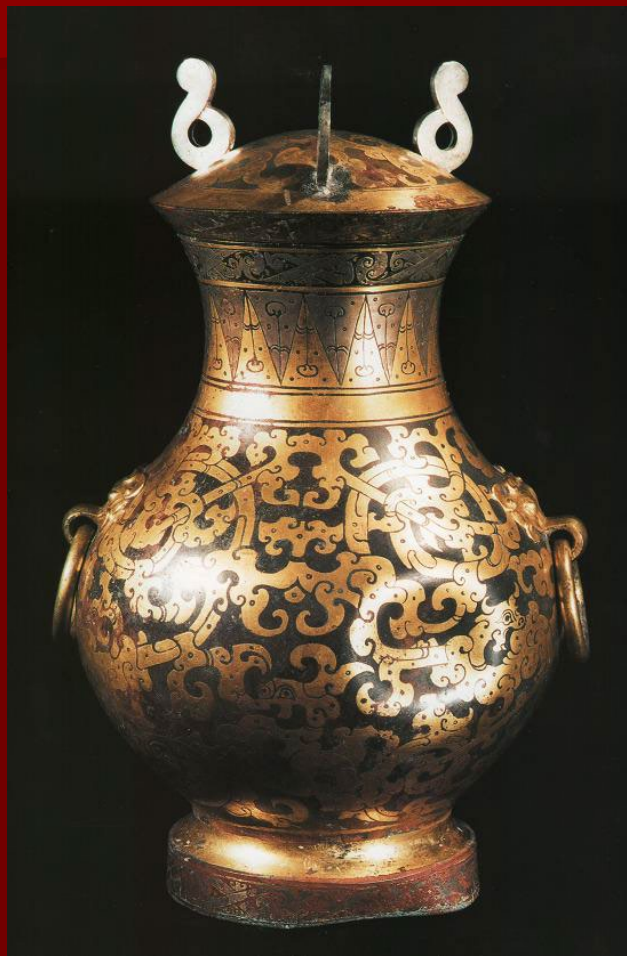


Abb. 67 Grab des Liu Sheng (Grab Nr. 1), Blick in die mit Marmorplatten ausgekleidete Grabkammer. Mancheng, Provinz Hebei (Standphoto aus einem chinesischen Dokumentarfilm).

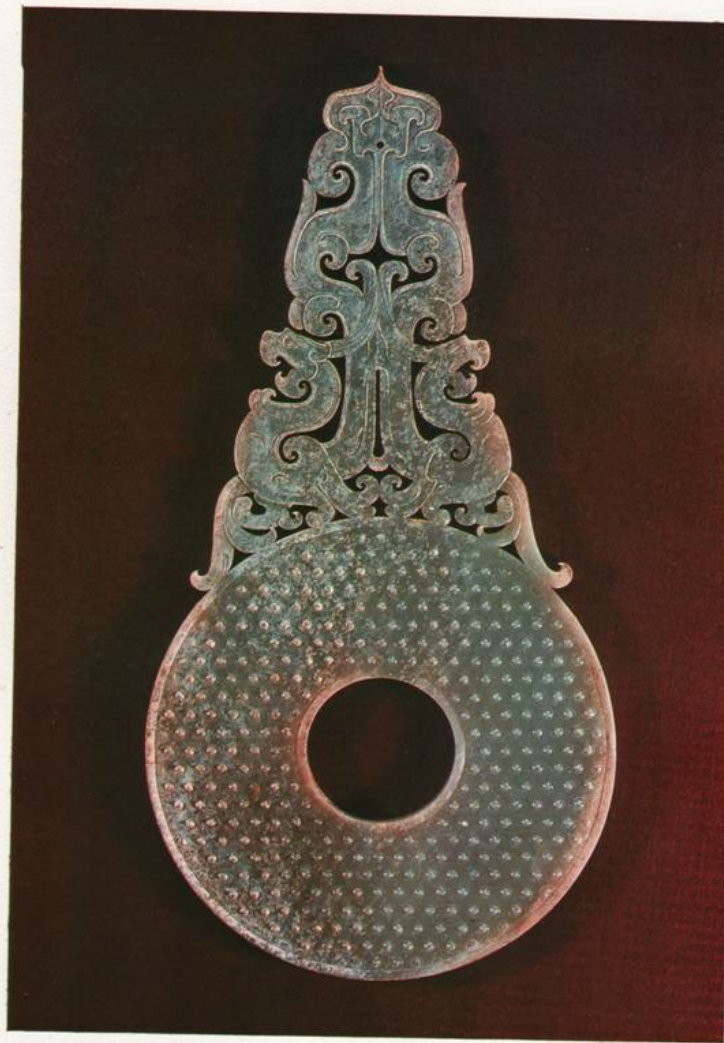


incense burner

boshanlu 博山爐







I型玉璧 (1:5048)



