



Eastern Qing Tombs in Hebei Province : World Cultural Heritage and Nostalgic
Tourism of China

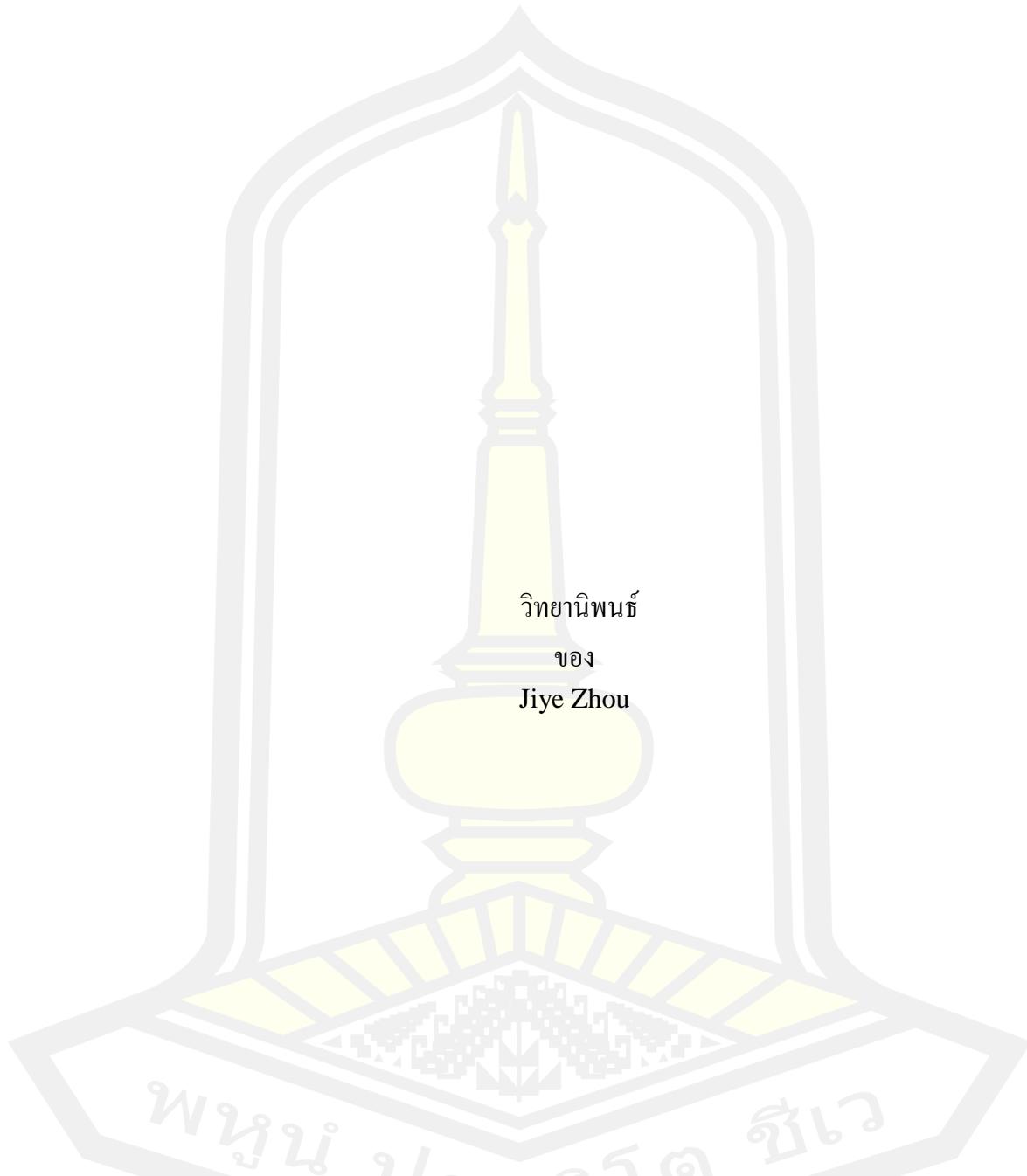
Jiye Zhou

A Thesis Submitted in Partial Fulfillment of Requirements for
degree of Doctor of Philosophy in Fine and Applied Arts Research and Creation

November 2021

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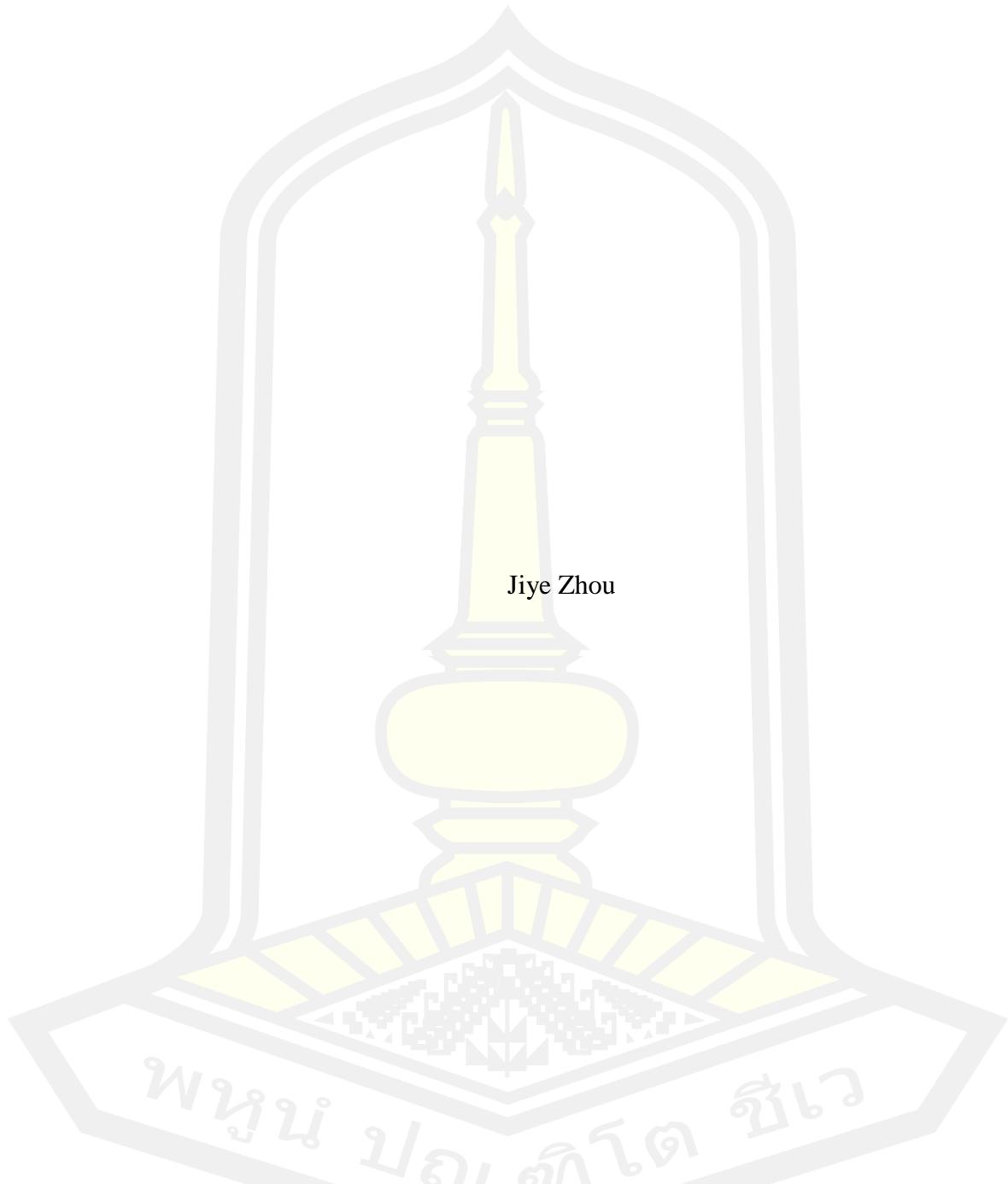


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Eastern Qing Tombs in Hebei Province : World Cultural Heritage and Nostalgic
Tourism of China



A Thesis Submitted in Partial Fulfillment of Requirements
for Doctor of Philosophy (Fine and Applied Arts Research and Creation)

November 2021

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The examining committee has unanimously approved this Thesis, submitted by Ms. Jiye Zhou , as a partial fulfillment of the requirements for the Doctor of Philosophy Fine and Applied Arts Research and Creation at Mahasarakham University

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ABSTRACT

The purpose of this paper is to study the world cultural heritage and tourism nostalgia of Eastern Qing Tombs in Hebei Province, China. The first purpose is to study the history, culture and development of Eastern Qing Tombs (1644-1911). The second is to study Eastern Qing Tombs as a world cultural heritage (1996-2000); The third is to study the commercial nostalgia of Eastern Qing Tombs (1978-2020); The fourth is to study Eastern Qing Tombs from the perspective of semiotics. This paper is a qualitative research, mainly using two main research concepts, namely, space politics and business nostalgia. It includes relevant research, examination, measurement and interview. The data are mainly divided according to the groups in Eastern Qing Tombs. In this paper, the data are collected through the field investigation of four groups: burial people, mausoleum keepers (Qing Dynasty), government officials and tourists.

Eastern Qing Tombs has a vicissitudes history of more than 300 years, and is famous for its unique culture and exquisite skills. It is not only a long history and culture of China, but also a typical representative of the development of Chinese mausoleum architecture to the highest peak. Eastern Qing Tombs combined culture with natural landscape and reached the highest level of "harmony between man and nature". In November 2000, Eastern Qing Tombs was listed as a World Heritage Site. As a result, it began to move towards internationalization, which brought opportunities for the development of tourism in Eastern Qing Tombs, and also provided some experience and reference for the sustainable development of other countries. By studying the past, present and future of Eastern Qing Tombs, people can see the big picture from the small and gradually rise to the international perspective, so as to see its relationship with China. In order to make the by going up one flight of stairs of Eastern Qing Tombs rise to a more professional development perspective and further explore the cultural connotation and tourism nostalgia of Eastern Qing Tombs, this paper will explore deeper into the culture, thoughts and emotions of Eastern Qing Tombs, guide its development from the perspective of semiotics, promote its sustainable development in the future, and make its culture go further and further.

Keyword : Eastern Qing Tombs, World Cultural Heritage, Tourism of Nostalgia

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CHAPTER I

INTRODUCTION

1. Background of Research

Eastern Qing Tombs is located at the foot of Changrui mountain, Zunhua City, Tangshan, Hebei, which is in the hinterland of Beijing, Tianjin, Tangshan, Chengde and Qinhuangdao. It is 125km away from Beijing in the west, 150km away from Tianjin in the south, 100km away from Tangshan in the southeast and 100km away from Chengde in the north. Eastern Qing Tombs is the largest, most complete and most appropriate mausoleum complex of Qing Dynasty in China. (Beijing Youth Travel Agency. 2014 :P1) It is a key cultural relics protection unit in China, a 5A level tourist attraction and world cultural heritage. Since its development, it has a long history and culture, running through the whole history of the Qing Dynasty¹, embodying the broad spirit of China's history and culture, science, archaeology, architecture and other fields, and plays an important role in the history of world culture.

Hebei, referred to as "Ji", is located in north China, bounded by latitude 113 ° 04 'to 119 ° 53' and latitude 36 ° 01 'to 42 ° 37'. Surrounding the capital Beijing, it is one of the birthplace of the Chinese nation. Hebei not only has three world cultural heritage sites: The Great Wall, Emperor Kangxi's Summer Mountain Resort in Chengde, Eastern Qing Tombs, and Western Qing Tombs in the Qing dynasty, but also has five national-level historical and cultural cities, namely Handan, Baoding, Chengde, Zhengding and Shanhai Pass. Hebei has 11 prefecture-level cities, with the provincial capital city of Shijiazhuang, and the terrain is high in the northwest and low in the southeast, sloping from the northwest to the southeast. Landforms are complex and varied, including

¹ The Qing Dynasty was the last feudal dynasty in Chinese history, from the first year of Shunzhi to the three years of Xuantong, that is, AD 1644-1911, ruling China for 268 years.

plateaus, mountains, hills, basins and plains, which belong to the temperate continental monsoon climate.

Hebei is an important tourism resource province in China, with the inner ring of Beijing and Tianjin and the outer ring of the Bohai Sea. There are many cultural relics. As early as 5000 years ago, the three great ancestors of the Chinese nation, Yellow Emperor(a legendary ruler), Yan Emperor (legendary emperor Shen Nong) and Chiyou(mythological warrior engaged in fighting with the Yellow Emperor) created the history of Chinese civilization from war to integration in Hebei Province. During the Spring and Autumn Period and the Warring States Period, Hebei belonged to the state of Yan and Zhao, so it was called "Yan Zhao". For Hebei, it was Hebei path in Tang Dynasty, Hebei road in Song Dynasty, Zhongshu Province in Yuan Dynasty, Zhili Province in Ming and Qing Dynasty. The capital of Beijing was established in Yuan, Ming and Qing Dynasties, then Hebei became the important place to guard and promote the capital. During the period of Liberation War, Xibaipo, Hebei, was the temporary location of the CPC Central Committee. With a long history, Hebei has formed a profound cultural accumulation. (Lu Shunping. 2003 :P1)

In order to protect the interests of their ruling class and achieve long lasting peace and stability, the rulers of the ancient Chinese dynasties formulated a run of appropriate political, economic and cultural regulations. In ancient China, there were three main ideas of governing the country, namely the rule of man, the rule of law and governing by non-interference. However, all of these ideas of governing the country are fundamentally designed to maintain their feudal dominance. The ideal of "rule of man" advocated by the Confucian doctrine represented by Confucius and Mencius calls for the thought of "people-oriented" and advocates the role of human beings and "benevolent government." While the ideal of "rule of law" is the thoughts of legalist school represented by Han Feizi and Shang Yang, which emphasizes the role of law and advocates the application of law to unify people's thoughts and behaviors, so as to establish a centralized country with absolute monarchy; "governing by non-interference" is a Taoist doctrine represented by Laozi and Zhuangzi. It advocates conforming to the trend of times and people's sentiment. It also calls for respects people's will. For example, after Qin unified China, the ideas of the legalists was

adopted to regulate the country and then a centralized control system under feudalism monarchy was established; Emperor Han Wu of the Western Han Dynasty adopted Dong Zhongshu 's proposal to "rejecting all schools of thoughts and respecting Confucianism alone", realizing the "unification" of the politics and ideology, which has made Confucianism an orthodox ideology of feudal society. A mode of governing, taking the thoughts of Confucian school as the core of governing and legalism as a supplement was finally formed.

Culture is regarded as the soul of a nation. Chinese traditional culture is also called Huaxia culture or Huaxia civilization which is the foundation of the Chinese national spirit, social politics and economy. China's traditional culture is mainly composed of Confucianism, Buddhism and Taoism, and then various arts derived from the three cultures are its specific forms of expression. The Book of Changes said: In ancient time, the funeral is relatively simple, the dead was only covered with thick firewood and buried in the wildness without graves."(Nan huaijin,Xu qinting. 1988 :P383) it can be seen that the funeral in ancient times is extremely simple, but with the continuous development of human society, the burial of the dead has gradually become a major issue for people. From the Spring and Autumn Period, due to Confucius's vigorous promotion of "filial piety", the custom of a elaborate funeral gradually flourished and lasted for generations, and a grand set of sacrificial etiquette ceremony and tomb ceremony was gradually formed. Therefore, the tomb is considered to be a "Shou Qiu" of the burial of ancestors and parents, which can be regarded as filial piety for the ancestors and a enlightenment for the later generations. Therefore, The whole society, from the emperor to the common people all attach great importance to the placement of tombs .

Feng Shui theory believes that the feng shui of ancestral tombs will affect the destiny of future generations, while the feng shui of a king's tomb will affect the destiny of the whole country. Therefore, the royal tombs in the past dynasties all attach great importance to the choice of tombs fro the long-lasting peace and stability of the country.

The ancient Chinese emperors' mausoleums lasted more than 3000 years from the first Slavery Dynasty to the last Feudal Dynasty. Ancient Chinese people generally

attached great importance to the funeral for that they followed the concept that the soul is immortal while the person dies. Since the first Slavery Dynasty in China, the emperors of all dynasties, as the supreme ruler, not only built luxurious palaces in their lifetime, but also built grand mausoleums for enjoyment after their death. Since the Xia and Shang dynasties, according to the blood relationship of the families, the emperor's mausoleums practiced the burial system of "Sons are buried with their fathers and ancestors inherited", which was concentrated in one area, and there were certain protection and control areas around the mausoleums and affiliated buildings. Therefore, China's imperial tombs have a long history, a large number, and unique architectural style, which occupy an important position in the world cultural history. According to the statistics, up to now, there are more than 100 mausoleums on the ground with clear age, which are mainly distributed in Henan, Hebei, Shaanxi, Shanxi, Jiangsu, Zhejiang, Shenyang and other provinces. The mausoleum of the emperor fully embodies the supreme feudal imperial power of the ruler, and reflects the political, economic, military, cultural and other aspects of the society at that time, and runs through Chinese long history like a tangible clue.

The Qing dynasty ruled China for up to 268 years, from 1644-1911, and it was the last feudal dynasty in Chinese history. During this period, there were ten emperors in total. Except that the last emperor Aixin Jueluo Puyi didn't complete the mausoleum, the other nine emperors imitated the mausoleum of the Ming Dynasty, building two large-scale Mausoleums in Zunhua and Yi County of Hebei, i.e. Eastern Qing tombs and Western Qing tombs. In addition, Yongling mausoleum, Fuling mausoleum and Zhaoling mausoleum were built before the entry of the Qing Dynasty.

Eastern Qing Tombs located at the south foot of Changrui Mountain, Zunhua, in Hebei province, eastern China and 125 kilometers away from Peking, Eastern Qing Tombs is the first large-scale royal mausoleum complex built after the Qing Dynasty took over the Central Plains, which is one of the largest, most complete and best preserved Royal mausoleums of Qing Dynasty in China as well. Together with the Yongling Tomb, Fuling Tomb, Zhaoling Tomb located outside the Guan and the Western Qing Tombs located in Yixian County, Hebei Province, it formed the Royal Mausoleum architecture system of Qing Dynasty. In the three royal mausoleums of the

Qing dynasty, Eastern Qing Tombs is the largest, covering an area of 2,500 square kilometers in history. First built in the 18th year of Shunzhi (1661 AD) and finally completed in the 34th year of Guangxu emperor (1908 AD), it lasted 247 years and spanned two and a half centuries, which was almost always with the Qing dynasty phase.(Li Wangui. 2003 :p1)

The Chinese nation has the traditional virtue of "Sacrifice to ancestors and mourn ancestors with prudence and piety". It has always attached great importance to the burial and sacrifice of the dead. This is not only to remember and commemorate, but also to pray for the protection of ancestors to future generations. However, as a feudal ruler, he treated it as an important tool related to the rise and fall of the country and the length of the emperor's movement. Therefore, in the eyes of the successive emperors, the mausoleum is the supreme and inviolable holy place. In the Qing Dynasty, it pushed this idea to the peak, and East Qing Tombs came into being in such a cultural background. According to the ancestral system, the rulers of the Qing Dynasty started the construction of their own mausoleums after entering the pass. Their mausoleums not only inherited the mausoleum system of the Ming Dynasty, but also made further reform and improvement, making them reach the most perfect state and level in the combination of mausoleum site selection, environmental quality, mausoleum building and the configuration of mountains and rivers, becoming one of the most distinctive representatives of the Royal Cemetery in China. The construction and management of the Eastern Qing Tombs represents the highest level of the country at that time, which is of great historical significance. It is a microcosm of the politics, economy, military and culture of the Qing Dynasty, and also an evidence of the history of the Qing Dynasty in China. It contains the basic form of Chinese palace buildings of Ming and Qing dynasties, following the building codes at the time, and it uses the most advanced construction technology and building materials production technology and uses the most precious of the building materials, making its construction have reached the peak of ancient Chinese architecture art, becoming the most representative significance tomb complex.

Eastern Qing tombs can fully embody the concept of "Theory that man is an integral part of nature", and can melt human spirit into nature. From the site selection,

later to the sacrifice, construction and management, the related fengshui theory, architecture, aesthetics, philosophy, geography, astronomy and many other subjects and fields such as the funeral culture, sacrifice culture, Confucianism Buddhism thought and ethnic folk culture, it has rich cultural connotation and profound national culture.

For example, the Stone archway, the Great Red Gate, the Shengong Shengde stele building, the Huabiao, the Stone living, The dragon and Phoenix gate and other buildings of Eastern Qing tombs were all completed in strict accordance with the etiquette system of the Qing Dynasty, reflecting the pattern of "The former dynasty and the later bedroom" and the traditional concepts of "The middle is respected", "The eldest and the youngest are orderly", "The dignity and the inferiority are different". Its unique architectural style and craft not only reflects the political and economic life at that time, but also profoundly reflects the cultural features of the Qing Dynasty. It is not only an excellent cultural heritage of China, but also a cultural heritage of the world, with precious historical, artistic and scientific values.

Established in 1661, Eastern Qing tombs has a history of more than 300 years, with magnificent and exquisite buildings. It covers an area of 80 square kilometers, with 161 people buried, where were 5 emperors, 15 queens, 136 concubines, 3 elder brothers and 2 princesses.

First of all, let's look at the form selection of Fengshui of Eastern Qing tombs, following the principle and method of Fengshui selection in ancient Chinese mausoleum. Throughout Chinese mausoleum, from the Qin dynasty, through several dynasties of the Qin, Han, Wei, Jin, the Northern and Southern Dynasties (420-589) , Tang, Song, Liao, Jin, Yuan, Ming, and Qing dynasty, for its Fengshui situation, each has its own.

After the Qin emperor died, the place where he was buried was called the "Mountain". The burial site of the first emperor of the Qin dynasty² was piled up with soil as the mountain, called "Li Mountain"; The burial site of the emperor of the Han

² The Qin Dynasty (221-207 B.C.) was the first unified dynasty in Chinese history developed from The Qin State in the Warring States period

dynasty was called "Ling". The burial site of the Hanwu emperor was piled up with soil, and the top was a square platform, called "Fangshang", as well called Maoling; In the Eastern Han Dynasty, the mausoleum system was established, and the ancestral temple declined. The bedroom was the place where the clothes and daily necessities of the ancestors were placed, which was the same as the layout of the former dynasty and the later bedroom. In the Wei, Jin, the Southern and Northern Dynasties³, during the period of war, for "Rich wealth and rich burial to encourage adultery", then the custom of the above tombs depends on the foothills and mountainsides to build tombs. Most of them didn't build graves. In the Southern Dynasty, it was built on the basis of mountains, and the sacred way was set up. There were many stone beasts, such as unicorn and exorcism. The Northern Wei dynasty, starting the graves from Yonggu Ling, which is a combination of Xianbei culture and central plains culture. In the Tang dynasty, the Han system was inherited, and the systems of Xiandian(The place where the emperor was worshipped) and Xiagong(The tomb hall was moved to the far southwest of the mountain) were established, which was cut through the southern foot of the mountain. In the Song dynasty, the Han system was inherited and the systems of Xiandian and Xiagong were established. Most of the tombs are built on flat ground. Liao and Jin Dynasties inherited the system of Tang and Song Dynasties, and chose to build underground and ground tombs in mountainous areas. Xia Xia inherited the Han system and established the systems of Xiandian and Xiagong. The mausoleum was built on the other side of the mountain. In the Southern Song Dynasty, Shaoxing, Zhejiang Province, was chosen as the "Zangong(The place where the emperor and empress were temporarily buried.)" with no stone carvings in front of the mausoleum. In the Ming Dynasty, the mausoleum system was expanded, with the system of the former dynasty and the later bedroom. In the Qing Dynasty, following the mausoleum of the Ming Dynasty, it was changed into a mausoleum with square in front and round in back.

³ The Wei, Jin, Southern and Northern Dynasties, also known as the Three Kingdoms, the two Jin, and the southern and Northern Dynasties, are the most frequent periods of regime change in Chinese history.

The dragon, sand, cave and water of Eastern Qing tombs are all beautiful: Back Fengtai Mountain is named "Changrui Mountain" and the great wall of the 11 HuaLing at the top of the mountain has been demolished to connect the Fengshui of the front circle and back dragon, which covers an area of 2500 square kilometers.

The whole Eastern Qing tombs is adjacent to Changrui mountain in the north, to Malanyu mountain in the east, to Huanghua Mountain in Jixian County, Shanxi Province, and to Jinxing mountain in the south, which is natural emerald screen, like a golden bell. Further south is the confrontation between the two mountains of Tiantai and Yandun, forming a precipitous port, named Xinglong Port, where the water of the whole mausoleum area flows directly into the river. The water in Xinglong Port is deep and fast flowing. There are often carp jumping out of the water. According to the saying of "Carp jumps over the dragon gate", Xinglong Port is also called Longmen Port. (Yu shanpu. 2000 :p1-2)

When the mausoleum was firstly built, it was a vast area, 125 kilometers from north to south, and 20 kilometers from east to west. The whole mausoleum area is divided into two parts, with the Ming dynasty Great Wall on the top of Changrui Mountain as the boundary: To the south of the Great Wall is the "Front circle", surrounded by 30 Huali of Fengshui wall, which is the place for setting up mausoleums. To the north of the Great Wall is the "Back dragon", which is the Fengshui forbidden area. Climbing the prominent center of Changrui Mountain, overlooking the south, you can see the green, and the red wall and the golden top; Looking around, the peaks are low and orderly in turn; Looking north, you can see the mountains linked with mountains and the mountains covered with mountains, which is magnificent and continuous, which follow the Wuling Mountains to Xinglong and Chengde. The whole mausoleum resort is magnificent and beautiful, making people dizzying, relaxed and happy. (Yu shanpu. 2000 :p2)

The first building to enter the mausoleum is the stone archway. It is a stone structure building with five rooms, six columns and eleven floors. It is 12.48 meters high and 31.35 meters wide, which is made of blue and white stones. (Yu shanpu.

2000 :p17) It is the most front building of the mausoleum, directly in front of the gate of the mausoleum. It is the landmark of the mausoleum and the stone archway of the whole Eastern Qing tombs. It is the widest, the most scientific and reasonable design, as well as the largest existing stone archway in China. After two major earthquakes, it has not been damaged at all.

Next is the Great Red Gate of Eastern Qing tombs. It is the portal of the mausoleum and the general portal of Eastern Qing tombs. This is a single eaved building with yellow tiles on the top of the veranda. On both sides, the Fengshui wall is connected to maintain the whole mausoleum area. The mausoleum area crosses rivers and mountains, covering a total area of 48 square kilometers. There are three openings in the great red gate. A dismounting tablet is erected on the East and west sides of the gate. On the tablet, the words "Officials and others dismount here" are engraved in Chinese, Manchu and Mongolian. No matter what level of officials come here, they have to dismount to show respect for the emperor. In the east of Great Red Gate, there is a specific clothing hall with a separate courtyard, which is used for resting or changing clothes when the emperor visits the mausoleum.(Yu Shanpu. 2000 :P18)

Walking out of the concrete clothing hall to the north, in the middle of the sacred way, stands a large stone tower with 30 meters high, called the Shengong Shengde stone tower, which is very magnificent. This building with double eaves, nine ridges and Xieshan style was destroyed by thunder and fire at the time of Hai (9:00 to 11:00 at night) on May 12th, the second year of Guangxu. The existing steles were rebuilt from 1877 to 1879. (Yu Shanpu. 2000 :P18)

Outside the Shengong Shengde stele building, a white and crystal Panlong stone pillar, named Optimus Prime, also known as Huabiao, is erected more than 30 meters away from the four corners. The Jingling Tomb of inner Kangxi and the Yuling Tomb of Qianlong also have a group of Huabiao, which are carved and built in a very beautiful and spectacular way. (Yu Shanpu. 2000 :p22)

Xiaoling Tomb's⁴ Huabiao is twelve meters high and more than four meters long, with a stone beast sitting on the top of the Huabiao column and the exposed plate. In the Han and Southern Dynasties, most of the animals on the top of the Huabiao were exorcising evil spirits, which later implied "Looking out for the king" and "Looking forward to his return".

Continue northward along the monument of Shenggong Shengde stele tower, walking along the the sacred way around the dense trees, there are natural shadow mountain with many fruit branches. On both sides of the sacred way, there are 18 pairs of stone people and animals in an orderly way, which are collectively called "Stone Statues" or "Wengzhong". (Yu shanpu. 2000 :p24)

The eighteen pairs of Wengzhong in Xiaoling Tomb are composed of eight groups: Lion, lion dragon, camel, elephant, unicorn, horse, warrior and scribe, all of which are carved out of the whole blue and white stone. Next to the last couple of Wenchen statues is the dragon and phoenix gate. There are three doors in the dragon and phoenix gate, among which there are glass walls inlaid with colorful glass dragons, Phoenix, flowers and birds. In the middle of the top of the three stone door frames, there are jewels of fire. Through the gate of dragon and phoenix, through the one hole bridge, the seven holes bridge, the five holes bridge and the three holes bridge to reach the gate of Long'en in Xiaoling Mausoleum, from the gate of mausoleum to the gate of Long'en, this part is called "The former dynasty", which is built in imitation of the palace where the emperor lived before his death, reflecting the pattern of "The former dynasty and the later bedroom" of Eastern Qing Tombs.

Later, there are buildings such as Longen hall, "Five offerings of Taishi", Ming Tower, Baoding, etc. so far, a 12-meter-wide and 6-kilometer-long Xiaoling Tomb sacred way has been linked together, which makes the buildings of Eastern Qing tombs orderly and clear in primary and secondary. At the same time, the sacred way of

⁴ Xiao Ling Tomb was the first emperor of the Qing Dynasty, and the first emperor Shunzhi Emperor Ai Xinjue Luo Fulin's Tomb.

Xiaoling Tomb is also the central axis of Eastern Qing tombs's Fengshui, running through dozens of buildings, representing the blood of the royal family. Thus, it has become the most complete, longest, most spectacular and most artistic way in China.

With the central axis of Xiaoling Tomb sacred way, the mausoleums of emperors and concubines in the Qing Dynasty were buried in accordance with the etiquette system of the Ming Dynasty, with the traditional concepts of "The middle is respected", "The eldest and the youngest are orderly", "The dignity and the inferiority are different". It deeply reflects the politics, economy, culture, religion, military and other cultures and contents of the Qing Dynasty.

Before the Republic of China, Eastern Qing Tombs had been under the strict protection and closed management of the Qing Dynasty, whose natural ecological environment is extremely superior. However, after the 1911 Revolution, the Qing Dynasty, which had ruled China for more than 260 years, was overthrown. The protection and management of the Eastern Qing Tombs was once paralyzed and seriously damaged.

The revolution of 1911 broke out and the Qing Dynasty was destroyed. Although according to the "Eight rules for the protection of the royal family" of the government of the Republic of China, Eastern Qing tombs still has a full-time guard for the mausoleum, but due to the rampage of warlords, the guard for the mausoleum is powerless. (Yu shanpu. 2000 :p3) It can be seen that Eastern Qing tombs has changed correspondingly after the change of space politics. Eastern Qing tombs was strictly protected in the Qing Dynasty and managed by special organizations and personnel. Later, with the collapse of the Qing Dynasty, Eastern Qing tombs suffered from different degrees of damage.

Until the founding of the People's Republic of China in 1949, with the care and great attention of the party and the government, the protection and management of the Eastern Qing Tombs was gradually on the right track again. First, China's Communist Party and the government established the Dongling Forest Bureau to protect Eastern Qing Tombs, and gave legal sanctions to criminals involved in the activities. At the same time, a series of publicity and education on the protection of the cultural relics of

Eastern Qing tombs were carried out, which soon stopped the man-made destruction of Eastern Qing tombs.

In 1952, the state set up a special conservation institution, Eastern Qing Tombs Cultural Relics Depository, and carried out long-term repair and maintenance of Eastern Qing tombs, which greatly improved the appearance of Eastern Qing tombs.

In 1960, under the direct leadership of the Provincial Bureau of cultural relics, a ten-year maintenance plan for Eastern Qing tombs was made. After efforts, in 1961, Eastern Qing tombs was listed in the first batch of national key cultural relics protection units by the central government, and then the state continuously allocated special funds to renovate the mausoleum.

In 1984, the Eastern Qing Tombs Cultural Relics Depository was renamed as the Eastern Qing Tombs Cultural Relics Management Office, and in 1997, it was approved by the people's Government of Tangshan City, and promoted as a sub county unit. Over the years, governments at all levels have continuously increased the investment of funds to repair the cultural relics of the Eastern Qing Tombs, so that it can be better protected and developed.(Li Wangui. 2003 :P2)

On July 18th, 1990, Comrade Li Ruihuan, member of the Standing Committee of the Political Bureau of the CPC Central Committee and chairman of the National Committee of the Chinese people's Political Consultative Conference, inspected Eastern Qing tombs and gave important instructions on the protection, development and utilization of Eastern Qing tombs. According to the development of China's reform and opening-up and the needs of cultural relics work, Eastern Qing Tombs Cultural Relics Management Office and Zunhua Municipal People's Government commissioned the relevant experts and technicians of urban planning theory and Historical City Planning Institute of China urban planning and Design Institute to compile "The Master Plan of Eastern Qing Tombs" in July 1991, approved by Hebei provincial government and State Administration of cultural relics, and approved by Hebei Provincial People's government for implementation on October 31th, 1996. The promulgation of normative documents such as the law of "The People's Republic of China on the Protection of Cultural Relics", "The Regulations of Hebei Province on the Administration of the

Protection of Cultural Relics and “the Master Plan of Eastern Qing tombs” has brought the protection of cultural relics of Eastern Qing tombs into the orbit of legal management. (li wangui. 2003 :p3)

With the opening of China's economy to the outside world in 1978, the Eastern Qing Tombs also officially opened to the outside world to receive tourists, and it really became the holy land of tourism at home and abroad. Therefore, the significance of Eastern Qing Tombs has changed greatly. With the strong support of the local government and the state, Eastern Qing Tombs became the first batch of national key cultural relics protection units in 1961, then became the world cultural heritage in November 2000, and then became a national 5A scenic spot, which filled in the gap of Tangshan tourism and brought huge economic growth and benefits to the local economy and the state.

The “Convention for the Protection of the World Cultural and Natural Heritage” was adopted at the 17th UNESCO conference in Paris in November 1972.(Li Wangui. 2003 :p3) Since China joined the Convention in 1985, the central government has been conscientiously fulfilling its duties and obligations, and has made positive efforts to protect the common heritage of mankind. The application for world cultural heritage in Eastern Qing Tombs began in 1996. Since the declaration, it has been highly valued and strongly supported by governments at all levels and ministries and commissions of the state. Efforts have been made in the following aspects: First, to strengthen the protection and management of China's world heritage sites, the state administration of cultural heritage has conducted a series of important meetings, expert exchanges and cooperation projects with UNESCO and relevant international agencies; The second is the management and protection of the cultural relics of Eastern Qing Tombs; The third is to formulate and promulgate laws, regulations and measures for the protection of cultural relics. The promulgation of the “Administrative Measures for the Protection of Eastern Qing Tombs” provides a powerful legal weapon for the protection and management of Eastern Qing Tombs and the application for the governance of the environmental features of the world cultural heritage; Fourth, the issue of capital guarantee. The application of Eastern Qing Tombs for the governance of world cultural heritage requires huge financial support and investment. The Ministry of Finance and

the State Administration of cultural relics have made a special field investigation and studied the fund implementation plan. At the same time, the provincial and local governments have given great support to the Eastern Qing Tombs to ensure the investment and speed up the work.

The application experience of the world heritage sites shows that the protection and management of cultural relics are important, but a large number of but very difficult tasks are the politics and protection of the surrounding environment of cultural heritage. First of all, in order to learn the successful experience of applying for the world heritage, on August 14th, 1996, the world heritage investigation delegation led by the mayor of Zunhua city made a special trip to Chengde Ancient Construction and Landscape Bureau, Chengde Mountain Resort and surrounding temples for on-site investigation. However, it is a huge social system project to apply for the world cultural heritage of the Eastern Qing Tombs, and the key to the application is the management of the environment style in the tomb area, which is a big problem to decide whether the application of the Eastern Qing Tombs can be successful. Therefore, in April 1997, ZunHua Municipal Party Committee, Municipal Government Organization held a clear Mobilization Conference for the application of the Eastern Qing Tombs for the Environmental Protection of World Cultural Heritage, respectively designating 1997, 1998, 1999 as the the year of governance, the year of hard work and the year of decisive battle. At the same time, No. 11 file (1997) was issued, and the regulations on compensation for land acquisition and tree acquisition were formulated, which provided a good environmental atmosphere and reliable policy guarantee for the environmental governance of Eastern Qing Tombs.

Thanks to our joint efforts and about four years of unremitting efforts, Eastern Qing Tombs was unanimously approved and listed on the “World Heritage List” in November 2000. The application of the Eastern Qing Tombs for world cultural heritage is of great practical and long-term significance not only to further improve the protection and water management in Eastern Qing Tombs, promote the Chinese culture, but also to strive for the support of the international community.

Since the implementation of the reform and opening up in China, tourism has become an important pillar industry of national economic development. During the 11th

Five Year Plan period, the tourism industry of Hebei Province entered a period of rapid development opportunities, which accelerated the transformation of Hebei Province into a strong tourism province. In this context, the tourism industry of Eastern Qing Tombs has achieved unprecedented rapid development. In order to further promote the great leap forward development of Cultural Relics Tourism in Eastern Qing Tombs, a cooperation agreement was signed with Hong Kong Ted International Development Co., Ltd. In 1993, the cultural relics management office of the Eastern Qing Tombs established the Tourism Industry Corporation of the Eastern Qing Tombs. On the basis of insisting on the protection of cultural relics, it continuously increased investment, improving the service facilities and actively planned. In order to better implement the requirements of Hebei provincial Party committee and provincial government for the development of large tourism and large industries and the tourism breakthrough strategy of Zunhua City, we will further strengthen the infrastructure and environmental protection construction of the Eastern Qing Tombs , and actively promote the development of cultural tourism in the Eastern Qing Tombs through the optimization of various resources. The world cultural heritage of the Eastern Qing Tombs will be developed towards the integration of mountain, water, garden, forest and mausoleum, and the comprehensive development of natural landscape and human landscape will be in front of people with a new look and attitude.

Eastern Qing Tombs is one of the mausoleum buildings of the last feudal dynasty of the Qing Dynasty. It is also the largest in scale and area among the three Royal mausoleums of the Qing Dynasty, with the highest building level and technology. In addition, it is typical and representative in the whole imperial mausoleum. Therefore, it is of great significance for us to understand the history of the Qing Dynasty, the development of mausoleum buildings, the heritage of cultural protection, the development of tourism and business nostalgia by the means of studying the Eastern Qing Tombs in the process of the economic reform.

As Researcher have studied in Hebei for many years, Researcher have a master's degree in fine arts. In addition, for that Tangshan, Hebei Province is researcher's hometown, Researcher have a deep emotional foundation for it. As a researcher, Researcher is studying for researcher's Ph.D. at Maha Sarakham University. Researcher

is particularly interested in the long history and culture of Eastern Qing tombs in researcher's hometown, which inspired researcher's passion and enthusiasm for the research. After many field investigations, However, with the continuous development of China's economy, especially under the rapid development of tourism after reform and opening up, the cultural heritage of our country is on the verge of extinction, protection and re-development. As a world cultural heritage, the Qing Dongling is no exception. Therefore, researchers believe that it is of great significance to study the development and protection, tourism nostalgia and sustainable development of the cultural heritage of our country. Researcher have a clear and detailed understanding of the whole development process of Eastern Qing tombs. Through the changing process of space politics of Eastern Qing tombs, People can see how Eastern Qing tombs, world cultural heritage and tourism nostalgia are connected. From this, People can see and understand its relations and problems with China and the world through Eastern Qing tombs.

This research adopts the qualitative research method, where researcher mainly use two main research concepts: Politics of space and business of nostalgia. The first research concept is to consider how to build Eastern Qing tombs into a space politics of world cultural heritage and tourism. The second concept is how to connect ancient places with business nostalgia and tourism related businesses. For this reason, Researcher will get my research concept from Maurizio pellegi's book "Politics of Ruins and the Business of Nostalgia".

This monograph is articulated in two parts. The first , "The Politics of Ruins", reviews the institutionlization of Thailand's heritage in a historical perspective ; discusses the activity of heritage conservation undertaken by the sate's Fine Arts Department and its contestation by elements of civil society; and examines select historic sites that enjoy special visibility as symbols of Thai identity within the large construct of the national heritage. The second part , "The Business of Nostalgia ", analyzes the commodification and consumption narratives whereby Thailand's past is marketed to tourists. The common theme running between the two parts is that of heritage as embodiment of cultural nationalism, accenting its reification in the first part and its consumption in the second. (Maurizio Peleggi. 2002 :p2)

Therefore, this study is about the world cultural heritage and tourism nostalgia of

Eastern Qing tombs. The theme study will be how to link the past with the present and how to promote modern development and management. This study will help us to have a deep understanding of Eastern Qing tombs, to further improve people's cultural understanding of ancient Chinese culture, and learn more about archaeology and history. More importantly, with the strong support of the Communist Party of China and the government, as well as the continuous efforts of the local government, Eastern Qing tombs has achieved unprecedented development, contributed great strength and interests to the country and the local government, promoting the development of the national economy, and played an important role.

2. Purpose of the Research

There are three research objectives:

- 2.1 To Study history culture and development process of Eastern Qing Tombs.(1644-1911)
- 2.2 To study the construction of Eastern Qing Tombs to be a World Cultural Heritage.(1996-2000)
- 2.3 To study the Business of Nostalgia of Eastern Qing Tombs.(1978-2020)
- 2.4 To study dimension of semiotics of Eastern Qing Tombs.

3. Research Questions

3.1 What is the historical and cultural origin of the Eastern Qing Tombs? How was the Eastern Qing Tombs gradually established, and what are the functions and characteristics of each Tomb?

3.2 What is the process of declaring the world cultural heritage the Eastern Qing Tombs?

3.3 How did Eastern Qing Tombs develop tourism and management , how is connects the Eastern Qing Tombs, the traveling and the business.

3.4 How to study the Eastern Mausoleum of qing Dynasty from the height of symbol encounter?

4. Definition of Terms / Concise / More Compact

4.1 Eastern Qing Tombs

Eastern Qing tombs is the first large-scale royal mausoleum complex built after the Qing Dynasty took over the Central Plains. It is the largest of the three royal mausoleums in the Qing Dynasty, and also the largest, most complete system and most appropriate layout of the existing the mausoleum complex in China. At the same time, it, together with Yongling Tomb, Fuling Tomb outside the Shanhai Pass and Western Qing tombs in Yixian County, Hebei Province, formed the mausoleum architecture system in Qing Dynasty. Eastern Qing tombs is located in the south of Changrui mountain, Zunhua City, Hebei Province, covering an area of 2500 square kilometers in history. Eastern Qing tombs has got through 247 years, with 161 emperors, empresses, concubines and princesses buried, recording the glory and decline of the Qing Dynasty, which is a historical witness to the development of the Qing Dynasty.

In this study, just because Eastern Qing tombs played an important role in the Qing Dynasty and witnessed the historical development of the Qing Dynasty, the history of Eastern Qing tombs was used to connect with the past, especially the Eastern Qing tombs. Each mausoleum fully displayed the historical culture and ritual system of the Qing Dynasty and fully reflected the historical development and the evolution of the

Qing Dynasty from rise to decline at that time. For example, Fengshui, architecture, sculpture and Mausoleum of Eastern Qing tombs all witnessed the real life and social life of the Qing Dynasty at that time, thus reflecting the strict hierarchy of the Qing Dynasty.

4.2 Historical Culture of Eastern Qing Tombs

Eastern Qing tombs is a historical evidence of the rise and fall of the Qing Dynasty history and culture, which is full of the Qing Dynasty history and culture. The Qing Dynasty is the last feudal imperial dynasty in China. It was established by Manchu rulers, which had a profound impact on Chinese history. It was not until 1911 that the revolution of 1911 broke out and the Qing Dynasty collapsed that the feudal monarchy of China for more than 2000 years ended. The Qing dynasty adopted the policy of "Ruling Han by Han" and inherited the Ming system in political, economic, personnel, cultural and ideological aspects, so Eastern Qing Tombs also inherited the Ming system in many aspects.

Eastern Qing tombs fully reflected the historical and cultural changes of the Qing Dynasty from the geographical situation, Fengshui pattern, architectural layout, mausoleum regulation, burial figures and sculpture. First of all, we can see the construction time of Eastern Qing tombs, which was from the 18th year of Shunzhi to the completion. It took 247 years, almost all the time with the Qing Dynasty. It is an evidence reflecting the history of the Qing Dynasty; Secondly, from the perspective of the burial figures in Eastern Qing tombs, there are five important emperors in the Qing Dynasty, namely Shunzhi, Kangxi, Qianlong, Xianfeng and Tongzhi. Emperor Shunzhi was the first emperor after the Qing Dynasty entered the pass. Kangxi and Qianlong opened the prosperous period of Kangxi and Qianlong, which reflected the important period of the prosperity, development and culture of the Qing Dynasty; Then from the perspective of the geomantic pattern of Eastern Qing tombs, it fully embodies the traditional Chinese cultural concept of "The beauty of Longsha and cave water is endless, and the situation is reasonable, auspicious", and " Theory that man is an integral part of nature "; Finally, it comes to the mausoleum regulation and architectural layout of Eastern Qing tombs.

The mausoleum regulations of Eastern Qing tombs almost all follow the Ming system, reflecting the inheritance and development of mausoleum culture; The architectural pattern of Eastern Qing tombs follows the ethical concepts of "The middle is respected", "The dignity and the inferiority are different", reflecting the relationship between them. In addition, a large number of sculptures in the mausoleum fully reflect the cultural connotation and strict hierarchy of the Qing Dynasty.

In a word, Eastern Qing tombs not only fully reflected the historical and cultural changes of the Qing Dynasty from the geographical situation, Fengshui pattern, architectural layout, Mausoleum regulation, burial figures and sculpture, but also reflected the historical and cultural heritage and development of the Qing Dynasty from the internal cultural connotation. For example, the culture of sacrificial rites, the culture of praying for blessings, the culture of satisfying the Royal characteristics, etc.

4.3 Politics of space

Eastern Qing tombs was strictly protected in the Qing Dynasty. However, with the collapse of the Qing Dynasty, Eastern Qing tombs was also damaged to varying degrees, especially after the destruction and theft of warlords, which caused serious damage to Eastern Qing tombs. They looted all the funerary jewelry in Yuling Tomb and Dingdong Tomb, causing great loss to this precious historical relics.

Until the founding of the People's Republic of China in 1949, the development and management of Eastern Qing tombs gradually went on the right track under the care and support of the Communist Party of China and the government, which gradually improved the protection, repair and development management of Eastern Qing tombs. With the continuous support and efforts of national and local governments, Eastern Qing tombs has made unprecedented development, becoming a world cultural heritage and national 5A level tourism place.

Therefore, with the development of history, the space politics has also changed, so the national and local governments have developed Eastern Qing tombs into a place of business nostalgia, making Eastern Qing tombs into a politics of space .

4.4 Business of nostalgia

In this study, the business nostalgia refers to the nostalgic business related to the current business of Eastern Qing tombs. In this study, the relationship between Eastern

Qing tombs and world cultural heritage and business nostalgia is specially considered, and a business site of business nostalgia is built through the tourism.

4.5 Ancient buildings of imperial mausoleum

The mausoleum building is one of the most magnificent and huge buildings in ancient China, and it is also an important part of ancient Chinese architecture. The mausoleum complex mainly records the Chinese traditional concept of life and death, hierarchy and other cultural symbolic meanings, which is an important part of Chinese traditional culture. From ancient times to the present, the mausoleum complex of all dynasties has a long history and culture, which embodies the political, military, economic, cultural and religious connotations of different periods of each dynasty, and also lays a certain cultural foundation for the development of each dynasty. For example, the Ming mausoleum was basically used in the Qing Dynasty, but there are still some differences in the specific system, layout and etiquette.

Therefore, in this study, the ancient mausoleum complex will be used as the reference historical evidence of Eastern Qing tombs. It reflects the historical development process of Eastern Qing tombs, as well laying a good foundation for the research of Eastern Qing tombs.

5. Research Methodology

Qualitative research.

5.1 Basic materials collection and field surveys

5.1.1 For the collection of the basic data of Eastern Qing tombs, the researchers mainly collected and sorted them from the Eastern Qing Tombs Museum, art museum, Tomb keeper's Manchu custom and culture exhibition hall, network, brochures, literature, books and other aspects. At the same time Tombs, the author collected the policies, regulations and management related to Eastern Qing tombs becoming a world cultural heritage and tourist attraction as the main reference.

5.1.2 For the data collection after Eastern Qing tombs has become a world cultural heritage and tourist attraction, researchers mainly participated in the actual activity research through many field visits and visits. For example, the author visited Eastern Qing tombs as a tourist for the first time, visiting and browsing Eastern Qing tombs as

a whole, and experienced the cultural and business nostalgia activities brought by Eastern Qing tombs. The second time, as a researcher, the author went to interview, investigate and investigate Eastern Qing tombs, and had a profound exchange with relevant government leaders, staff, modern mausoleum watchers, local guides, domestic and foreign tourists and relevant business enterprises in the scenic spot, which provided a solid foundation for researchers to write doctoral dissertation on Eastern Qing tombs.

The researchers analyzed the world cultural heritage and tourism nostalgia of Eastern Qing tombs in Zunhua, Hebei Province from the policies, museums, tomb keepers, tourists and other activities related to Eastern Qing tombs, so as to further study the connection between Eastern Qing tombs, world cultural heritage and tourism nostalgia, and reveal the inevitable reasons behind the development.

5.2 Data collection and analytical induction

The commonly used methods of data collection include investigation, experiment, measurement, data access and so on. A lot of work is generally needed in the process, such as clear investigation object, purpose and method, so as to carry out investigation activities, collect and organize data. Therefore, through data analysis, the conclusions can be drawn. In order to facilitate the analysis, data are often collated, such as the graphics, tables. The samples should be representative and extensive.

In this study, Eastern Qing tombs is just conducted based on a large number of basic materials collection, data collection, analysis and sorting, and through records, photos, text, videos, icons, exhibition publicity, lectures and other ways. At the same time, the representative people or things are listed to further confirm and link Eastern Qing tombs.

6. Research Data Collection

6.1 Interview data collection

6.1.1 Key information

According to the different information obtained by key people, the key information can be divided into four categories: People buried in Eastern Qing tombs, tomb keeper (from Qing Dynasty to now), government officials and tourists. They are

the key information to reflect and witness the development of Eastern Qing tombs. They are also an indispensable part to fully link and understand the development of Eastern Qing tombs.

People buried in Eastern Qing tombs: Under this ancient building, Eastern Qing tombs, a total of 161 people were buried, including five emperors of Shunzhi, Kangxi, Qianlong, Xianfeng and Tongzhi in the Qing Dynasty, 15 queens such as Cixi, Ci'an and more than 100 concubines. Through the people buried in Eastern Qing tombs, we can deeply understand the historical development process of the Qing Dynasty, and then clearly understand the political, military, economic, cultural and other aspects of political life and social life of the Qing Dynasty.

Tomb keeper: Tomb keeper is a typical case that witnessed the development of Eastern Qing tombs. The tomb keepers are basically handed down from generation to generation, who were well paid and lived in public houses in the Qing Dynasty. At the same time, because the Qing Dynasty emperors attached great importance to the education of the tomb keepers, they could receive good education. The development of the Qing Dynasty was witnessed from the aspects of the tomb keepers obtaining the imperial favour, their duties, food, clothing, housing and transportation, marriage, funeral and childbirth, and entertainment. Until the collapse of the Qing Dynasty, the status of the tomb keepers, and their life gradually lost guarantee, and they could not do anything in the face of the rampage of warlords. Nowadays, although the villagers around Eastern Qing tombs are not the traditional tomb keepers, they still bear the responsibility inherited by their ancestors and consciously guard and protect Eastern Qing tombs. With the changes of the times, the current tomb keepers or Dongling staff, or research historical materials, or teachers still show the sense of superiority of the nobility, and take the protection and inheritance of Manchu culture as their own duty. We can understand how the past and the present of the Eastern Qing tombs are connected by the tomb keepers.

Government officials: Such as national leaders and local government staff. Through these people, we can correctly understand the development process and relevant policies and regulations of Eastern Qing tombs, in order to understand the development direction of Eastern Qing tombs.

Tourists: The tourists here mainly reflect the connection between Eastern Qing tombs and China and the world. It is the main medium of connection.

Researchers will conduct formal interviews around the research topic. In addition to the key information providers, the official respondents are mainly representatives of Eastern Qing tombs. For this reason, they have gained more authority and more extensive information content.

6.1.2 General information

General information can be obtained by the means of the informal interviews, such as: Access to information, publicity, pictures, etc.

The informal interview is not restricted by the time and place. It is relatively free, and the interviewees are also relatively broad. It can be all kinds of people with different professional backgrounds and social groups. Through the interview with them, we can understand and analyze the development status of Eastern Qing tombs in a more comprehensive and detailed way.

6.2 Data Collection tools

6.2.1 Interview question form

Interview and question form is one of the important information collection tools. According to the research questions formulated in advance, they will be submitted to the interviewees in written form. Respondents will have a clearer understanding of the research content and make targeted explanations. Researchers can also ask new questions about the answers given by respondents, or consider more in-depth interviews. At the same time, the form of the question and answer can make the participants keep communication and flexibility, and give the interviewees enough time to think about the questions.

However, in the interview, the interviewer must explain the content in the form of Q & A to help the interviewee understand. After the interview, we can consider whether we need to organize more in-depth interviews in accordance with the interview process and results. The interview can be conducted with different people, or with the same person for multiple interviews.

6.2.2 Work record

The work record can be used as one of researcher's personal data, mainly including the research objectives, research plans, time arrangement, etc. You can also set big objectives for different time periods, and at the same time, it should also include researcher's list, address, contact information, precautions, time arrangement, research funds, etc.. Researchers need to check the work record in time to determine the work stage and considerations of different stages of work. Finally, the work records can be stored in the research data as the auxiliary data.

6.2.3 Data recording tools

The basic data recording tools are cameras and recorders. The camera is used to collect image data. It is used to collect image data of Eastern Qing tombs and field image data of relevant activities of Eastern Qing tombs. The recorder is used to record dialogues in formal or informal occasions, so as to facilitate further data analysis and research.

7. Scope of the Research

7.1 Scope of study

This study mainly takes Eastern Qing tombs as the research object, discussing how can Eastern Qing tombs carry out tourism development and business nostalgia after it has changed with the social development and spatial politics changes, and when Eastern Qing tombs has developed into a world cultural heritage. This research is based on art, so Eastern Qing tombs is involved in social, political, economic, cultural, religious, architectural, geomancy, science and other research fields.

7.2 The research sites

This research place is located in Zunhua City, Hebei Province, in the east of China, 125 kilometers away from Beijing in the West. This paper focuses on the Eastern Qing tombs, one of the mausoleums complexes. When it was firstly built, it was a vast mausoleum, with 125 kilometers from the north to the south, not equal to about 20 kilometers from the east to the west, covering an area of 2500 kilometers in history. Thanks to the protection of the Chinese government and the development of tourism,

Eastern Qing tombs has been well developed, protected, developed and utilized, which has led to the development of national and local economy and tourism, and also brought in the surrounding scenic spots and businesses. I chose this range for that it is typical and representative. Because the Qing Dynasty is the last feudal dynasty in Chinese history, and Eastern Qing tombs reflects the development process of the prosperity and decline of Qing Dynasty, which is the evidence of Chinese Qing Dynasty history. It is the continuity of Chinese historical and cultural heritage, and an important historical witness of great Chinese culture as well. At the same time, Eastern Qing tombs is the first large-scale royal mausoleum building built after the Qing Dynasty took over the Central Plains. It is the largest, most complete, best preserved and most appropriately arranged royal mausoleum building complex in China. Therefore, Eastern Qing tombs is representative in this scope.

7.3 Unit of Analysis

Take Eastern Qing tombs as the analysis unit. After the founding of new China, in 1961, Eastern Qing tombs was promulgated as the first batch of national key cultural relics protection units by the State Council. It was officially listed in the world cultural heritage list on November 30th, 2000. In January 2001, it was rated as a national 4A tourist attraction by the national Tourism Administration. On May 27th, 2016, the opening ceremony of Eastern Qing tombs 5A scenic spot was held. It reflects that with the development of society, great changes have taken place in the meaning of the development of Eastern Qing tombs, which has driven the development of the surrounding social economy, life, culture, tourism and commerce. Therefore, I choose it as the analysis unit.

7.4 Time (Duration and length)

From the perspective of time, it is mainly built from the beginning of Eastern Qing tombs to the present time range. Through the research on the overall development process of Eastern Qing tombs, I divide Eastern Qing tombs into three main periods for research, namely, the construction of Eastern Qing tombs, the declaration of world cultural heritage and business nostalgia.

8. Research Framework

8.1 Research concept

The concepts of this study are politics of space and Business of nostalgia.

8.2 Conceptual framework

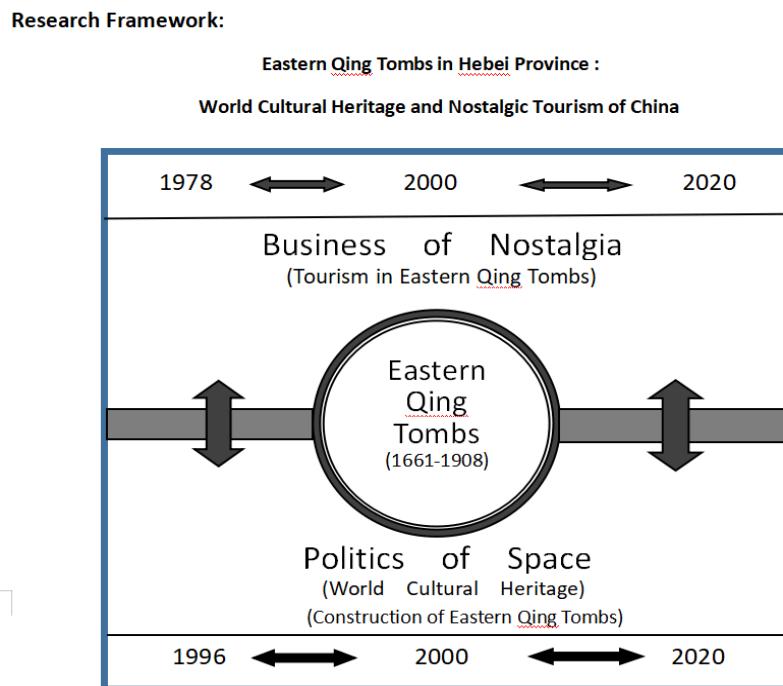


Figure 1 Research Framework

The Qing Dynasty ruled China for 268 years, i.e. 1644-1911, which was the last feudal dynasty in Chinese history. Eastern Qing tombs is one of the first mausoleum complexes after the Qing Dynasty took over the Central Plains. It is also the largest mausoleum complex among the three mausoleum complexes of the Qing Dynasty. With the development of history and society, Eastern Qing tombs has experienced great changes. The significance of Eastern Qing tombs has changed greatly from a strictly protected imperial mausoleum to a key cultural relic protection unit in China, to a world cultural heritage site and a place for people to visit. Through the history of Eastern Qing tombs, especially the architecture, sculpture, Mausoleum pattern, Fengshui and so on, it indirectly witnessed the prosperity and decline of the Qing Dynasty at that time, so that we can really understand the profound history, culture and origin of China. At the

same time, Eastern Qing tombs connects the past and the present. The history of Eastern Qing tombs becomes the historical basis of modern people's research and writing.

What researcher is interested in this academic issue is the change that took place in Eastern Qing tombs with the change of space politics, it has become a place of world cultural heritage and tourism. A small place has witnessed the relationship between China and the world. Therefore, Researcher want to study the history of Eastern Qing tombs. It is the representative of the past history. It's a qualitative approach, and researcher use two main research concepts of politics of space and business of nostalgia

9. Literature Review

The following is a literature review of this study. The researchers collected and analyzed literature on the theme of "Zunhua culture, Eastern Qing tombs' construction and development history, Eastern Qing tombs' business of nostalgia, politices of space, culture-oriented travel, Semiology".

9.1 Documents of Eastern Qing Tombs

9.1.1 Zunhua Cultural History

Zunhua City, subordinate to Tangshan City, Hebei Province, is located at the south foot of Yanshan Mountain in the northeast of Hebei Province. It embraces the Great Wall in the north, overlooking Beijing in the west, Tianjin and Tangshan in the South and Liaoning and Shenyang in the East. It is known as "The first city in the East of Hebei Province". The county was established in the later Tang Dynasty (923-936) and was upgraded to the state in the Kangxi period of the Qing Dynasty due to the establishment of Eastern Qing tombs. It is called Guyou Beiping. In 1913, the state was changed into a county. Zunhua was the first county-level city in Tangshan in 1992. After the founding of the People's Republic of China, Zunhua county belongs to Tangshan special area of Hebei Province. On April 2nd, 1960, Tangshan special area was cancelled and Zunhua county was assigned to Tangshan city. On February 17th, 1992, with the approval of the State Council, Zunhua county was cancelled and Zunhua city was established.(Compilation Committee of Zunhua County Records. 1890 :p1)

Zunhua city is located in the northern edge of the warm temperate zone, belonging to the monsoon semi humid area, with a significant continental climate, four distinct

seasons and sufficient light. With a total area of 1521 square kilometers, Zunhua has 2 world cultural heritage sites (Eastern Qing tombs, ancient Great Wall), 4A level tourist attractions (Wanfo Park), Jiufeng Mountain, Shangguan Lake, Wolong Mountain and other scenic spots.(Compilation Committee of Zunhua County Records. 1890 :p1)

Zunhua city has a long history. It is named "Millennium ancient county" by the United Nations group of experts on geographical names. It has a history of more than 2200 years. Since the Tang Dynasty, Zunhua has built a county. Zunhua means "Follow the path of Confucius and Mencius, and educate the people".

9.1.2 Development history of Eastern Qing Tombs

As we all know, China is one of the four ancient civilizations in the world. For thousands of years, the hard-working and intelligent ancient Chinese working people have created brilliant Chinese culture with their own efforts and wisdom, left a deep brand in the development history of human civilization, and made an important contribution to the progress and development of human society. Eastern Qing tombs, located in the northwest of Zunhua City, Hebei Province, is just like a bright pearl, which is an important historical witness of great China, so it has become a representative of the study of imperial tombs.(Li Wangui. 2003 :P1)

However, through historical changes, the mausoleum complex of the emperors have been damaged to varying degrees, and the number of them has been preserved is limited. Eastern Qing tombs, as the largest, most complete and best preserved historical and cultural resources of imperial tombs in China, fully demonstrates the historical value and cultural information inherited by this ancient imperial tombs under the leadership of the Communist Party of China.

The Qing Dynasty is the last feudal dynasty in Chinese history. Counting from 1644 (the first year of Shunzhi), when the emperor Fulin of Qing Dynasty entered Shanhai Pass and established the capital of Beijing, to 1911, it was 268 years, with a total of 10 emperors. Four emperors, Zhao, Xing, Jing and Xian, the ancient ancestors of the Qing emperor, were buried in Yongling Tomb, under the Qiyun Mountain in Xinbin County, Liaoning Province. Nurhachi and Huangtaiji were respectively buried in Fuling Tomb, under the Tianzhu Mountain in the eastern suburb of Shenyang, and Zhaoling Tomb, under the Longye Mountain in the northern suburb. Because these three Tombs are outside the Shanhai Pass and near Shengjing, they are called "Three

"Tombs outside the Shanhai Pass", or "Three Mausoleums in Shengjing". After entering the Shanhaiguan Pass, the ten Qing emperors, except Puyi, the last emperor, did not build a Tomb, and the nine emperors were buried in the Eastern Qing tombs in Zunhua City, Hebei Province, and the Western Qing tombs in Yi county.(Li Wangui. 2003 :P1)

Eastern Qing tombs is the existing mausoleum complex with strict layout, complete system, large scale and good preservation in China. It is the reference for studying the history of Qing Dynasty and a variety of buildings in Qing Dynasty, especially the characters buried by Eastern Qing tombs. It is also a strong evidence to witness the prosperity and decline of Qing Dynasty. Eastern Qing tombs has a history of more than 247 years from the beginning to the end, and it has been 300 years until now. With its irrefutable charm and important historical, artistic and scientific values, it has an important historical position and cultural value in ancient and modern times.

Since the Qing Dynasty rulers came to the Central Plains, because of the influence of the advanced Han culture, they abandoned the rules and regulations of the three tombs in Shengjing when building Xiaoling mausoleum. Instead, they took the thirteen tombs of Ming as the model, and also incorporated some contents of the Manchu nationality, creating the basic rules and regulations of the Qing mausoleum, which became the blueprint for the later Qing mausoleum to follow.(Li Wangui. 2003 :P1)

The mausoleums of Eastern Qing tombs follow the ritual system of Ming Dynasty, and are combined into a group of mausoleums in accordance with the regulation of "The former dynasty and the later bedroom". Eastern Qing tombs is united by the more than 6000 meters of Xiaoling Tomb sacred way. The tomb of emperor Shunzhi is the ancestor of Eastern Qing tombs, which is the first mausoleum of Eastern Qing tombs, and the first royal mausoleum of Qing Dynasty established in Shanhai Pass by Qing Dynasty. From the stone archway in the southernmost part of the tomb to the sacred way on the top of the Xiaoling Tomb, there are orderly arranged dismounting steles, great red gate, stone statue, great stele tower, dragon and phoenix gate, Longen hall, Shiwugong, Ming tower, and Baoding, with clear main and secondary, thoughtful changes, and rich rhythm.

The mausoleums of emperors and concubines in the Qing Dynasty were designed and arranged in accordance with the traditional concepts of Ming Dynasty etiquette, such as "The middle is respected", "The eldest and the youngest are orderly", "The dignity and the inferiority are different". The Xiaoling Tomb of emperor Shunzhi, the first emperor to enter the Shanghai Pass, is located on the central axis from Jinxing Mountain in the south to Changrui Mountain in the north. Its position is supreme. The rest of the emperor's mausoleums are arranged in fan-shaped arrangement on both sides of Xiaoling Tomb according to the rank. The left side of Xiaoling Tomb is the King Mausoleum, Jingling Tomb of Emperor Kangxi, the ancestor of the emperor, and the second left one is the Huiling Tomb of Tongzhi emperor; The right side of Xiaoling Tomb is the Yuling Tomb of Emperor Qianlong, and the second right side is the Dingling Tomb of emperor Xianfeng, forming a pattern of children and grandchildren accompanying each other, highlighting the ethical concept of respecting the elderly. At the same time, the queen's tomb and imperial concubine's mausoleum were built next to the emperor's tomb, indicating their subordination. Due to the difference in rank and status, there are no stone statues, dragon and phoenix gates, etc.; Imperial concubine mausoleum is more simple, generally no square city, Ming Tower, only to enjoy the temple and other buildings. (long yuanyuan. 2010 :p30)

Secondly, all the sacred ways of the Queen's Mausoleum are connected with those of the emperor's Mausoleum of this dynasty. However, the sacred ways of each emperor's mausoleum are connected with those of Xiaoling Tomb in the central axis of the mausoleum, thus forming a huge branching system. Therefore, the inheritance relationship between the ruler's descendants is very obvious, which highlights the desire of the ruler to grow up, live forever, have a long national fortune, and have a long history.

9.1.3 Business of nostalgia of the Eastern Qing Tombs

Chen Wei expressed in his doctoral dissertation "Research on the Theory and Method of Architectural Heritage Protection in China" that the historical and cultural heritage is an indispensable part of human history and civilization, and the protection of the historical heritage has been paid more and more attention in the world. The

heritage protection consciousness and protection ability with the country into a prosperous modern society is increasing day by day, but over the past twenty years, with the high-speed economic development in our country, the scale of the urban renewal in the urban construction and rapid expansion, the impact on the heritage protection greatly, make people start to think and explore how to protect the cultural heritage in our country with new ideas and new methods during the new period of the construction. Therefore, it can be seen that the historical heritage has become an urgent problem to be solved, and a long-term plan and development plan are needed.(Chen wei. 2006 :p1)

In Zhang Yinglan's doctoral thesis "Research on the Resource Management of the Cultural Heritage Sites of the First Emperor Mausoleum", she pointed out that the mausoleum of the first emperor has important historical, research, social and economic values. The effective protection and rational utilization of the cultural heritage of the first emperor mausoleum is conducive to the promotion of national spirit, the strengthening of patriotism education, the construction of the common spiritual home of the Chinese nation. It is conducive to promoting the optimization and adjustment of regional industrial structure, promoting social and economic prosperity, and promoting the construction of a harmonious society. However, there are still some problems in the resource management of the cultural heritage site of emperor Qin Shihuang, which directly or indirectly affects the sustainable development of the cultural heritage of emperor Qin Shihuang's mausoleum. Therefore, it can be seen that how to protect, manage, utilize and develop the cultural heritage has become the current demand, which needs to combine with the main contradictions and problems existing in the heritage itself, region, economy and society.(Zhang yinglan. 2008 :p2)

Under the strong support and protection of the Chinese government and the continuous efforts of local governments, with the long history and cultural value of Eastern Qing tombs, it has gradually developed into a major cultural relics protection unit, world cultural heritage and national 5A level scenic spot tourism and nostalgic place in China. With the continuous development of Eastern Qing tombs, many tourism companies and tourism related businesses have been promoted and encouraged. For example: The continuous renovation of Eastern Qing tombs by the state and the

government, Eastern Qing tombs Tourism Industry Corporation, Exhibition of Manchu customs and culture of Eastern Qing tombs' keepers, Dongling Tomb academy and blessing ceremony, etc. All of these have brought huge economic benefits to the tourism industry, national and local governments of Eastern Qing tombs, which have also played a role in promoting the cultural heritage of our country.

Through the above doctoral dissertation and other relevant documents, we can see that with the development of China's economy and tourism, the protection and development management of cultural heritage has become an urgent problem to be solved. Through urban architecture, ancient city, Tomb, etc., we can truly witness the past, truly reproduce the past's history and culture. It has become a link between the past and the present, making the past a nostalgic place for the tourism and business.

9.2 Concept of literature review

At the end of the 20th century, the global attention to the heritage protection followed, perhaps not surprisingly, the development of the tourism has become a global phenomenon. As tourism is the main source of income in many countries, heritage protection policies must inevitably adapt to this reality. UNESCO itself highlighted this link when it announced tourism.

The Politics of Ruins and the Business of Nostalgia by Maurizio Peleggi 2002. This monograph is articulated in two parts. The first ,“The Politics of Ruins”, reviews the institutionlization of Thailand's heritage in a historical perspective ; discusses the activity of heritage conservation undertaken by the sate's Fine Arts Department and its contestation by elements of civil society; and examines select historic sites that enjoy special visibility as symbols of Thai identity within the large construct of the national heritage. The second part ,“The Business of Nostalgia ”, analyzes the commodification and consumption narratives whereby Thailand's past is marketed to tourists. The common theme running between the two parts is that of heritage as embodiment of cultural nationalism, accenting its reification in the first part and its consumption in the second. (Maurizio Peleggi. 2002 :p2)

Therefore, I will use the spatial politics and business nostalgia of this book as my research concept, and my research topic is the world cultural heritage and tourism nostalgia of Eastern Qing Tombs in China. This study will help to improve the in-depth understanding and cognition of Eastern Qing tombs and deepen people's further

understanding of China's profound cultural, historical and artistic values, thus triggering people's deep thinking and management development of sustainable heritage tourism development.

9.2.1 Politics of Space

Since the 1980s, the problem of “Space production” and the related urban research have been continuously heated up, and have blossomed in philosophy, sociology, geography, history, politics, international political economy, architecture, literature and other disciplines. As early as the 1960s, three new Marxist urban theorists, Henry Lefebvre, Manuel Castells and David Harvey, as the representatives of pioneering figures, have made outstanding contributions in this field.

“Space and politics” is a thinking work about the composition of city, city and space completed by French sociologist and philosopher Henry Lefebvre in 1970s.

Space production, space criticism and space rights are the basic structure of Henry Foer's space politics.

Through reading a lot of western sociological literature about nostalgia. First of all, nostalgia is a compound word in the West. It was originally proposed as a physiological disease. The perception of the nostalgia changed in the 19th century and was seen as a form of depression. By the end of the 20th century, western scholars had a new understanding of nostalgia, distinguishing nostalgia from homesickness. Nowadays, many researchers regard nostalgia as an emotional experience. Among western scholars, Davis defined nostalgia in 1979 as longing for the past or yearning for yesterday. He analyzed nostalgia from different levels. For example: From the social level, nostalgia can be divided into individual nostalgia and collective nostalgia; From the cultural level, nostalgia can be divided into individual nostalgia and historical nostalgia; From the depth level, nostalgia can be divided into simple nostalgia, reflection nostalgia and interpretation nostalgia.(Xue jing. 2012 :p8)

With the deepening of my research on the history and fieldwork of Eastern Qing Tombs, I realized more and more that urban architecture, ancient cities, mausoleums and other cultural heritage are always under the effective control of the state. As the change of the space production, the political power, economy and culture have also made corresponding changes, and these cultural heritage as part of the urban space development, their culture and history is bound to affect the development of urban

space. Although the content of the urban space is different in different periods, it greatly affects the spatial appearance, public life and even historical memory of the city.

9.2.2 Culture-oriented travel

Accompanied by the development of global tourism, tourists from all countries have regarded the cultural connotation in the process of tourism as the primary factor. Cultural tourism has gradually become a trend, impacting the tourism market around the world. In the past 30 years, since China's reform and opening up, the rapid development of tourism has depended on the rich cultural tourism resources to a large extent. Modern people's "View of tourism" has not only satisfied with simple sightseeing, but also increased to a kind of absorption and enjoyment of culture. Tourism resources without cultural connotation will eventually have no soul and vitality. (long Yuanyuan. 2010 :P1) However, the development of tourism is bound to affect the development and management of the city, and at the same time, it will directly affect the further management and development of the scenic spot, so as to promote the consumption of the city.

Long Yuanyuan, in her master's thesis "Research on the Development of Cultural Tourism in Hebei Province: A Case Study of Historical and Cultural Tourism", pointed out that cultural tourism will play an increasingly important role in the future development of tourism industry. It is not only necessary to strengthen the research on cultural tourism, but also necessary to carry forward the excellent traditional culture of China, promote the economic benefits of tourism industry, and correctly treat the society brought by the tourism influence and so on have urgent practical significance. At the same time, it has a very important practical significance for the development direction and ideas of cultural tourism in Hebei Province. Finally, the conclusion is used to examine the deep-seated development model of cultural tourism of Eastern Qing tombs and Berlin Temple as a case study. (long Yuanyuan. 2010 :P1)

Assoc.Prof.Dr. Supachai Singyabuth, Maharajan University, Thailand, mainly introduced and discussed the connection between Shunhua heritage and Ruan Dynasty as the last feudal monarchy in the history of Vietnam in his article "World Cultural Heritage Management for Sustainable Tourism Development in the Capital of Vietnam". The focus of the discussion is on the use of the world cultural heritage in Shunhua as a tourism development. The strong and weak problems of its product

development and management quality mainly lie in the preservation and enhancement of the value of Shunhua heritage. He said that it is impossible to become a unique place without the Ruan monarchy. However, the heritage tourism in Shunhua faces several problems related to the heritage protection and management. Efforts need to be made in many aspects, such as lack of funds, lack of heritage tourism development products, weak public-private partnership and lack of overall management of heritage tourism. This is not only an important factor to promote the development of sustainable heritage tourism, but also the premise and basis for the development of tourism. The Eastern Qing tombs which I studied, was also the mausoleum complex of the last feudal dynasty in China. In 2000, it became a world cultural heritage, and in 1978, it officially became a place for tourism at home and abroad. Therefore, it has reference basis and reference value for my paper. (Polysri Porananond, Victor T.King. 2016 :p115)

In the process of the tourism development, culture plays an important role. After the integration of culture and tourism industry, a new form of cultural tourism came into being. In 1985, the world tourism organization put forward a chivalrous definition of "Cultural tourism", that is, "People's movements motivated by culture, such as the research travel, performing arts, cultural travel, visiting historical sites, studying nature, folk customs and art, religious pilgrimage travel, festivals and other cultures travel of events ". Western scholars pay more attention to cultural heritage tourism. However, with the rapid development of economy, the management and requirements of tourism for tourists are higher and higher, and the requirements for its own tourism management are more and more strict.

9.2.3 Semiology

Semiology is regarded as a time-honored and emerging discipline. The study of symbolic phenomena and symbolic problems can be traced back to the ancient Greek period in the West, and in China, it can be seen in the classics of the pre-Qin period. However, It was not until the beginning of this century that semiology was systematically studied and discussed as a discipline. Saussure, a Swiss linguist and Pierce, a American philosopher are deemed to be the founders of this discipline. Pierce focused on its logical function, while Saussure payed much attention to its social function . (Lu Deping. 1990 :P1)

The Eastern Qing Tombs has seen its profound and historical deposits shining through the ages for more than 300 years. It is not only a witness of the great culture but also an epitome of the development history of the Qing dynasty. What the culture of the Eastern Qing Tombs presents is actually a kind of symbol that showed by Fengshui, religion, sacrifice, etiquette, architecture and sculpture in different ways. With the advancement of global tourism, the role of the Eastern Qing Tombs has improved dramatically since it became a world cultural heritage and a tourist attraction. Business of nostalgia, thereupon, became the bridge connecting the past and present of the Eastern Qing Tombs. From the perspective of semiology, The significance of the Eastern Qing Tombs can be fully studied by us, which will provide a guidance for the further development and management of the Eastern Qing Tombs, one of the world cultural heritage. And at the same time, the further exploration to the cultural connotation of the Eastern Qing Tombs will make people understand its cultural and historical connotation from a professional perspective, which will finally make Chinese traditional culture be inherited and developed.

10. Benefit of Research

10.1 Art Academic Circle

After a lot of research and reading, there are lots of articles related to Eastern Qing Tombs, but there are few articles written about political space and business of nostalgia at present, so it is essential conduct research about Eastern Qing Tombs. which can provide a certain direction for the future development of Eastern Qing Tombs. At the same time, use this study as a blueprint for mausoleum development in other regions, and fill some relevant academic gaps.

In this study, this knowledge is adopted to understand the past Eastern Qing tombs. This study attempts to study Eastern Qing tombs from the perspective of the space politics and business nostalgia, so this concept will be enhanced.

10.2 Welfare of local government and people

Through the study of Eastern Qing Tombs, it not only makes us aware of the ancient Chinese imperial mausoleum system and the traditional culture of China, but also to combine the tourism development, the cultural inheritance and the business

nostalgia of Eastern Qing Tombs to became the world cultural heritage. Likewise, promote the tourism of China.

When researcher finish this research, the local people and local government can use researcher's research plan to formulate relevant policies for the development and management of Eastern Qing tombs, then to provide valuable reference for Eastern Qing tombs.

In this study, architecture, sculpture, painting and coffin tomb are the main references to the history and culture of Eastern Qing tombs, which are also the historical evidence to witness the rise and fall of the Qing Dynasty.

10.3 New knowledge after research

This study is a new understanding of the development of Eastern Qing tombs. For that it is the knowledge organized by the qualitative methods and concepts of human sociology. And this study will upgrade the knowledge of Eastern Qing tombs from local knowledge to international knowledge. At the same time, this research structure is also a new research model, aiming to understand the past or present culture. Therefore, the research structure also supports the new knowledge of the academic community. Most importantly, other studies could use this research model to conduct research on the same issue around the world.

CHAPTER II

Chinese Ancient Tumulus: Chinese Ancient Funeral Rituals, Evolution of Ancient Chinese Funeral CultureThe evolution of emperors' tombs

This chapter mainly introduces the Chinese ancient funeral rituals, tumulus culture, the cultural origin and evolution of emperors' tombs. Funeral rituals are a very important part of Chinese historical civilization which is mainly influenced by the two cultures of religion and filial piety. Chinese funeral ritual culture is a kind of cultural phenomenon of human beings which was born with the Chinese civilization. There is a deep cultural connection between the two. As time goes by, the tombs of ancient Chinese emperors have lasted for more than three thousand years from the first slavery dynasty to the last feudal dynasty. Great importance to funerals the ancient Chinese attached was based on the notion that people die but the soul is immortal. Since Xia, the first slavery dynasty, the supreme rulers not only built luxurious palaces during their lifetimes, but also built grand mausoleums for pleasure after their deaths. It is a testimony of Chinese history and culture. Mausoleums in different historical periods have different meanings.

Part 1 Chinese Ancient Funeral Rituals

Part 2 Evolution of Ancient Chinese Funeral Culture

Part 3 The evolution of emperors' tombs

Part 1: Chinese Ancient Funeral Rituals

Funeral rituals are an important part of Chinese culture whose emergence, development and deduction is mainly influenced by the two kinds of culture - the religious world view of immortality and the Confucian filial piety view. The Confucian filial piety view of "Mourning ancestor religiously and handling parents' funeral carefully" can be traced back to ancient ancestors worship. After that, from Shang and Zhou when a strong spirit of going into the society, it gradually got rid of the witch and became rational and mundane. However, since the emergence of Confucianism in the Shang and Zhou Dynasties, one of its fundamental cornerstones is the concept of filial

piety. In the following feudal society for more than two thousand years, Confucianism was constantly suppressed by Buddhism, but it embraced Buddhism with its strong inclusiveness. Therefore, this phenomenon has had a profound impact on the funeral culture with the Han nationality as the core: first, since Confucianism dominates people's thoughts, the concept of filial piety has always ruled the funeral ethics and rituals; the second is that the funeral ethics of filial piety has never escaped the influence of religion.

1.1 The evolution of Chinese ancient funeral ethics

It is well known that traditional Chinese funeral culture has boasted a long history, and experienced agriculture and social development for thousands of years. The funeral etiquette is as an important component of Chinese history, and its generation, development and evolution are mainly influenced by immortal religious view and Confucian filial piety. The discussion on funeral ethics is as follows in details.

1.1.1 Funeral ethics - Mourning ancestor religiously and handling parents' funeral carefully

1.1.1.1 The germination of filial piety

With the continuous enhancement of human consciousness and the continuous development of social productivity, religion and ethics emerged, which greatly promoted the emergence of funeral ethics and funeral rituals. With the emergence of the concept of the immortality of the soul, various types of burial have emerged in China, such as: cremation, celestial burial, water burial, cliff burial and inhumation among which cliff burial and inhumation have human moral consciousness. For example, the Upper Cave Man in Paleolithic and the Neolithic tomb sites have fully revealed a new phenomenon in ancient Chinese funeral culture, that is, as the source of filial piety, human morality quietly sprouted from the funeral world dominated by religion. Because the religious treatment of corpses is to transform the visible into the invisible in order to make the soul get rid of the burden of the body and can fly freely to the religious holy land. Among them, inhumation and cliff burial, especially inhumation, have a strong secular tendency to preserve dead bodies and place burial objects in the tombs.

Inhumation dominates in all burial ceremonies, which is closely related to the concept of “burial brings peace to the deceased”. The ancients believed that humans must depend on nature and be closely connected to nature. Therefore, the concept of “burial brings peace to the deceased” originated from the ancient Chinese thinking about the relationship between human beings and nature.

“All things can’t survive without soil, and human beings are one thing in all things, so they must return to the soil after death.” “People are born from the earth which is the origin of breath; if they die, they must be buried in the earth, in which return to the origin. Therefore, to be buried is the return of the five elements to the original and the roots.” These old sayings reveal the philosophical root of Chinese preference for inhumation, and the reason why inhumation is so popular China has its profound ethical reasons, that is, inhumation can best match with filial piety and can create excellent conditions for the full play of filial piety: First of all, inhumation can preserve the body intact, even temporarily. the body buried deep in the soil can be protected from the erosion of wind and rain and the bite of wild beasts, making future generations at ease. Second, only inhumation makes the appearance of funeral objects possible. The deceased has gone, but this can’t suddenly cut off the living people’s feelings for the deceased. Funeral objects not only express the living’s disbelief that the deceased has passed away but the desire that they still continue to enjoy the happiness in the world, as well as their attachment and care to the deceased. The living people create huts in the underworld for the dead—tombs, preserve the dead bodies and offer funeral objects, all of which are the expression of family affection and filial piety. This shows that in the ancient times of ancestors worship, the concept of filial piety, which was later promoted by Confucianism, has been dormant in the funeral of the religious concept of immortality. (Wang Jisheng, Death is Like Life: Funeral Ethics and Chinese Culture, 2002.1, Baijia Publishing House, Shanghai). (Wang Jisheng. 2002 :p4-5)

The early consciousness of filial piety was most likely to penetrate from the religious concept of ancestor worship to funerals. Since there was no written language as a tool to accumulate and spread civilization in ancient times, all customs and habits were taught by the elders. This role made the elders to win the lofty social prestige and respect, but as a special role in social life, all of them joined the ranks of ancestors

without exception in the end. Therefore, the respect for the elders and the return of kindness extended from the real world to the respect and serve the ancestors.

Funeral ceremonies in ancient China have developed in a systematic and procedural direction since the Shang and Zhou Dynasties. In "Analects", "filial piety" occupies an extremely important position. Confucius emphasized that "filial piety" should be built on the basis of "proper heart" and clearly combined "filial piety" with funerals, and believed that "filial piety" not only referred to the sincerity of heart, but also the respect for the system and existence of the ancestors. Later, Mencius further developed Confucius' ethical thinking of "filial piety", and believed that the emotions and behavior in interpersonal relationships should be measured by "benevolence, justice, loyalty and filial piety".

1.1.1.2 Tending to grand funeral, with ceremony as the core

Mencius took "etiquette" and "filial piety" as the basic core of the concept of funeral and believed that "etiquette" means grand funerals, and grand funerals are the arguments of "etiquette". He also took the lead in action and set a model for future generations. After Mencius, grand funerals have the reputation of "etiquette" and "filial piety", which has influenced the Chinese funeral customs for thousands of years.

The transformation and development of Confucianism on the concept of funeral has made the traditional concept become more and more free from witchcraft, and its filial piety concept has gradually become politicized. The "Book of Filial Piety" is a concentrated reflection of Confucian filial piety in the Han Dynasty. Due to the strong advocacy of rulers and the penetration of Confucian filial piety, it had a huge and far-reaching influence on the funeral customs at that time, leading to the formation of grand funerals atmosphere in the Qin and Han Dynasties. Funerals in the Han Dynasty are divided into three stages: pre - funeral, funeral and funeral service after funeral. After the Wei and Jin Dynasties, funeral rituals were roughly the same as those in the Han Dynasty.

1.1.1.3 The main ideological connotation of "mourning ancestor religiously and handling parents' funeral carefully"

The concept of "mourning ancestor religiously and handling parents' funeral carefully" has rich connotations including mourning ancestor religiously and handling parents' funeral carefully, death is like life, praying for the blessing, and sheltering

posternity. The following is a detailed explanation of the funeral ethics connotation of "mourning ancestor religiously and handling parents' funeral carefully".

1.1.1.3.1 Sad for death and miss relatives, grand funeral for the dead

Taking the end of life seriously is one of its main connotation. There are three main reasons for the formation of the phenomenon of grand and long-lasting funerals mourning the death of relatives.

First of all, it is a characteristic of Chinese civilization to be very devoted to the real life, therefore, the meaning of living is relatively important and the death corresponding to life is also extraordinary. As the "Xunzi•Ritual Theory" said: "Life is the beginning of a man; death is the end of a man". For example, a series of theories and magic formulas for self-cultivation, self-defense, health preservation, etc. explored by the Huaxia Nationality in order to seek physical and mental health and immortality are enough to show that the embrace of life is pushed forward.

Secondly, Confucianism has always paid attention to human relations, and the family affection maintained by blood is very strong. Families and family members work together, live together, share honor and disgrace, stick together each other in life and death, and live in harmony.

Finally, Confucianism pays special attention to a happy life in this life, and does not place high hopes on the other side of the world. And pays much attention to the various sorrows that people face when they are about to go to the other side of the world.

1.1.1.3.2 Death is like life and disappearance is like existence

Confucianism has always advocated filial piety. They treat life and death in equal, and even pay more attention to death than health preservation. "The Doctrine of the Mean" says: "Benevolence and wisdom are prepared when you treat death like life and treat disappearance like existence." "Xunzi•Ritual Theory" says: Funerals are an emotion expression of the living to the dead, which is like life is mourning death. Therefore, death and life, disappearance and existence are in one meaning" (Wang Jisheng. 2002 :p14)

1.1.1.3.3 Mourn to pray for for the blessing

Confucianism also absorbed the thoughts that Buddhism and Taoism originated from the other side of the world, so the eerie and terrifying underworld set up by Taoism is very influential in funerals. Therefore, in order to allow the souls of the deceased to reach the underworld smoothly and live a happy, peaceful, and even luxurious life, future generations will not only serve them wholeheartedly in and after the funeral customs, but also think of many ways to wholeheartedly beg the ancestors to enjoy the happiness. Thus, some rituals are produced during the funeral process, such as: Turn Undead, the choice of the cemetery, the date of the funeral and the placement of the tomb-guardians.

1.1.1.3.4 Sacrifice to ancestors and beg sheltering to posterity

Confucianism advocates that the ancestors should be buried grandly, and the filial piety of future generations should be fulfilled, and the heart of mourning should be exhausted, so that the spirit of the dead can live a happy life in the other world. However, the funeral ethics of "Mourning ancestor religiously and handling parents' funeral carefully" and the considerations outside the mausoleum are the expression of hope that the ancestors who received this treatment can shelter their descendants making future generations prosperous, successful in their careers, safe in life, free from illness, and free from disasters.

1.1.1.4 The formation and development of funeral ethics—the integration of Confucianism, Buddhism and Taoism

In Chinese history, Confucianism, Buddhism and Taoism have been called the "Three Religions". In the course of their long-term development, they constantly clash with each other, so that the traditional and funeral ceremony with Confucian filial piety as the core and eclectic thoughts and doctrines of Buddhism and Taoism are formed. The main reasons for the formation are as follows:

First, Confucianism was founded by Confucius in the Chunqiu Dynasty, and was inherited, developed and perfected by Mencius during the Warring States Period, which basically laid its theoretical foundation. Later, in the Qin and Han Dynasties, due to the establishment of the unified feudal dynasty, in the field of ideology, the situation of "removing a hundred schools of thought and respecting Confucianism" was established, which greatly promoted the widespread dissemination of Confucianism, expanded and

deepened its influence, and laid a mass foundation incomparable to Buddhism and Taoism among the scholar-officials and the poor in agriculture, industry and commerce.

Secondly, Buddhism was introduced to China at the end of the Western Han Dynasty. At that time, the orthodox position of Confucianism in China has been established and Buddhism could hardly exist. Although it merged with metaphysics of the Wei and Jin Dynasties, and during the Southern and Northern Dynasties, there was a short-term development and prosperity. However, its power began to decline due to the heavy blow of the Tang Wuzong's extermination of Buddhism. Buddhism has a strong ideological conflict with China's unique traditional culture, so it was attacked by Confucianism as soon as it entered China. In the struggle with each other, in order to survive, Buddhism had to embark on the road of secularization, approaching Confucianism in many ways, and thus becoming an affiliate of Confucianism.

Taoism emerged in the late Eastern Han Dynasty. On the one hand, it possessed superstitions such as the view of ghosts and gods, advocating yin and yang, the five elements, and latitude and longitude; on the other hand, it persistently pursued immortality, wandering in the famous mountains and rivers, and empathizing with the landscape. This kind of internal contradiction determined that Taoism couldn't become a religion in the traditional sense, so its secular tendency determined that it must eventually move closer to Confucianism.

With the gradual advancement of the integration of the three religions of Confucianism, Buddhism and Taoism, Confucianism has absorbed Buddhism and Taoism's ideas of immortality, reincarnation, karma, incarnation, and immortality, greatly enriching its religious consciousness. Therefore, the religiousization of Confucianism has also led to the emergence of new content and forms of funeral ethics and funeral rituals.

The complete system of the Chinese's post-mortem conception was formed under the influence and infestation of the two religions of Buddhism and Taoism, which is embodied in the belief in the "Ten Kings Judgment after Death" popular since the Tang and Song Dynasty. It is said that the ten Pluto kings are: King Qin Guang, King Chujiang, King Song, King Yama, King Becoming, King Tai, King Equality, King City, King of Five Circles.....

From the above ten halls of the Pluto, we can see that the popular belief in the "death trial of ten kings" since the Tang and Song dynasties has combined the Confucian concept of filial piety, Buddhism's reincarnation and the concept of ghosts and gods in folk Taoist. However, with the integration of these three concepts, many new changes have taken place in funeral rituals along with the new changes in funeral ethics, where superstition has become strong, monk and Taoist priest intervened in funeral rituals, and grand funerals became more and more popular. The use of Buddhism and Taoism in funerals has become common after the Five Dynasties.

1.2 The evolution of Chinese ancient funeral rituals

The funeral has been the end of life etiquette since ancient times. Birth, death, illness and old age is normal in life, and the funeral etiquette in different areas at different times is different. The Confucian filial piety goes back to ancestor worship at the ancient time. At Shang and Zhou dynasties, as the Chinese civilization gets rid of witchcraft, ancient China had stepped into a rational and secular road. In the propriety and music culture at Shang and Zhou dynasties, the Confucianist came out. In the feudal society with history of over 2000, the Confucianist was Compatible with Buddhism, and the funeral ethics combining three religions has been achieved. Therefore, ancient Chinese funeral rite has come into being and developed under the culture background.

1.2.1 Funeral rituals - ethical guidance

In the long-term development process of the funeral ethics of "mourning ancestor religiously and handling parents' funeral carefully", it continued to incorporate the funeral ethics and etiquette of the surrounding ethnic minorities, gradually forming a modern funeral culture, and then multiplying cumbersome funeral rituals. These funeral ceremonies were different in different periods and dynasties, but the basic funeral procedures and customs were roughly as follows: early winter, rejuvenation, changing clothes, physique, treatment of coffins, obituaries, etc. The following is a more detailed discussion of funeral rituals.

1.2.1.1 The process of handling the body after death

The first thing after a person's death is to handle his body, during which there were many details not to be neglected. For example: "Portable lantern" is also known as "guide lamp", which means to help the dead register in the underworld. This custom became quite popular after the Song Dynasty. Changing clothes means that at the

beginning of the funeral, all relatives and helpers involved in the funeral should take off the beautiful, crimson, golden, jade, and beaded clothing and put on plain clothes. "Washing the corpse" means washing and bathing the dead, followed by a meal-bearing ceremony. Minor burial refers to dressing for the deceased in the morning after the morning of the death, in the bedroom door.

1.2.1.2 The process of putting the body into the coffin after their death

Encoffining ceremony means putting the corpse into the coffin, and its time is the day after the minor burial, that is, the third day after death. The location is located on the east floor in front of the hall. There are 30 sets of clothes for the scholar, 50 sets for the bureaucrat, and 100 sets for the monarch.

1.2.1.3 The selection of cemetery, date and the epitaph

The funeral usually requires multiple forms such as the cemetery, the date, the epitaph, the burial items, the hold funeral process, and the ancestor worship. In the folk, people attach great importance to the purpose of selection, and they especially advocate geomantic omen. However, in ancient times, Confucianism used the method of divination, while the folk relied on compass in geomantic omen.

Epitaph appeared in the end of the Eastern Han Dynasty, when the style of writing has formed its own style, with writings and inscriptions in order. In the Wei and Jin dynasties, due to the official prohibition of grand burials and the erection of monuments in front of the tombs, the tombstones that flourished in the Eastern Han Dynasty tended to disappear. It was not until the Southern and Northern Dynasties that this trend re-emerged, and during this period the name of the epitaph has officially appeared, and the form and style had been relatively stable.

1.2.1.4 Sacrificial ceremony after death

According to ancient rituals, sacrifices generally have forms such as day and night commemoration, divination of site and date of funeral, and seven days' mourning. Among them, "Seven days' mourning" was a kind of puja to save the souls of the dead that were often held when the people hold funerals. The time to hold the puja was relatively long, at least 7 days, and as many as 49 days. The number of participants was large and the scale was grand.

1.3 The cultural deposit of grand funerals in ancient China

Funeral rituals, as one kind of cultural heritage, not only have a profound historical accumulation of social traditions, but also penetrate into social ideology, social customs and social hearts.

1.3.1 One of the earliest concepts of human beings - the concept of ghost

The concept of ghost originated in ancient times and is one of the oldest concepts of mankind. It originated from primitive people's understanding of the dualization of themselves, namely the separation of physical life, spiritual life, real life and life in the afterlife.

The principle of Chinese's treatment of ghosts is: death is like life. Therefore, Chinese funeral culture not only attaches importance to the burial of dead bodies, but also pays special attention to various arrangements for "souls". So they will pay attention to the treatment of the dead before the burial, expiate the sins of the dead, and the material of the coffin. At the same time, in the entire death arrangement, the moral requirements of respecting and inferiority, different treatment to relatives and strangers, and ordering human relations are all implemented. Since everything is as familiar as before, it is necessary to distinguish between social hierarchy and family elders and children. This is called "birth, ritual for everything; death, ritual for burial".

1.3.2 Reasons and manifestations of the concept of ancestors worship

When the productivity in ancient China were still underdeveloped, the ancient Chinese society emphasized respecting ancients and elders in value, elders culture, ancestor worship in emotion and being a loyal minister and dutiful son. China does not attach importance to abstract worship. It attaches more importance to intuition. It places its feelings on certain objects. Therefore, the bodies and relics of the deceased are particularly valued in funerals. Without bodies, even a hat, a stone, or a tomb have a strong symbolic meaning in the eyes of the Chinese people, and they are given a special magical power being regarded as a part of the family (clan). Therefore, the tombs of the elders and ancestors and geomantic omen must be exquisite. The feelings and expectations of our ancestors are expressed in varying degrees through these intuitive things. So, it is only natural that the Chinese advocate "grand funeral".

1.3.3 The patriarchal system that maintains the country and family, and the support of filial piety culture

In ancient China, the patriarchal system was the authority of "quasi-government", and it was the basic principle for maintaining the country and the family. Among them, "the ruler wants the minister to die, the minister has to die; the father wants the son to die, and the son has to die" is a true portrayal of this social power relationship. The Confucian culture of filial piety has a great influence on people. Confucianism strongly advocates "benevolence" which starts with "kindness", which means loving one's relatives. Promote filial piety, which is the starting point of benevolence. For example, the Han Dynasty "ruled the world with filial piety".

1.3.4 Taoism and Buddhism interpretation and support in funeral

Taoism believes that ghosts are transformed by the spirit of persons after death, which is mainly manifested in the inheritance and strengthening of the concept of yin and yang in primitive religion. This is an influence of Taoism on Chinese culture.

Since Buddhism was introduced into China, its interpretation of the concepts of human suffering, reincarnation, and hell not only enriched the Chinese's understanding of ghosts, but also added a lot of new content and ideas to the arrangements for the dead in the activities of funeral rituals and burial sacrifices.

Funerals have evolved from individual, scattered, and folk behaviors to group and social customs. Once it became a custom, it would be absorbed into the social system and etiquette, sank into the social customs and habits, and cast in people's consciousness.

Part 2: Evolution of Ancient Chinese Funeral Culture

2.1 The origin of Chinese funeral culture

Chinese ancient tomb, as an important research object in Archeology, has provided solid foundation to understand Chinese society, history and culture in details. Meanwhile, it is also an epitome of Chinese history and culture development.

Chinese ancient tomb culture has a long history of culture. As constant development for consciousness of human beings improves and continuous progress of social development, the way to bury the dead has started changing.

2.1.1 The origin of Chinese funeral

China is a multi-ethnic country with a long history and a profound culture. China's funeral culture developed simultaneously with the birth of the Chinese civilization. It is the cultural continuation of the Chinese nation's human inspiration and emotional memory, and is a phenomenon of human cultural behaviors. To a certain extent, it reflects the political, economic, cultural, production, life, customs, religion, ideas and other aspects of the society at that time. Therefore, Chinese funerals are regarded as a reflection of ancient Chinese social life and culture in the long river of human history.

In ancient time, the "tomb" refers to the fixed facility for placing the dead body, and the "burial" refers to the method of placing the dead body. In archaeology, the two are usually collectively referred to as "funeral". Funerals are a materialized manifestation of the concept of soul. In ancient times, humans did not have the concept of soul nor the concept of funerals. After death, people were just buried randomly, and sometimes they were not buried. However, with the continuous improvement of human social ideology, humans' feelings and respect for the dead have gradually increased. They no longer bear to expose the dead to the wilderness and gradually believed in the existence of the soul, so they buried the dead bodies with the objects at the same time hoping that the souls of the deceased could continue to enjoy the things they had been alive, reflecting the notion of immortality "things die as things live".

Ancient funerals were a symbol of power and status. There were various forms of funerals, representing different identities and statuses. Among them, the "ya" shape is the tombs of the ancient emperor s, belonging to the highest level, and the "jia" shape is the tombs for ministerial.

"Sealing the tomb" is commonly known as the grave mound. Since the ancients had the concept of immortality of the soul, they had the traditional habit of praying to their ancestors in all things which began around the Spring and Autumn Period. The tomb was originally used for identification and gradually developed into a symbol and mark showing the identity and status of the owner of the tomb. With the continuous development and popularization of funerals, the grave mound gradually became taller and shaped like a hill. At this time, the names of the funerals also changed significantly. Before that, all funerals were collectively referred to as "tombs", but in the Warring States period, funerals have various names such as "mausoleum", "mound", "tomb" and

"mound". Among them, the tombs of the emperors is of a large scale, called "mausoleum" or "mountain mausoleum".

2.1.2 The evolution of Chinese funeral

Since "Sealing the tomb" appeared, tombs were divided into two parts: the ground and the underground. The underground is what people commonly call the "underground palace".

Ground part: Tombs of the ruling class had been generally built with graves. Before the graves, there were often ancestral halls for sacrifices. In the Eastern Han Dynasty, it was popular to build stone inscriptions in front of the tombs, juxtaposing stone statues of figures and animals; it was also popular to erect stone tablets on the cemetery to record the date of death, family lineage, and life deeds of the tomb owner. For example, there are three types of emperor tombs:

The first type is "Fang Shang". The method was to ramming the top of the tomb with soil to make it a square cone with a small upper part and a big lower part. Because the upper part is a small square flat top, as if a square cone being truncated the top, it was called "Fang Shang". The grave mound of the Mausoleum of the First Emperor of Qin in Lintong, Shaanxi Province looks like an earthen mountain, and its form is a typical "Fang Shang". The grave mound of the emperors of the Han Dynasty also mostly adopted this form.

The second type "taking the mountain as a mausoleum" that is, the use of hills as the grave mound. Emperors tombs in Tang Dynasty adopted the form of "mountains as mausoleums". The Tang Zhaoling Mausoleum was built with Jiulishan as its mausoleum.

The third type is "treasure city and treasure top". That is, a tall brick city was built above the underground palace, and soil was added to the brick city to make it higher than city wall a dome. This kind of city wall is called "treasure city", and the round grave mound that is higher is called "treasure top". Before the treasure city, there is a square platform protruding forward on which there is a visible building, called "Building on square platform". The posthumous monument of the emperor or empress was erected in the building. The emperors and concubines of the Ming and Qing dynasties all adopted this grave mound type.

Underground part: In the early days of primitive society, the form of the tomb was very simple. The tomb could only contain the corpse, the area was relatively small, the corpse was not wrapped in anything, and there was no coffin. However, in the late Dawenkou period in the late New Era, the area of the tombs has changed. A few tombs became very large, and the inner walls were built with natural wood and the upper part was covered with natural wood. With the continuous development of social history, great changes had taken place in the structure of Chinese burial chambers, mainly including the following three types:

The first type is the wooden coffin house: After entering the class society, there was a strict hierarchy in the funeral system, and the gap is relatively obvious. The ruling class tombs have a very large scale.

The second type is the masonry underground palace: from the Han Dynasty, and wooden coffin tombs were gradually replaced by masonry tombs. This was an epoch-making change in the funeral system in ancient China. This change mainly began in the middle of the Western Han Dynasty, and then spread to various places. In the mid-Western Han Dynasty, hollow brick tombs were popular in the Central Plains; stone chamber tombs began to appear in the late Western Han Dynasty, and the tombs were carved with portraits, so they were called "stone tombs with portraits". The structure and layout of the tomb was also modeled after the residence in real life. From the Han Dynasty to the Sui, Tang, Song, Yuan, Ming and Qing dynasties, the masonry tombs and underground palaces have been continuously developed.

The third type is soil cave underground palace: In the northern loess-rich areas, the soil cave underground palace was excavated by using the characteristics of thick soil, strong viscosity, uniform texture and low precipitation, with exquisite carvings and murals on the wall. Such as the accompanying tombs of Qianling Mausoleum in Xi'an, the tombs of Princess Yongtai, Prince Zhanghuai and Prince Yide, and the underground palace of Jingling of Tang Xizong.

Part 3: The evolution of emperors' tombs

3.1 The cultural origin of ancient emperors' tombs

Chinese funeral culture is profound, which reflects the political, economic, cultural, religious and other burial cultural systems of different periods, is an important carrier of Chinese traditional culture and a microcosm of the development process of

Chinese history and culture. With the progress and development of human society, great changes have taken place in the form of Chinese funerals, which are mainly related to the regimes of the ruling classes in different periods. In terms of name, "mausoleum" was a specific title for the tombs of ancient Chinese emperors after the Han Dynasty, and culturally, it was developed in the prevalence of ancient grand burials and the traditional concept of "death is like life" believed by the emperors of the past. Therefore, the development of ancient Chinese imperial tombs is inseparable from the traditional culture of tombs, which is derived from this soil.

Mausoleum is a type of ancient Chinese tombs which was also the highest level of Chinese tombs. "Mausoleum" or "mausoleum for resting" was a special title for the tombs of ancient Chinese emperors. In ancient terms, "tomb" was to dig a pit and put the body (coffin) into the back and then covered soil, which was level with the ground and didn't have any plants. The "grave" is a little later than the tomb, and it was made up of dirt. However, the "mound" is higher than the grave. It is the residence of nobles and people with status after death. Developed to "mausoleum", it was a higher soil mountain. Since the Han Dynasty, "mausoleum" had become a specific title for the tombs of emperors, and it is also special for royal.

The funerals system of ancient Chinese emperors could be decomposed into three concepts: "mausoleum", "Resting tombs" and "temple" to understand. The word "mausoleum" had the meaning of "the cemetery is grand" derived from the original tall and abrupt hills. "Resting tombs" referred to the formal or most important place for the ancients to rest and sleep. "Temple" referred to the ancestral temple, being used to worship ancestors. It could be seen that "mausoleum" is a special term used to specifically refer to the tombs of ancient Chinese emperors. It not only includes the body of the burial, but also includes the ground tomb buildings and all other auxiliary facilities.

3.2 The evolution of ancient emperors' tombs

So far, the study of ancient Chinese emperor's tombs should be based on the period from Shang Dynasty to Qing Dynasty, because archaeological studies had confirmed that the earliest ancient Chinese emperor's tombs were located in the tombs of the late Shang Dynasty and the Shang royal family in the areas of Houjiazhuang, Wuguan

Village, and Xibeigang in Anyang, Henan. The tomb system of ancient Chinese emperors is divided into four periods, as follows:

The first period: the origin and formation period (from Shang to Qin Dynasty)

Tombs originated from the concept of soul, which began in the middle of primitive society, causing people to pay more and more attention to tombs. People believed that the soul still existed after death in another world. However, these immortal souls would return to the world to bring misfortunes and blessings. Therefore, people not only had feelings for their deceased ancestors, but also hoped that they will live well in another world, and at the same time protect and shelter the descendants, thus forming a complex system of sacrificial worship and burial. The tombs of Chinese emperors were no exception. There were abundant funerals in the tombs of the Shang kings in the Yin Ruins, as well as martyrs and sacrifices. It was a soil pit vertical cave, which had two forms: "Ya" (with four tomb passages) and "Zhong" (with two tomb passages). At this time, the tombs were not sealed, but architectural remains of the same period were found on the tombs of some large tombs in Houjiazhuang and other places and the tombs of Fu Hao in Xiaotun Village. In the late Spring and Autumn Period, ancient Chinese tombs entered a new stage when the soil-covered tombs emerged, which was an important symbol of this period. At this time, the Chinese emperor tomb system had a clear development sequence. In the Spring and Autumn Period and Warring States Period, the tomb structure of the tombs of the kings and princes were still inherited from the previous generations. At this time, a special method of excavating rocks in addition to earth pits and vertical holes appeared. Among them, Qin Shihuang Mausoleum was the master of the pre-Qin tomb system and the largest emperor's tomb before Qin. It was not only the highest level of the pre-Qin tomb system, but also determined the basic framework of the post-Qin tomb system, which had important significance and far-reaching influence.

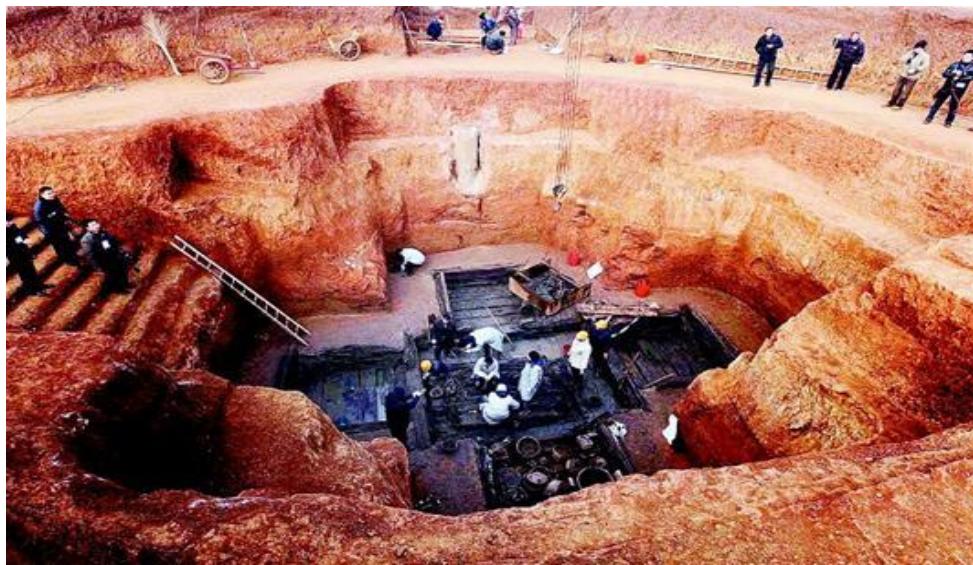


Figure 2 Ya-shaped necropolis

Source: Ya-shaped necropolis during the Warring State Period was excavated in Suizhou. Hubei Daily.baodongxi.2013

The second period: the transitional development period (from Han Dynasty to Tang Dynasty)

The imperial tombs of the Han Dynasty continued to inherit the Qin system, but had simplified and changed in system. As it has not been excavated, the structure of the crypt of the Western Han Dynasty is not yet clear. Compared with the Western Han Dynasty, the imperial tombs of the Eastern Han Dynasty were similar, but the structure of the cemetery tends to be simplified. As a result of the implementation of the "Mausoleum Ceremony" on the original mausoleum of Emperor Guangwu, the sacrificial activities and the status of sacrificial buildings on the mausoleum became increasingly important in national politics, which in turn influenced the corresponding changes in the architectural pattern of the cemetery after the Tang and Song Dynasties. In the period of Emperor Wei Wendi Cao Pi, in order to ensure the peace after death, the system of simple burials without titling was carried out, and the tomb system of Chinese emperors entered a period of decline, but during the Northern and Southern Dynasties, the system was restored. The Sui Dynasty was based on the imperial tomb system of the Han Dynasty and also had the advantages of the tombs of the emperors in the Southern and Northern Dynasties. Its mausoleum system began to become

complex and complete. The Tang Dynasty was an unprecedented stage of development for the Chinese tomb system. As we all know, the Tang Dynasty was the heyday of China's feudal society. There were 21 emperors (including Wu Zetian) in the Tang Dynasty. The last emperor Zhaozong Li Ye was killed by Zhu Wen in Luoyang and buried in He Mausoleum. The Emperor Ai Li Yong died in Heze, Shandong and buried in Wen Mausoleum. The remaining 19 emperors were buried near the Beishan Mountains to the north of the Han Mausoleum, from Qian County to Pu City, spanning more than 150 kilometers from east to west, known as the "Eighteen Tombs in Central Shanxi Plain". There were two ways to build Tang Tombs: one is to imitate the Han tombs, such as Gaozu Xian Mausoleum, Jingzong Zhuang Mausoleum, Wuzong Duan Mausoleum, and Xizong Jing Mausoleum; the other is to use the mountain as the mausoleum, that is, to dig a cave on the middle of the mountain and build a tomb in the cave. (Liu Yi. 2010 :p8)



Figure 3 Li Yuan's Tomb

Source: Visit the mausoleum of Liyuan, a hero of their time, lamenting that he is a founding emperor who is severely underestimated. The technicalization of life. 2020

The third period: stagnant period (from Five Dynasties to Yuan Dynasty)

The development of the ancient Chinese tomb system in the Five Dynasties and Ten Kingdoms period declined again. The tombs of many dynasties inherited the Tang system, but the scale was far less than the previous ones, mainly due to frequent changes of dynasties and continuous wars, which led to many imperial tomb was destroyed and very few survived. However, during the Song, Liao, Jin, and Xixia periods, China's ancient tomb system was at a lingering stage. Their imperial tombs all adopted the tomb systems of Han and Tang dynasty, with rare innovations. Among them, the Northern Song imperial tombs in Gongyi, Henan Province was the most representative. It has buried 7 emperors and has 8 imperial tombs. It is known as the "seven emperors and eight mausoleums" including the moving tomb of the father of Taizu Zhao Hongyin (respected as Xuanzu). At this time, the tombs of the Northern Song Dynasty were divided into burials of emperors and queens. The tomb of the queens could be modeled on the system of emperors, but the scale was relatively small, generally in the northwest of the kings' tombs. The six emperors of the Southern Song Dynasty were all buried in Baoshan, Shaoxing, Zhejiang. The burial was relatively shallow. Its regulations were simpler than those of the Northern Song Dynasty, but were still divided into upper and lower palaces according to the former system. The Liao, Xixia, and Jin Dynasties also had their own mausoleum systems while absorbing some of the Tang and Song mausoleum systems and on the other hand retaining their own national characteristics, such as the Khitan burial method... As the Western Xia, Jin and Southern Song Dynasty were successively overthrown by the Yuan Dynasty, the Yuan Dynasty reunited China. It was the first unified dynasty established by ethnic minorities in Chinese history. The funeral system of the emperors of the Yuan Dynasty was completely different from that of the previous dynasties. According to the "Yuan Shi", Tao Zongyi's "Records of Nancun Sui Geng", Ye Ziqi's "Cao Muzi" and other early Ming documents, all the emperors of the Yuan Dynasty were buried in the "Qi Nian Valley" with no trees or titles, no burial chamber underground, and no cemetery and other related facilities were built on the surface. There are also different opinions on the ground in the "Qi Nian Valley". (Liu Yi. 2010 :p11)



Figure 4 Zhao Zhen's Yong Zhao Tomb

Source: Why is the Imperial Tomb of the Northern Song Dynasty unknown?

Seven emperors were buried in Henan Province, but only one can be barely regarded as a scenic spot. river2014.2020

The fourth period: the period of masters (Ming and Qing)

After the stagnation of the Liao, Song, Xia, and Jin dynasties and the decline of the Yuan Dynasty, the ancient Chinese tomb system entered a new period of development from the beginning of the Ming Dynasty. After the establishment of the Ming Dynasty, Ming Taizu created a new emperor's tomb regulation after changing the previous generation's tomb system. The emperors' tombs of the Ming Dynasty determined the development model of the late emperor's tomb system in the traditional Chinese society which marked a new and final stage of development in the traditional society with their distinctive innovative features. Compared with the Han, Tang, and Song Dynasties, Ming tombs were more innovative and less inherited, but had a significant impact on the tomb system of the Qing Dynasty. The Ming Dynasty was passed down for twelve generations and sixteen emperors. Among them, 15 emperors and 5 posthumous emperors were buried in 6 places respectively. These 6 imperial tombs are located in Xuyi (Ming Zu Mausoleum) in Jiangsu, Fengyang in Anhui (Famous Emperor Mausoleum), Nanjing, Jiangsu (Taizu's Xiao Mausoleum),

Changping, Beijing (The Thirteen Tombs of Ming Dynasty, namely Chang Mausoleum of Emperor Chengzu, Xian Mausoleum of Emperor Renzong, Jing Mausoleum of Emperor Xuanzong, Yu Mausoleum of Emperor Yingzong, Mao Mausoleum of Emperor Xianzong, Tai Mausoleum of Xiaozong, Kang Mausoleum of Wuzong, Yong Mausoleum of Emperor Shi, Zhao Mausoleum of Emperor Mu, Ding Mausoleum of Shenzong, Qing Mausoleum of Qingzong, De Mausoleum of Xi Zong, Si Mausoleum of Sizong), Haidian, Beijing (Emperor Jing Mausoleum), Zhongxiang, Hubei (Xian Mausoleum of Rui Zong. The burial site of Emperor Jianwen is unknown.) (Liu Yi. 2010 :p11)



Figure 5 Zhu Di's Changling Tomb

Source: Why there are 13 mausoleums in the Ming Tombs in Beijing, despite the fact that there were 14 emperors in the Ming Dynasty since Zhu Di. Have myriad thoughts in no wind.2019

The imperial tombs of Qing Dynasty were further reformed and improved on the basis of inheriting the Ming Dynasty tomb system, but there were still some obvious differences in the specific organizational system and layout. The Qing Dynasty was the last feudal dynasty in Chinese history. It ruled China for 268 years from the entrance of Fu Lin, Qingshizhu (1644-1911). It had 10 emperors, who were buried in the Qingdong

Mausoleum in Zunhua City and Qingxi Mausoleum in Yi County, among which the last emperor Puyi was excepted the unbuilt tombs. In addition, the "three tombs outside the Shanhaiguan Pass" are all near Shengjing outside the Shanhaiguan Pass which are the Fu Mausoleum of the Qing Taizu Nurhachi, the Zhao Mausoleum of Emperor Taizong Huang Taiji, and the Yong Mausoleum of the four ancestors of the Qing Dynasty Zhao, Xing, Jing and Xian. The "Three Tombs Outside the Shanhaiguan Pass" retain some old Manchu customs, which is obviously different from other imperial tombs in the Ming and Qing Dynasties.



Figure 6 Shun Zhi's Xiaoling Tomb
Source: On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

3.3 The influence of traditional funeral rituals and culture on the development of modern society

With the continuous development of society, science and people's living standards, the incompatibility between traditional funeral culture and modern life has become increasingly prominent, so modern reform is the only way to solve this problem. However, the innovation of funeral is based on the tradition, among which the simple funeral is the product of modern Chinese learning to the western and the intersection of Chinese and Western civilizations. The modern and harmonious funeral culture is based on the absorption of the funeral essence of traditional culture and has developed in

combination with reality. For example, absorbing the concept of Confucian filial piety culture and Buddhism funeral and burial culture of goodness to achieve a harmonious cultural view of "people-oriented".

Conclusion: Since ancient times, people have always attached great importance to afterlife – “afterlife like life before birth”, so ancient Chinese burial culture emerged at the right moment. Ancient Chinese burial culture has developed with the development of Chinese civilization. The funeral etiquette is a key part of Chinese civilization, and immortal religious view and Confucian filial piety play a decisive role in generation, development and evolution of the funeral etiquette. With constant enhancement of subject consciousness of human beings and social productive forces, ancient Chinese tombs developed from nothing, and formed different types. Mausoleum is on behalf of highest ruling class emperor and stands for status and power of the ruling class. Meanwhile, it also reflects current Social culture and life development level, and is significance of representation and symbolism.

This chapter explores the development and changes of the tombs of Chinese emperors by analyzing the funeral rituals and cultural origins of ancient Chinese tombs and clarifies the development context of ancient emperors' tombs through the study of cultural origins. In this way, people can have a clearer and more detailed understanding of the development process of ancient Chinese emperor's tombs, as well as can have a further understanding of our country's funeral culture, so that traditional funeral culture can be better inherited and developed.

CHAPTER III

Eastern Qing Tombs: The process of its development and construction, physical space for its development, the symbolic meanings of the buried persons, the decorative art and meanings of the cemetery, and the value of the artwork unearthed.

This chapter mainly studies the history and culture of Eastern Qing Tombs and the development and construction process of it. The chapter makes an in-depth analysis of the physical space of the development of Eastern Qing Tombs , the symbolic meaning of the people buried in it, the decorative art and moral of the graveyard and the value of the works of art unearthed from the accompanying tombs of Eastern Qing Tombs . To some extent, it has provided strong evidence for the development and construction of Eastern Qing Tombs.

The Qing Dynasty ruled China for 267 years during which the conflict between the Manchu Culture and Han culture had a great influence on China's economy and culture. In order to maintain its dominant position and long-term stable development, under the insight of Emperor Shunzhi, Kangxi and others, the Qing Dynasty implemented the policy of "ruling Han with Han" to fully absorb the system of Han culture, besides, the Qing Dynasty inherited the Ming system in political system, employment system, legal system, economic policy, fiscal policy, cultural thought, military system, border defense policy and so on, which not only allowed the Qing Dynasty to quickly maintain the position, but also avoided more serious cultural and social conflicts. And the Eastern Qing Tombs appeared under such circumstances.

Part 1 The Development And Construction Process of Eastern Qing Tombs

Part 2 Physical Space for The Development of Eastern Qing Tombs

Part 3 The Symbolic Meanings Of The Buried Persons

Part 4 The Decorative Art And Meanings Of The Cemetery

Part 5 The Value Of The Artwork Unearthed

Part 1 : The Development And Construction Process of Eastern Qing Tombs

The Development And Vicissitudes of The History And Culture of The Qing Dynasty. In Chinese history, the Qing Dynasty was the second national government established by a minority. The Manchu aristocracy ruled China for 300 years during which the Qing Dynasty created a glorious and important period for Chinese history.

Mauchi is an important member of the 56 ethnic families in China. The Sushen people who have played a very important role in the long-term development of China are the ancestors of the Manchus today. It is the abbreviation of the name of the nation of Manchuria, and has been in use since its appearance in the 1930s. In 1616, Emperor Nurhachi, Qing Taizu, established the Later Jin Dynasty and adopted a series of reforms to gradually strengthen the power of the Later Jin Dynasty. Subsequently, Qing Taizu, Emperor Huang Taiji ascended the throne, further implemented the feudal policy and changed the country's title to Qing in 1636.

The Development Source of The Culture of Eastern Qing Tombs. Since ancient times, Chinese tombs with a strict hierarchy have embodied the concept of clan and showed distinct class characteristics. Tomb culture has gradually become institutionalized, standardized, and conceptualized in the long-term development process, having a profound impact and laying a solid foundation of ideological and cultural connotation for the development of ancient Chinese emperor's tombs.

The Eastern Qing Tombs is one of the mausoleum complexes of the last feudal dynasty in the history of our country. Among the imperial tombs in the Qing Dynasty, it is also a glorious building with the largest scale and area and highest level of construction technology. It highly concentrates and summarizes the development process of Chinese emperor's tombs, and is a historical and cultural product of the highly concentrated development of Chinese tomb culture for thousands of years. Chinese tombs have a long history and a long-standing culture. They have grown from small to large and out of nothing. Since the birth of the concept of soul and the resulting concept of "soul immortality", the custom of luxurious burial has gradually prevailed and has continued to nowadays including the Qing Dynasty. With the continuous improvement of social productivity and the continuous development of people's ideas and concepts, the Chinese tomb system has gradually developed and completed. In this

process, here is both inheritance of the previous system, but also development and innovation. There may be a short period of decline and stagnation in this process, but it did not affect the overall development of ancient Chinese emperors' tombs. The emperors' tombs of the Qing Dynasty are a highly developed product on this basis. It covers politics, economy, military, culture, religion, sacrifice, feng shui, aesthetics, architecture and so on. The architectural art of these tombs has met the highest artistic standard of ancient architecture, and is the most representative royal tomb among the tombs of ancient Chinese emperors.

Rulers believed that this was related to the prosperity and decline of the country, the length of the emperor's rule, so the mausoleum was supreme and sacred in the hearts of the emperors of the past dynasties. Eastern Qing Tomb came into being under such a cultural and ideological background. Its mausoleum has been improved on the basis of inheriting the Ming Dynasty, but there was also some obvious changes in the architectural layout. The pattern of "the front is the hall and the back is the palace" of the East Qing Tomb reflects the traditional mindset of "death is life", "respecting the person in the center", "respect for seniority", "inferior and inferior are distinguished", and "the soul is immortal"⁵.

1.1 The Development And Construction Process of Eastern Qing Tombs

It has been more than 300 years since the completion of the Eastern Qing Tombs. A total of 161 people were buried here including 5 emperors, 15 queens, 136 concubines, 3 princes, and 2 princesses. The Eastern Qing Tombs are vast with a historical area of 2500 kilometers. It was officially opened as a travelling place for people at home and abroad in 1978. And in November, 2000, it was officially listed as a world cultural heritage and began to be opened to the whole world.

As one of the imperial tomb architectural complexes of the last feudal dynasty in China, the Eastern Qing Tombs is the largest of the three imperial tomb complexes in the Qing Dynasty and also the most well-preserved imperial tomb complex in our country with a large scale, complete system. Therefore, it is typical and representative

⁵ Guo shusheng. The final confession of a dynasty. 2021

and can reflect the highest technological level of ancient Chinese architecture. The Eastern Qing Tombs are the historical testimony of Chinese culture and the product of the continuous development of Chinese history. It has been further reformed and improved on the basis of the Ming system, making it the most perfect state and point in the combination of mausoleum site selection, environmental quality, mausoleum architecture, and mountain and river configuration, and has become the most characteristic representatives in the royal cemeteries of all dynasties in China.

The Qing Dynasty ruled China for 268 years from the first year of Shunzhi to the third year of Xuantong. It was the last feudal dynasty in Chinese history. The tombs of the Qing Dynasty are divided into two parts: before and after entering the pass. The tombs before entering the pass include Fuling of Nurhachi, Taizong of Qing Dynasty, Zhaoling of Huangtaiji, Taizong of Qing Dynasty, and Yongling of Zhao,Xing, Jing,Xian, who was the distant ancestors of Qing Dynasty; After entering the pass, there were Eastern Qing Tombs in Zunhua, Hebei Province and the Western Qing Tombs in Yi county. Eastern Qing Tombs was built after entering the pass. It was built in the 18th year of Shunzhi. There were 14 mausoleums for emperors, empresses and concubines. The tombs are Xiaoling of Shunzhi, jingling of Kangxi, Yuling of Qianlong, Dingling of Xianfeng, Huiling,Cixi, Ci'an and Yuling's garden of Tongzhi. Researchers will introduce them one by one.

1.1.1 Introduction of The First Tomb - Xiaoling Tomb of Emperor Shunzhi

As the first tomb in the Eastern Qing Tombs, Xiaoling was built in the 18 years of Shunzhi (AD 1661), and was completed in three years. The Xiaoling Mausoleum was built under the main peak of Changrui Mountain and was the mausoleum of the Emperor Shizu of the Qing Dynasty, Fulin and his two queens (Empress Xiaoxian Dong E, Empress Xiaokangzhang). The emperor Shunzhi was the first emperor after the Manchus entering Shanhaiguan. Xiaoling Mausoleum was the earliest building and the main building of the Eastern Qing Tombs with the largest building scale and the most complete system. It is located on the central axis while the other tombs are located on both sides of the Xiaoling Tombs, which embodies the traditional concepts of “respect for seniority”, “inferior and inferior are distinguished”. Starting from the dolmen under the Venus, go north and enter the Dahongmen, Shengde Magical Stele, Stone Statues,

Longfeng Gate, Yidong Bridge, Qidong Bridge, Wudong Bridge, Sandong Bridge, Shenkong Stele Pavilion, God Kitchen Library, Longen Gate, Longen Hall, Liulihua Gate, Erzhu Gate, Five Stones, Fang City, Ming Floor and Baocheng, Baoding, and Underground Palace. This series of dozens of buildings are pierced by a eleven-mile-long Shinto, forming a central axis of the Eastern Qing Tombs with majestic landscape.



Figure 7 The Xiaoling Tomb of Emperor Shunzhi
Source:On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

The selection of the cemetery of ancient Chinese emperors are mainly influenced by geographical factors, political factors, geomantic factors, etiquette factors, and so on. Ancient Chinese had the concept of “death is life” and believed that the death was a event and this was a major event related to the good destiny of the children in the future, so they paid great attention to the selection of cemetery. Therefore, the selection of the imperial mausoleum is even more important, and it is considered to be a major event for the stability of the country, the prosperity of the emperor, and the fate of future generations. Firstly, from the perspective of geographical factors, it is the custom of Chinese dynasties to choose the nearest location. Therefore, the imperial tombs are usually near the capital of the country for the convenience to guard, worship, pay homage and other rituals and activities. Secondly, from the perspective of Fengshui, ancient Chinese tombs are a complicated cultural phenomenon, and the choice of tomb site depends on Feng Shui, so Feng Shui is more important here for the selection of the

site of the emperors' tombs. Before the construction of the emperors' tombs, there must be a divination, selection and survey process, so the geographical environment has become a factor that must be considered. Fengshui, which is also known as Geomantic omen doctrine, is a collective term for the veins, mountain shape, water flow and sitting direction of the homestead or cemetery. The respect and use of Feng Shui in the ancient Chinese imperial tombs are not completely consistent. The influence of Fengshui before the Dang Dynasty was not very obvious, but began to exert huge influence in the Six Dynasties. The site selection of the tombs of the emperors of the Ming and Qing Dynasties was mainly influenced by the theory of the Book of "Burials" by Guo Pu of the Eastern Jin Dynasty. In "Burials", it is advocated that "as for burials, the green dragon should be on the left, the white tiger should be on the right, the Suzaku should be in the front, and the Xuanwu should be in the back"⁶, which refers to the mountains surrounding the tomb. In addition to mountains, water is a factor to consider. The site selection of the tombs in the Ming and Qing dynasties, that is, there was Xuanwu Mountain behind the tombs in that period, and a small hill in front of the tombs which is the place where Xuanwu hangs his head, that is the place of "the shape is formed on the hundred-foot", and before the hill, there is the cave of Shou Palace; there are small sand hills on the left and right sides of the cave which are the green dragon and the white tiger, There is a water flow in the sand hill which can drain the water without staining the tomb, meanwhile, it also has the effects of "obtaining water" and "stopping by the water"; besides, there must be a lonely and beautiful mountain facing the tomb which is called Zhuque or "Anshan". Generally speaking, the first tomb of the Eastern Qing Tomb has the best pattern of Fengshui, for example, the Ming Changling in Changping, Beijing and the Xiaoling in Zunhua, Hebei all have the best pattern of Fengshui, while others don't have the same perfect conditions of these two tombs, but most of them also followed the principle of arranging the four gods around the tomb, trying to get a perfect appearance. (Liu Yi. 2010 :p13)The last is the political factors which are accidental but crucial for some special people and events.

⁶ Liuyi.Ancient Chinese mausoleum.Tianjin:Nankai University Press.2010.P13

Xiaoling's location is selected by Shunzhi emperor himself according to a series of textual researches and documents in recent years. As recorded in eighty-sixth chapter in < Draft History of Qing>, the reason to construct Xiaoling in Zunhua is because “once Shizu hunted here, held and looked around, said : the mountain with such abundant Qi of emperor , can be my tomb”⁷. (Li Wangui. 2003 :p2)

Shunzhi emperor ascended at six years old. Eight years after (year 1651), he took over the veins of government upon up coming age, and died in the first month of lunar calendar in the 18 year of Shunzhi, which means he reigned the country for eighteen years in total. Shunzhi emperor visited Ruichang mountain and its surrounding regions which is in Zunhua twice in the 8th (1651) and 16th year (1659) of Shunzhi, which was the longest journey Shunzhi emperor took during his lifetime, many evidences illustrate that Shunzhi emperor was planning on the important affair to find the location of his tomb.

According to the traditional patterns of each existed dynasty to constructing royal tombs, it is needed to construct numerous subordinate tombs at the exterior of the main tomb. From one side, this is for the defence of royal tomb, from the other side, it is for gaining people's support, comforting and giving special honors to officers. Qing dynasty made no exception. In the twelfth year and fifteenth year during Shunzhi's ruling time, he buried his nanny (who is later Madam Pengsheng), his beloved son (Prince Rong) and beloved concubine Dao in the area of west foot of Malanyu east mountain and Huanghua Mountain, which are all at the exterior area of the tomb. Thus, Xiaoling's address has been defined by then and there was already a general plan for the scale of the tomb. Therefore, the time of confirming the north foot of Ruichang mountain as Xiaoling's address should the eighth year after Shunzhi was ascended(year 1651).

Ancient Chinese mausoleum system is a significant part of Chinese traditional culture, in different periods, it reflects different political、economical、military, cultural、religious、sacrificial and other ideologies and social moods, it has

⁷ Li wangui. World Cultural Heritage Eastern Qing Tombs. Harbin: Heilongjiang Fine Arts Publishing House. 2003. p2

significant meaning on researching further about ancient Chinese ritual system. Mausoleum culture in China has been through 2 thousand years which shows that Chinese emperors did feel important to construct their own tomb, and even more important especially during Qing dynasty, they not only pay much attention on the tomb regulation, quality of construction, but also give more attention on feng shui of the tomb. They pursued to construct their own tomb on the best land which qualifies “all great geographical sites are contained, all beauty from scenery are included”

As the first imperial mausoleum in the Qing Dynasty, Xiao Mausoleum naturally pays special attention to the location of geomantic omen. After the unification of China by Qing monarchy, there are many propitious territories for its ruler to retain as royal tomb, why choose Chang Rui Mountain?

Chang Rui Mountain Chronicles is a recordation specifically written for Eastern Qing Mountain which was edited by the general officer of Malanguan who specially worked as a protector to Royal tombs. This chronicle described the figure and Fengshui of Eastern Qing Mountain as below:

Changrui Mountain was formerly known as Fengtai Mountain, It is really a gorgeous place with Peak stands proudly, many mountains fold around the north near the Wuling Mountain, south bordering Yanbi, stretching thousands of miles, also an magnificent ,ancient mountain, and lush trees.(Li Wangui. 2003 :p5)

Similar records can be found in the <General Review of Qing Dynasty Documents>, <Records of Zunhua Prefecture> and Imperial Palace archives, which provide a basis for us to comprehensively understand the topography, landform and geomantic features of the Eastern Qing Tombs.

Feng shui also known as "Kanyu technique", there are Yang houses and Yin houses. The tomb belongs to the geomantic omen of the house, and the "geomantic omen" is thought to determine the fortune of the house owner. When it comes to the mausoleum of the emperors, it is considered to be the decision of the ruler's stability and emperor's luck. After removing the dregs and superstitions, Chinese geomancy has rich connotations of ancient Chinese philosophy, aesthetics, geography, ecology and other disciplines. All Chinese emperors' tombs were built based on feng shui theory, and the Eastern Qing Tombs is a masterpiece under its guidance.

The Eastern Qing Tombs starts from Wuling Mountain in the north and reaches Tiantai Mountain in the south. The Mausoleum area is vast, with a total area of 2,500 square kilometers. Fengshui refers to the winding and undulating mountains as "dragon" and "dragon vein", the mountains at the origin of the mountains are called "Taizu Mountain", the mountains at the cutoff of the dragon vein are called "Shaozu Mountain", therefore, Wuling Mountain is the Taizu Mountain of the dragon vein of the Eastern Tomb of the Qing Dynasty, and Changrui Mountain is the Shaozu Mountain of the Eastern Tomb of the Qing Dynasty. The Eastern Qing Tombs is divided into two parts, "Front Circle" and "Back Dragon", bounded by Changrui Mountain.

Geomantic theory demands, a good omen on the domain, pay attention to the front far there is Chaomountain, near a Anmountain, after the ancestral hill (commonly known as backer). (Li Wangui. 2003 :p5) The Xiaoling faces to Jinxing Mountain, Anmountain is Yinbi mountain and the ancestral hill is Changrui Mountain, but these three mountains are exactly on a straight line. Xiao Mausoleum buildings of different sizes are built at random in this straight line, which is run through by a 6 km length road, which becomes the central axis of the entire Eastern Qing Tombs.

After thorough investigation of geology and hydrology, the site selection, layout and structure of the Eastern Qing Tombs were carefully designed, which fully reflected the strict hierarchy of the feudal dynasty and the rigorous art of science. With the mausoleum as the main body and Changrui Mountain as the background, the Eastern Qing Tombs combines the humanistic beauty of the buildings of the mausoleum with the natural beauty of the mountains and rivers under the guidance of feng shui theory to achieve the realm of "The unity of man and nature". It is a model of the tombs of Chinese emperors, a crystallization of wisdom created by the laboring people in ancient China with their own painstaking efforts, and a historical witness to the inheritance and development of the Chinese culture.

Xiao Mausoleum in Shunzhi is the first imperial mausoleum to enter the pass of the Qing Dynasty, and also the first of the Eastern Mausoleum of the Qing Dynasty. It reaches the peak in terms of site selection, geomantic omen and architecture. After entering the customs, the rulers of the Qing Dynasty were influenced by the advanced culture of the Han nationality, so they abandoned the rules and regulations of the three mausoleums of Shengjing when they set up the Xiao Mausoleum. Instead, they chose

the model of the Ming Dynasty's Ming Mausoleum and incorporated some contents of the Manchu nationality, thus creating the basic rules and regulations of the Qing Mausoleum, which became the blueprint of emulation.

Xiao Mausoleum is the largest imperial mausoleum of the Qing Dynasty. It is representative of its vast area, large building scale and complete system. Xiao Mausoleum is located at the southern foot of Changrui Mountain and occupies the supreme position in the whole mausoleum area. The direction is roughly south to north. Other mausoleums are arranged on the east and west sides of Xiao Mausoleum according to the mountain. Xiao Mausoleum is located on the central axis of the Eastern Qing Tombs, with dozens of buildings, large and small, scattered at random, connected by a 6 km long Shinto ritual. From the south to the north of the construction sequence of roughly: stone memorial arch, grand palace gate, temple and pavilion of magic power and divine merit, Stone Statues, dragon and phoenix door, One-Arch Bridge, Seven-Arch Bridge, Five-Arch Bridge, Three-Arch Bridge, Shengdao pavilion, The east and west rooms, duty room of east and west, Longen door, Longen palace, Coloured glaze flower door, Support phenomena, mahjong layout, Ming building, treasure city, treasure roof, dungeon Palace. The regulation of Xiaoling Mausoleum is basically imitation lighting system, but there are some obvious differences in specific regulations and architectural layout. Xiao Mausoleum was the largest and unique royal mausoleum in Qing Dynasty, and its regulation laid the basic pattern for the Qing Mausoleum in later generations.

Stone archway -- landmark building

The development of anything must go through four periods of initiation, growth, maturity and heyday, which is the inevitable result, and stone archway is no exception. It has been a custom since ancient times in China to place memorial archway in front of the mausoleum. It is a classical Chinese doorway architecture, mainly used for eulogizing virtues and commenting heroes. The stone memorial archway was originally a "gate of Heng" in the Spring and Autumn Period. During its growth period, it was called Wu Tou Gate, also known as Lingxing Gate. It was mainly found in the imperial tombs of the emperors of the Ming and Qing Dynasties. In order to make the mausoleum have a solemn and quiet atmosphere, memorial archway and Lingxing gate are usually built on the central axis of the mausoleum area, and then become a starting point or

node of the whole space sequence, playing the role of space separation and increasing the level, to set off the atmosphere. Therefore, the stone memorial archway in the mausoleum has become the landmark building of the mausoleum. In the mature period, the traditional pattern was broken as the stone archway was independent. In its heyday, stone archways have diversified styles, among which architectural significance, architectural structure, materials and carving skills have reached the extreme. Especially in the Ming and Qing Dynasties, the state carried out strict control and set up a multi-level approval system for the construction of memorial archways. Stone archway culture is not only the symbol of Chinese royal power, but also the witness of the development of Chinese history, and the embodiment of the strict hierarchy of the feudal ruling class. It plays an important reference basis for later generations to understand Chinese history and culture.

Eastern Qing Tombs Stone Pai Square is the first landmark building from south to north of the Xiao Mausoleum building sequence, located in front of the Eastern Qing Tombs, is the most front of the Xiao Mausoleum building. It has a total height of 12.48 meters and an area of 31.35 meters. It is made of wood structure, consisting of five rooms, six columns and eleven floors of stone structure, all of which are made of huge bluish white stone. The stone archway has survived more than three hundred years. Although it has withstood the erosion of wind and rain, the hardships of scorching sun and cold and the turbulence of two earthquakes, it still stands outside the Great Red Gate without the least tilt.

The stone memorial archway has reasonable structure, moderate size and proportion, perfect shape and magnificence. It is the landmark building of the Eastern Qing Tombs and the largest stone memorial archway in width in China. The hip roof, also known as the hip roof, is the highest of all roof styles in China. The hip roof, also known as the hip roof, is the highest of all roof styles in China. During the Qing Dynasty, it was called "Wu Dian" or "Five-ridge Hall", which was only used by the royal family and Kongzi Hall, reflecting the strict hierarchical system of ancient Chinese architecture. The roof of the eleven buildings of the dolmens of this style, which fully demonstrates the supreme and lofty status of the royal cemetery, as well as the hierarchical difference of the stone archway itself. Three groups of reliefs are carved on the four sides of the lower part of the six clamp rod stones of the stone archway,

namely, cloud dragon playing beads, strange animal holding flowers and double division playing balls. There are 24 stone carving patterns in total, which look lifelike and full of vigor and vitality. At the same time in the top of the six stone pillars also carved a kylin, lion and other 12 lying animals, and left and right opposite.

Great Red Gate -- the main gate

The Great Red Gate is the main gate of the Eastern Qing Tombs, and also the gate of the Xiao Tomb. It is the second structure of Xiao Tomb, located to the north of the stone memorial arch. It is 58 meters wide and 11.15 meters deep, and on both sides relates to the feng shui walls that maintain the whole area for about 40 li. The Great Red Gate is a one-eaved structure with three arch-shaped doorways, each of which is inlaid with 81 copper and gilded doornails and the Danbi stone on the front and back of the middle doorways, which fully indicates that this is the highest-grade gate of the Eastern Tomb of the Qing Dynasty. On the east and west sides of the Great Red Gate, a dismount plate was set up, on which the words "officials dismount here" were inscribed in three languages, "Han, Manchu and Mongolia". No matter which level of officials came here, they would dismount to show their respect to the emperor.





Figure 8 The Great Red Gate of the Eastern Qing Tomb

Source: On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

After entering the Great Red Gate, there is a palace of JuFu, also known as the Palace of Changing Clothes, located on the left (east) side of the Shengdao, sitting east to west. It is a special place for emperors and empress to change clothes, rest and relieve themselves. It is also the only one in the cemetery.

Divine merit stele pavilion - large stele tower

Divine merit stele Stele Pavilion is called Xiaoling Stele Building for short. It is 30 meters high and stands in the middle of the Shinto Road. It is very spectacular. According to the Ming and Qing systems, the Xiao Tomb Steles were built in the first month of the 7th year of Kangxi (1668), when Emperor Kangxi wrote the inscriptions. The contents of the inscription on the Xiaoling Monument of Merit and Virtues mainly record the merits and virtues of Emperor Shunzhi's life, so it is called the Monument of Shengong Shengde.

As a result of Xiaoling monument building in guangxu two years (1876) leap May 12 Haishi (nine to eleven o 'clock at night), the north thunder fire destroyed, so the current existing monument and monument, are guangxu three to five years (1877-1879) reconstruction. Later, after Kangxi's Jingling initiated the system of double tablets, Tai, Yu and Chang's three mausoleums also erected double tablets, so it became a custom.

The mausoleum of each emperor was no longer built at the Mulling of Emperor Daoguang.

Stone statues -- the symbol of imperial power

Continuing to the north along the Xiaoling Shengde Monument, the orderly arrangement of eighteen pairs of stone figures and stone animals came into view, which is known as stone statues, also known as "Wengzhong". It is the epitome of imperial power and authority and fully embodies the traditional cultural concept of "death is like life". Eighteen pairs of stone figures and stone beasts on the Shi Sheng series represent different meanings. Among them, the Haechi and Kylin are animals on an ancient legend that represent Justice and the Time of Peace respectively.



Figure 9 The stone statues in the Eastern Qing Tombs
Source:On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

Chinese tombs have a strict hierarchy, and stone statues are not only a symbol of the status and hierarchy of tomb owners, but also have the meaning of exorcising evil spirits and guarding tombs. In the Qing Dynasty, for example, <the Great Qing Law> made strict regulations on the use of stone statues by officials of different levels. The stone statues of Xiao Mausoleum are the symbol of the imperial power of the feudal ruling class in China, and the embodiment of the national prestige of a country. It is a typical stone carving work, its architectural modeling, carving skills, shape and

appearance have reached the top, can be called a model of Chinese stone carving art.

Dragon and Phoenix Gate - the barrier of Ling District

To the north of the stone statues is the Dragon and Phoenix Gate in the district, which is a barrier of the district. To the south, through the Dragon and Phoenix Gate, you can see the orderly arrangement of the stone statues, the Yingbi Mountain and the Jinxing Mountain, a magical and spectacular picture scroll. Looking north, you can see the gentle and gentle way of god road and the magnificent Changrui Mountain in the distance, the top of the resplendent floor hall, faintly visible, emitting light, like a fairyland.



Figure 10 The Dragon and Phoenix Gate of the Eastern Qing Tomb
Source: On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

The Dragon and Phoenix Gate is composed of three doors, six columns and four sections of glass walls, belonging to the monument square architecture. This kind of archway of its head is built based on the Ming Dynasty Lingxing door more perfect and style.

Seven hole bridge - five sound bridge, an outstanding one in the district of tomb.

In the north of Longfeng Gate, there are one - hole bridge, seven - hole bridge, five - hole bridge, three - hole bridge. They are both arched and have balustrades, and the most wonderful thing about them is that when you hit the balustrades, they make a

sound like a chime. Among them, the seven-hole bridge is the most famous. There are nearly one hundred flat Bridges, footbridges and arch Bridges in the whole Ling District, which are an essential part of buildings in the district of tomb.



Figure 11 The seven-hole bridge of the Eastern Qing Tombs
Source: On-site interview and survey of Eastern Qing Tomb. Zhoujiye.2019

Xiaoling seven-hole bridge is one of the best Bridges in district of Ling. The bridge is 111.60 meters long and 9.10 meters wide. There are 62 columns, 61 railings and 2 drum stones on the east and west sides of the bridge deck. Look at the cylinder for the rotating flame, hollowed out bar, carved clean bottle wishful cloud. This is said to be a magic and unique bridge, such as jade red falling, magnificent. (Yu Shanpu :p48)

Shendao Stele Pavilion - Small Stele Building

The Shendao stele pavilion, commonly known as "small stele building", is located on the axis of the mausoleum to the north of the three roads and three holes bridge. Its building rules and regulations are basically the same as those of Shendao Stele Pavilion. The difference is that the inscription on the stele in the big stele tower is the emperor's lifetime achievements, while the inscription on the small stele tower is the temple name and posthumous title of the tomb owner.

The stele in the small stele tower is 5.41 meters high, 1.77 meters wide and 0.71 meters thick. The head of the tablet is inscribed with the words "Qing Dynasty", and the face of the tablet is inscribed with the temple name and posthumous name of

Emperor Shunzhi in Manchu, Mongolian and Han languages. Manchu is in the center, Mongolian on the left, and Chinese on the right. There is no word on the tablet.

East and west of room- the place where sacrificial offerings are made

The east and west houses are located to the north of the steles and pavilions on the two sides of the Shendao Road. Its building form is a single eave and hard hill top, with a front porch, five rooms wide, three rooms deep, yellow glazed tile roof. The emperor's sacrifice things mainly divided into two categories: table and cake table. East Dynasty room called tea kitchen room, mainly is the firing of milk tea, especially for the memorial when the use of offering. cake House in the west is a place where all kinds of pastries are made for the sacrifice.

East and west duty room - day and night care cemetery

The thing on duty room is also called guard classroom, three wide rooms, deep one room, two rooms built relative. The officers and soldiers of the Eight Banners on duty guard the mausoleum and guard it day and night.

Longen Gate - the only portal to the Tomb Yard

LongEn Gate, commonly known as Gong Gate, was called "LingEn Gate" in the Ming Dynasty and was the only door of the Ling Yuan. It is of the style of gable and hip roof with a single eave, with a yellow glazed tile roof, five rooms wide and three rooms deep. LongEn Gate has a total of three doors, in the top of the door of the board is with "Manchu, Mongolian, Chinese three languages inscribed" LongEn gate "three words. The left gate (east gate) was called the king gate and was the gateway for the emperor. The gate on the right side (the west gate) is called the gate of the princes, which go in and out. The middle door is called the god door, is the emperor, after the coffin through the door. From this point of view, the rule of the left Lord, the right minister and the middle wandering, the LongEn Gate embodies the strict hierarchy of the feudal dynasty to some extent.

Long Grace Hall - a place of worship

Long 'en Hall, also known as Xiang Hall, is the main building of the ground mausoleum, as well as the main place for worshiping the gods of the dead and holding the mausoleum worship activities. Double eaves rest on the top of the hill, five wide rooms, three deep rooms, yellow glazed tiles cover the top.(Li Wangui. 2003 :p15)

Mausoleum Door - the dividing line between the front and back

The mausoleum door is located in the north of Longen Hall, also known as the colored glaze door, three doors. It is the dividing line between the front and back parts of the mausoleum. The so-called front court refers to the side hall, the main hall and the courtyard before, and the rear bedroom is the place where the Wugong, the treasure city, the underground palace and the treasure roof are located.

An altar made of stone - symbolic function

Behind the Hall of Long En is the Mausoleum Gate, which is modeled after the palace where the emperor lived before his death, and is called the Front Court. The interior of the mausoleum door is called the “rear bed”, which reflects the rules of the front and back of the tomb. To the north of the two pillars of the mausoleum door are the five altars of Tai Shi, among which the two pillars are only available in the emperor's mausoleum.

The altar made of stone are composed of five offerings and the altar. The five offerings are an incense burner, two candlesticks, and two vases. The incense burner, vase and candle on the five offerings have no practical value, but only play a symbolic role. Only emperor and empress mausoleum can be set, Qing Dynasty imperial concubine garden bedroom is not this setting.

Minglou is the tallest building

Minglou is the whole Ling's highest building, it was built in the center of the Fangcheng mesa, for the nine ridge heavy rest on the top of the square stele pavilion, all around each open a door ticket, covered with yellow glazed tiles in the center of the building erected a unified cinnar tablet front with three kinds of Mongolian and Han

characters engraved seven words of the emperor's tomb, and the words are affixed with leaf gold On the East Tomb of the Qing Dynasty, there are three inscriptions to show the kinship relationship between the Manchu and the Mongols on the one hand, and to maintain the feudal rule on the other, so as to achieve the purpose of unity.

Mute yard underground palace entrance

Mute hospital is located between Baoding and Fangcheng, through the door coupons that is to reach the dumb hospital courtyard has a section of Shinto, straight to the south wall of the wall of the glass glass wall with bright colors of central flowers and fork Angle flowers in the east and west sides of the hospital each has a six-star groove leakage, the water through the two groove leakage out Court on both sides of the east and west each have a turn pedal road, ore brick stone check son, through the two pedal road, can reach Fangcheng Baoding. (Li Yin. 2001:p10)

The feudal emperors buried underground, will bring in a lot of treasures, in order to continue to enjoy in another world In order to prevent the thief steal ling, craftsmen with a beautiful piece of glass screen wall blocked the entrance to the underground Relate to these problems, the construction of here it becomes secret and important In order to prevent the broth, leak, then chose several dumb in this construction They went out at night and returned at sunrise. They were blindfolded so that they could not see their way. When they were finished, they were either put to the side or put to death, but this was only a legend. (Li Yin. 2001:p10)

At the end of Baoding Ling District

Baoding is the tomb head of the Empress of the Emperor, and the royal family called it Baoding. It is above the underground palace, and it is the end of the Shihuli Goddess Road in the whole cemetery area of the East Tomb of the Qing Dynasty. It is made of layers of rounding with white sand and loess mixed with Sanhe soil.

The underground palace has not been stolen so far

Dongmausoleum of Qing Dynasty is the first imperial mausoleum built in Qing Dynasty. It is also an imperial mausoleum that has not been excavated up to now. The

underground palace is located underground, commonly known as the underground palace, also known as the Metaphony Palace.

1.1.2 Qing Dynasty the first empress tomb xiao dongling

Xiaodong Mausoleum is located on the east side of Xiaoling Mausoleum, one thousand five hundred meters away from Xiaoling Mausoleum it is the first empress mausoleum built after entering the Qing Dynasty. It was called the new mausoleum when it was built, and it was officially called the new mausoleum on February 21, fifty-eight years in Kangxi, where the twenty-eight concubines of Empress Xiaoxihuizhan of Emperor Shunzhi were buried, Princess Ge and Fujin.

Xiaodong Mausoleum was the first empress's mausoleum built in the Qing Dynasty, which was unprecedented in history, so its regulations were not complete, so the empress's mausoleum combined with the concubine's bed was in the situation, therefore, the empress's mausoleum was all improved, and the system of chambers in the early Qing Dynasty was not complete, so some of the emperor's attendants and concubines were also called Ge Ge Fujin, it was not until the middle of the Qing Dynasty that the empress concubine system was gradually improved, and the confusion of appellation was put an end to.

1.1.3 Emperor Kangxi's Jingling Tomb

The Jingling Mausoleum of Emperor Kangxi is one kilometer to the east of the Xiaoling Mausoleum of Emperor Shunzhi. It is near Changrui Mountain in the north and Xiangshan Mountain in the south. It is a mausoleum where four empresses of Emperor Kangxi and one imperial concubine are buried.

Jingling has created four first cases, respectively: first, it created the precedent for the Qing Dynasty emperors to build their own life palace; The second is to create the precedent of burying the empress first and then the emperor; Three is to create the emperor mausoleum now wear a society of burial emperor noble concubine precedent; The fourth is to create the precedent of the double monument of divine merit and virtue.

JingLing Yu Kangxi fifteen years (1676) and complete kangxi 20 years (1681), after six years Five place called JingLing in history, the kangxi emperor JingLing

consists of the first year of yongzheng emperor yongzheng on February 17, name of mine and its standard system, complete architecture, is fulin filial piety ling a huge DiWangLing again later In terms of the regulation of mausoleums, Jingling Mausoleums are based on Xiaoling Mausoleums, on which some local innovations have been made. It has become an effective model of mausoleums of later generations and plays an important role in connecting the past and the future. The total area of Jingling Mausoleums is 174,057 square meters, and the length of Shinto Road is 1330 meters from north to south.



Figure 12 Emperor Kangxi's Jingling Tomb
Source:On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

The architectural layout of Jingmausoleum is from south to north: Shengde Shengong Stele Pavilion, Five Kongshen Road Bridge, Xiamaobao Stone Statue, Archway Gate, Stele Pavilion, Chaofang, Three Kongshen Road, Bridge, Banquan, Long 'en Gate, Liao Furnace Hall, Long 'en Hall, Mausoleum Door, Two Pillar Door, Five Donor City, Ming Lou Bao City, Baoding and Underground Mystery Stone Statue is to the east of God's kitchen, and to the northeast of God's kitchen is Well Pavilion.(Li Yin. 2001 :p44)

Shun zhi emperor xiao mausoleum is 18 pairs of stone statues, Jing mausoleum is only five pairs of stone statues (Qianlong years to build), in order to express the reverence for xiao mausoleum it in the way of expression and xiao mausoleum stone

statues living style is different, in the way of expression on the emphasis on meticulous carving, changed the xiao mausoleum that kind of vigorous, simple and strong style. Thus, the artistic style of the Qianlong period had a profound influence on the Qing Dynasty, and became the blueprint for the construction mode of the Qing Mausoleum.

In many aspects, the architecture of Jingling followed the Xiaoling Mausoleum, but many of them were reduced and modified accordingly. However, the double stele erected in the large stele tower erected in Jingling by Emperor Kangxi surpassed the Xiaoling Mausoleum by Emperor Shunzhi, which set a precedent and became the custom of the Qing Dynasty. For example, the double stele erected in the Tailing Mausoleum, Yuling Mausoleum and Changling Mausoleum were erected later. The inscription on the Shengde Shenggong tablet is a combination of Chinese and Manchu. The left side is Manchu with a larger font, and the right side is Chinese with a smaller font. It highlights the dominant position of Manchu and Han Dynasty, with distinctive characteristics of The Times and nationalities.

At the northern end of the stone statues, Jingling also pioneered the archway gate system. It goes against the tradition, changed the brick and stone structure of the Longfeng Gate of Xiao Mausoleum into the wooden and stone structure of the Chongtian archway, which is more flexible and beautiful, full of vitality and unique in style than the Longfeng Gate of Xiao Mausoleum. This initiative was followed by several emperor mausoleums such as Yuling, Changling and Dingling in later generations, and became the mainstream of shape and structure. The archway gate is a tile wood and stone structure composed of five rooms, six pillars and five floors, of which the two pillars in the middle are the highest, and the two sides are lower in turn, and the upper end of each pillar has a bearing plate and Wangtianhou.

Located to the east of Jingling, it was the tomb for Emperor Kangxi's concubines in the harem, and it was also the first concubine garden built in the Pass during the Qing Dynasty. In the Qing Dynasty, the tombs of emperors and empresses were called "Ling", and the burial places of concubines were called "Yuanbei", to distinguish them in terms of rank. The Imperial Concubine Garden was the largest cemetery in the Qing Dynasty, with 49 people buried in it.

1.1.4 Emperor Qianlong's Yuling Tomb

Emperor Qianlong's Yulu Mausoleum is located in Shengshui Valley on the west side of Changrui Mountain, and its main project was basically completed from the 8th year of Qianlong to the 17th year of Qianlong. As the architecture of Yuling was at the peak of Kangxi and Qianlong Dynasties, it was superior in material selection and construction quality. The Emperor Qianlong, two empresses (xiaoxian, xiaoxi) and three imperial concubines (huixian, zhemin and shujia) were buried in the palace of the Yuling Tomb for a total of six people, whose burial time lasted 47 years.

The Yuling Tomb, with its grand scale, perfect layout, exquisite workmanship and excellent materials, was a classic masterpiece in the heyday of the Qing Dynasty. It is composed of Shengde Shenggong Stele Pavilion, Stone Sculpture, Archway Gate, Three Road and Three Holes Bridge, Long En Gate, Long En Hall, Jade Belt Bridge, Mausoleum Gate, Two pillar Gate, Stone Festal Platform, Square City, Ming Tower, Treasure Top and Underground Palace, etc., and the south end of the Shinto Road is connected with Xiao Mausoleum.



Figure 13 Emperor Qianlong's Yuling Tomb

Source:On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

There are eight pairs of stone statues in Yuling, which are the most numerous and the most complete in varieties in Dongling of Qing Dynasty, except Xiaoling. Starting from Yuling, Long En Hall set Buddha Tower, which contains a large number of treasures. The Jade Belt Bridge of Yuling lies between Yuling Long En Hall and Mausoleum Gate, which is unique in construction. These three Bridges are called Yudai Bridges because they run over the Yudai River. They are side by side and the shape is the same.

The most exquisite part of Yuling Mausoleum is its underground palace, which can be called an underground Buddhist temple. Its scriptures, Buddha images, patterns and contents are the crown of Qing Mausoleum. The Yuling underground palace, which took three years to complete, is the most beautiful of all known imperial tombs. It is composed of nine coupons and four gates, with a depth of 54 meters and an area of 372 square meters. It is filled with carvings, containing Buddha statues, scriptures and auspicious patterns.

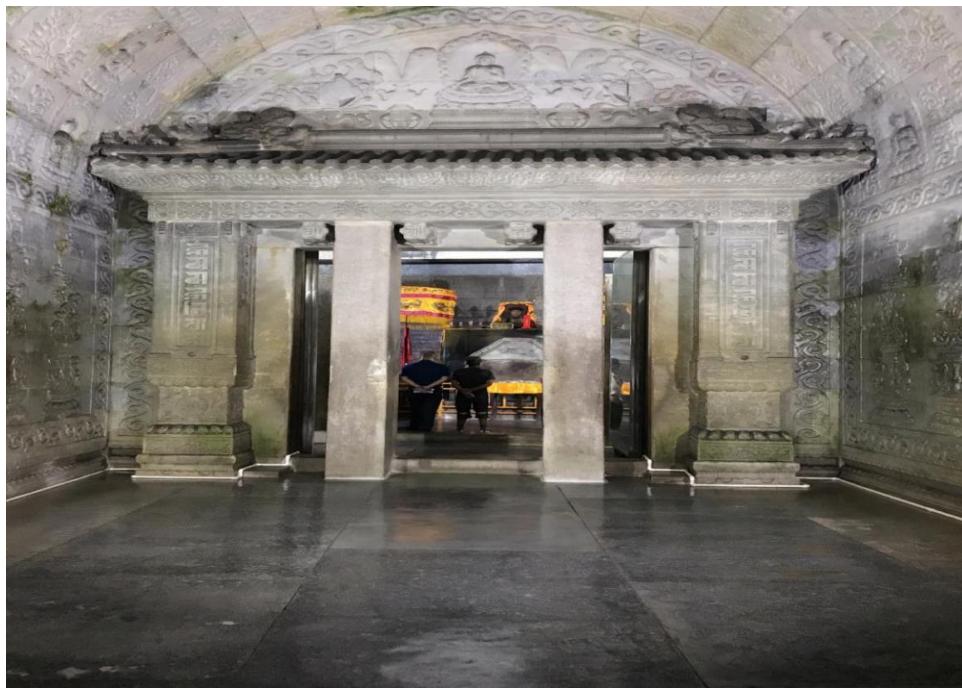


Figure 14 Emperor Qianlong's Yuling Underground Palace

Source:On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

There are four stone doors in the underground palace. The first three stone doors are carved with a whole piece of blue and white stone, and the first stone gate is built. The eastern and western stone doors are respectively represented by the wise Manjusri Bodhisattva and the powerful Dashizhi Bodhisattva. The second stone door, the eastern and western stone doors, is represented by Avalokitesvara Bodhisattva representing great mercy and the King of Earth and Tibet Bodhisattva representing great vow. The third stone door, the eastern and western stone doors, are represented by the Bodhisattva of Quigai Barrier and the Bodhisattva of Empty Hide. The fourth stone door, the eastern and western stone doors are respectively the great wealth of the Cishi Bodhisattva and the great popular Puxian Bodhisattva, unfortunately, the west door in July 1928 was blown up by bandits.

The magnificent and exquisite underground palace of qianlong's yuling mausoleum embodies not only the prosperity of the country under the feudal rule of the qing dynasty, but also the crystallization of the wisdom of the workers in ancient China.

1.1.5Yuling concubine garden bed

Located to the west of Emperor Qianlong's Yuling Mausoleum, Yuling Concubines' Tomb is a Fengshui Treasure Site. It was first built in the 10th year of Qianlong's reign (1745). After extensive maintenance and expansion, it ended in the 27th year of Qianlong's reign, lasting nearly three years. 36 people were buried in 17 batches in the imperial concubine garden, which lasted 71 years.

The Imperial Concubine Garden at Yuling was originally called the Imperial Concubine Yumen, and later renamed the Imperial Concubine Garden at Chunhui Huang. The imperial concubine garden was named in the fourth year of Jiaqing, and all the buildings were covered with green glazed tiles, except the Banfang (Bois), which had a reasonable and luxurious architectural layout, and all the imperial concubine gardens in the Qing Dynasty were of high rank.

The size and complexity of the imperial palace structure reflect to varying degrees the high level of funeral status, the imperial palace structure is complex, and vice versa.

In a word, the above ground buildings and underground palaces of imperial palace everywhere reflect the strict hierarchical system of the harem, which is the product of the feudal society.

1.1.6 Emperor Xianfeng's tomb

Xianfeng Emperor's Mausoleum is located in Ping An Yu, the westernmost part of the East Mausoleum area of the Qing Dynasty. It was built in March of the 9th year of Xianfeng (1859) and completed on the 4th of December of the 5th year of Tongzhi (1866). It lasted for 7 years and had its own unique characteristics in the layout of the mausoleum, materials and architectural forms. In the special period of internal turmoil and foreign invasion, there were great changes in geomanshui building regulations from site selection to completion. First of all, Dingling Mausoleum is a new type of geomanshui building regulations, which partly changed under the existing model of Xiaoling Mausoleum, and partly imitated Muring Mausoleum. Secondly, Dingling changed the pattern of circular treasure-city along the Five Dynasties after Jingling, imitating Xiao Mausoleum as a long circular treasure-city. Finally, the gap between the buildings of Dingling is large, the main structure of the structure is compact and distinct, standing in the Ming Lou look at a glance, forming a significant feature of

Dingling Palace buried two people, namely the Xianfeng Emperor and the Empress of Xiao Dexian.

1.1.7 Empress Dowager Dingdong Tomb

Dongling, on the east side of the dingling, buried inside two of xianfeng emperor and empress, namely the posterity called queen mother CiAn and empress dowager cixi CiAn has built its own mausoleum and empress dowager cixi, respectively, so each has his own name, to the west of the fixed dongling PuXiang valley for CiAn tomb, the east and set in dongling, putuo valley is the grave of the dowager Just across a horse cao ditch between the two ling The two mausoleums were completed simultaneously from August 20, the twelfth year of Tongzhi (1873) to June, the fifth year of Guangxu (1879), which lasted six years. At the same time, they were built side by side with the same architectural layout and regulations.

After the emperor's sudden death in 1881, Cixi assumed sole power. In the 21st year of the reign of Emperor Guangxu (1895), she used old age as an excuse to rebuild her mausoleum, a 13-year renovation project that ended with Cixi's death.

Ci 'an Mausoleum imitates Tai Dong Mausoleum in general. Underground palace imitation Muring regulation, five coupons two doors; The mausoleum door is still built behind the main hall in the style of the three doors of Zhaoxi Mausoleum. All the three doors are decorated with glazed central flower branches and corner flowers. Imitate Zhaoxi Mausoleum, build small tablet building.(Li Wangui. 2003 :p134)

The most obvious feature of the Ci 'an Mausoleum is that the pattern of the Danbi stone in front of the Long En Hall is the pattern of the phoenix on top of the dragon and the dragon on the bottom, which is the political reflection of the empress dowager of the two palaces.(Li Wangui. 2003 :p134)

The restoration of the Cixi Mausoleum involves many aspects. The restoration project has been carried out gradually. It has reached an astonishing level in terms of the scale, craft, materials and silver consumption, exceeding the ancestral mausoleum of the Qing Dynasty and even exceeding the Forbidden City where the 24 emperors of the Ming and Qing Dynasties lived For example, Cixi Mausoleum three halls used a

large number of gold, many types of decoration use is divided into three forms of gold-plated and gold-coated; Secondly, the Cixi Mausoleum used in the three halls of the wood is a very precious yellow pear yellow pear wood, also known as Hainan sandalwood, hard texture, exquisite wood; Finally, the carved brick patterns on the inner walls of the three halls of Cixi Mausoleum are exquisite and rich in content. The stone carvings of Cixi Mausoleum are unique, with certain political colors and meanings. Meanwhile, in many other places, they also reflect Cixi's desire for power and extravagant thoughts.

1.1.8 Huiling Tomb of Emperor Tongzhi

The Huiling of Emperor Tongzhi is located at Xishuangshan Valley, 3 kilometers to the southeast of Jingling. It is the fifth tomb of the Eastern Tomb of the Qing Dynasty, and also the last one built within the boundary of the Eastern Tomb of the Qing Dynasty, where Emperor Tongzhi and Empress Xiaozhe were buried.

A few imperial mausoleums of Eastern Qing Tombs are the emperor chooses the ground before his death, and what is different with it is the emperor of tongzhi is after his death by the cian, cixi two palace issues a Yi purport to choose ten thousand years auspicious ground. The construction of Huiling and Concubine Garden lasted three years and one month from March, 1876, to September, 1878, the fourth year of Guangxu's reign.

The architectural layout of Huiling is from south to north: five hole stone arch bridge, look at column archway door, horse card, Shinto steles pavilion, god kitchen, well pavilion, east and west toward the room Three roads and three holes bridge certificate east-west value room, long en gate, east-west coal furnace, east-west side hall, long en hall, mausoleum gate, stone platform, five supply city, Ming tower, crescent city, treasure city, treasure roof and underground palace. The mausoleum is surrounded by sand hill, except east-west value room for the Bois roof, other buildings are covered with yellow glazed tiles.(Li Wangui. 2003 :p176)

The regulation of Huiling was modeled after Dingling, and its construction quality was inferior to that of other imperial tombs. For example, in Huiling, there was no stele pavilion of holy virtues and divine merits.Two pillar gates were removed from the

mausoleum gates, and there were no stone statues in front of archways, and the shortest path of gods was not connected with the main path of gods in Xiaoling. TYLIN wood was used in Huiling, which was also known as "copper beam and iron column" because its wood was very precious and hard.

Huiling Concubine Garden is located in Shuangshan Valley on the west side of Huiling, where four imperial concubines were buried. It is the last imperial concubine garden built by Qing Dynasty in Dongling, and it is also the one with the most imperial concubines buried in Qing Dynasty. Huiling Imperial Concubine Garden is a standard imperial concubine garden, and its mausoleum regulations are completely modeled on those of Dingling Imperial Concubine Garden.

1.1.9 The Zhaoxi Tomb of Empress Xiaozhuang

The mausoleum of Zhaoxi Mausoleum is located outside the feng shui wall, in the east of the east gate of the Dongling of the Qing Dynasty, is the mausoleum of the Qing Emperor Taiji Xiaozhuang, Empress Boer Ji Ji of the Mausoleum of the Qing Dynasty.

The mausoleum of Zhaoxi Mausoleum is solemn and solemn, for the upturned roof roof, in the construction quality and form are superior, and the furnishings and offerings of the temple are also unique in the layout of the Zhaoxi Mausoleum. In shape, it is different from other mausoleums, because it was expanded from the temple of temporary anfeng.

Zhao xiling sits, the architectural layout is as follows: built on underground treasure, treasure, a top built around town in front of the building mahjong layout, mahjong layout JianMing on floor, mahjong layout is stone before five Five for is long before the temple, where there is a mausoleum on each side Before the house of things peidian peidian Palace south for coal stove Again before the middle of gate of three glass flowers, flowers in front of the gate of long In the middle of the front is a shrine stele pavilion, and in the front is a horse stele mausoleum. On the east side, there is a sacred kitchen. On the west side, there is a wall surrounding the sacred kitchen, one sacred kitchen and two sacred kitchen pavilions.(Li Wangui. 2003 :p212)

The architectural uniqueness of Zhaoxi Mausoleum is mainly manifested in five aspects: one is the double-eave hip roof of the main hall, other imperial mausoleum are the crest of the hill, or single eave or double eave; Second, it has a double wall; Third, the mausoleum gate was built in front of the main hall. The mausoleum doors of the Qing Dynasty were all built behind the main hall, which became the dividing line between the former and the latter. Fourthly, Zhaoxi Mausoleum has no Bridges, culverts, ditches and rivers, and no backer hills and sand hills. Fifth, Zhaoxi Mausoleum in its southern axis, an exception to the construction of the Shinto Pavilion stele, far-reaching significance.

Summary: the first part mainly introduces the development and construction process of Eastern Qing Tombs. This paper mainly takes the cultural and historical development as the main line, trace the development source of the culture of Eastern Qing Tombs through the elaboration of the historical development and changes of the Qing Dynasty and then introduces the development and construction process of it one by one. According to the ancestral system, Eastern Qing Tombs came into being. It basically inherited the system in Ming dynasty with slight changes. It is a historical product of the highly concentrated development of Chinese tomb culture, reaching the peak of ancient Chinese architecture, which was a miniature of the politics, economy, history, culture and military of the Qing Dynasty.

Part 2 : Physical Space for The Development of Eastern Qing Tombs

2.1 The development and change of cemeteries in eastern mausoleum of qing dynasty

Since its establishment, the East Tomb of the Qing Dynasty has experienced more than three hundred years of vicissitudes of history, which vividly and truly reappears the development and change process of the East Tomb of the Qing Dynasty, and clearly carries the development and change of the history of the Qing Dynasty.

According to the ancestral system, the Eastern Qing Tombs followed the regulations of the Ming Dynasty. The construction of the Eastern Qing Tombs officially began when the first Qing emperor entered the customs. Eastern Qing Tombs no matter from the mausoleum of the feng shui, site selection, construction and so on various aspects has carried on the strict screening system respectively, so the Eastern Qing Tombs, in a sense reflects the highest concept of the rule of the ruling class consciousness at that time, but also reflected the qing dynasty history and social life in various aspects of the highest level and superb artistry, irreplaceable epoch-making significance, It provides a historical basis for us to understand and understand the past of Qing Dynasty.

According to historical records, the East Mausoleum area of the Qing Dynasty covers an area of 2,500 square kilometers. In order to protect the huge area more effectively, three towns, nine battalions and eight circles were set up to guard the mausoleum, offer sacrifices and repair. The number of people guarding the mausoleum in the whole area eventually reached more than 8,000.

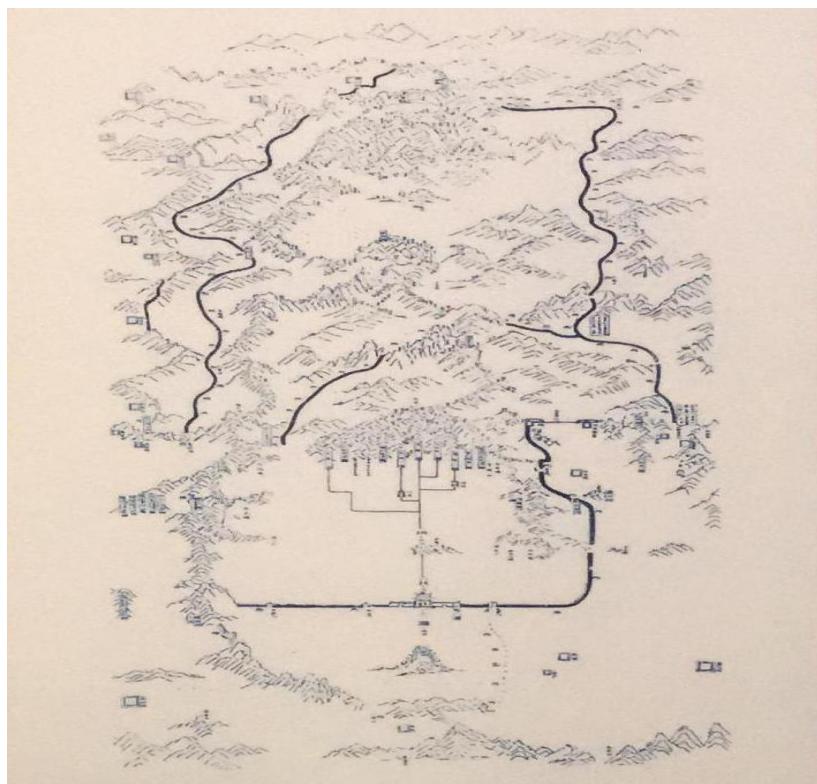


Figure 15 Map of defense area of East Tombs of Qing Dynasty

Source:On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2020

In 1911, the outbreak of the Revolution, the demise of the Qing Dynasty, the government of the Republic of China was responsible for the security and protection, the Qing Dongling still continued to be managed by the guardian minister of the Qing Dynasty. Subsequently, since 1925, the direct warlords have been stationed in the Qing Dongling, the East Mausoleum has suffered a series of serious damage, its management once fell into a state of collapse. In particular, the 1928 shock of the Sun Dianying East Mausoleum robbery case, as well as the local bandits before the liberation of the rampant looting, so that the Qing Dongmausoleum building Vegetation in the mausoleum area was seriously destroyed and a large number of rare treasures were looted. At the same time, the survivors of the mausoleum keepers who lost the protection of the imperial power began to dig the land in the mausoleum area and illegally cut the trees in the mausoleum area, which made the precious cultural heritage of the East Mausoleum of the Qing Dynasty suffer catastrophic destruction. Therefore,

in such an environmental background, the scope and significance of the Eastern Tombs of the Qing Dynasty have changed to a certain extent.

After the founding of the People's Republic of China, the Eastern Tomb of the Qing Dynasty was effectively protected and restored. Under the great attention and care of the Party and the government, the Cultural Relics Custody Institute of the Eastern Tomb of the Qing Dynasty was established in 1952. In 1961, the Eastern Tomb of the Qing Dynasty was issued by the State Council of China as one of the first batch of national key cultural relics protection units. In 1984, the Department of Cultural Relics Management was established to protect and manage the surrounding environment and cultural relics of the tomb.

Qing dongling, officially opened in 1978, officially became the Chinese and foreign tourists to visit tourist places, at this time, significant changes have taken place in the significance of clear dongling, is no longer in the traditional sense of the mausoleum, the modern people cognition, understanding the past and present a bridge link, also reveal a strong Chinese history development process, It is also a process of inheriting and developing traditional Chinese culture.

Qing dongling, began to declare world cultural heritage, in 1996 began to study for discussion and a series of related work. Qing dongling, declare world cultural heritage work is a very huge social system engineering, including land environment governance style of work is the key to the success of relationship to qing dongling, declare ZunHua local governments to implement the environmental features three years management process, and according to the According to the overall planning of the Eastern Tomb of the Qing Dynasty and the relevant requirements of the world heritage experts, we should focus on returning to the original nature, highlighting a disassembling word, so as to let the environment out and the cultural relics shine out.

During this period, a total of nearly 100 million yuan has been invested to demolish more than 30 organs, enterprises and institutions, 78 shops and restaurants, and more than 100 households of houses in the Ling District, with a construction area of more than 90,000 square meters. According to relevant laws and regulations, more than 3,000 mu of cultural relic land on both sides of the Shenlu Road and around cultural relic

buildings has been recovered, and 60,000 tree and sea trees have been planted. More than 30,000 meters of power lines and communication and broadcasting lines were removed, more than 1,580 civilian graves were relocated, and more than 8,700 cubic meters of environmental sanitation and silting were cleared in the gully area, more than 10,000 cubic meters of garbage were removed, and 5,000 cubic meters of mountain soil was laid. In addition, the construction of 29 kilometers of Shendao Road, Dahongmen outside the introduction of road 3 kilometers, 9 kilometers of the Ring Road. Through the strong support of the people of the city and the hard work of all the staff of the Qing Dongling, the historical original appearance of the Qing Dongling was basically restored.(Li Wangui. 2003 :p6)

In November 2000, the qing dongling, is listed as world heritage sites, since from abroad to the world stage, wrote on the dense of historical relic preservation in China, reveals the clear dongling has special value Through the joint efforts of the local governments and countries, during the reporting after the success of the world cultural heritage, the protection range of the qing dongling, so far, 80 square kilometers.

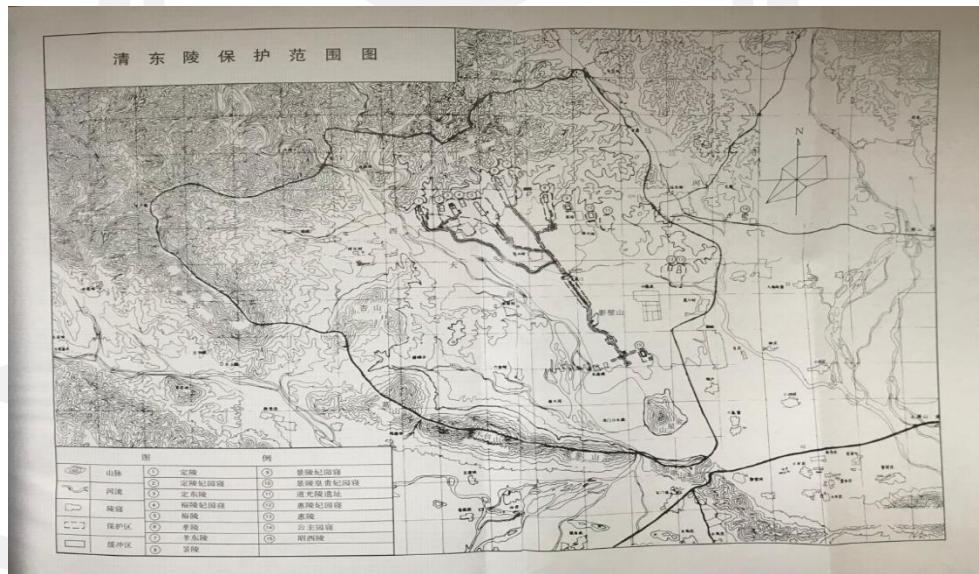


Figure 16 Map of protection area of Eastern Qing Tombs
Source:On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2020

2.2 The development and change of cemetery and tomb buildings in Eastern Qing Tombs

The Chinese nation culture broad and profound, whether in poetry and calligraphy, Song and dance music and custom system involve remember deep feelings of the Chinese nation, and to a certain extent, reflects their aesthetic and philosophical thinking. In all art forms, however, has a unique artistic expression, one of the most comprehensive performance, and performance effect strong powerful strokes. It is the space carrier of art and life, the crystallization of technology and art, and the materialized embodiment of the formation and development of civilization.

The Chinese mausoleum is a comprehensive art integrating architecture, sculpture, painting and natural environment. The main layout can be summarized into three forms: the first is the layout of the mausoleum as the main body, which is represented by the Mausoleum of Emperor Qin Shihuang; Second to the overall axis layout of the Shinto, focusing on the positive Shinto, can be the Tang Dynasty Gaozong Qianling Mausoleum as an example, it peaks as the main body of the Ling Mountain, the front of the layout of Qomen stone statues, stone steles carved ornamental columns and other forms of Shinto, in order to set off the grand spirit of the mausoleum building; The third is the layout of building groups. For example, the mausoleums of the Ming and Qing Dynasties all chose the closed environment surrounded by mountains as the mausoleum area, and arranged the mausoleums of the emperors together in a coordinated way.

As is known to all, mausoleums generally include mausoleums and their affiliated buildings. The culture of mausoleums is derived from tombs, which are the product of people's consciousness. Since ancient times in China, the tombs of emperors can reflect the highest level of material culture and spiritual culture of the society at that time, and it is a kind of concentration of all aspects of society. Therefore, the researcher takes the Chinese Imperial Tomb architecture as the main research object and interprets the development space change of the cemetery and mausoleum architecture in Eastern Qing Dynasty through the physical space of the development and change of the Chinese Imperial Tomb architecture.

The architectural and cultural characteristics of the first imperial mausoleum in the

history of China - the Qin Dynasty

The Qin Dynasty was the first unified feudal dynasty in Chinese history and also an extremely important one. It ended the division of vassals for five hundred years and became the first unified centralized state with the Huaxia as the main body and the integration of multiple ethnic groups in Chinese history. After the unification of the Qin Dynasty, a series of policies were implemented in politics, economy, culture and other aspects. For example, the first one was to establish a centralized system in politics to realize the supreme ruling power of the emperor. The second is a single currency; Third, the unification of writing, the implementation of "burning books and burying scholars." Therefore, under such political and cultural background, the first imperial mausoleum appeared in Chinese history.

Since the Xia Dynasty, the first slave-owning country in China, emperors of all dynasties-built tombs for themselves and concentrated them in one area according to the blood relationship of their families. According to tradition, Qin Shihuang's mausoleum was no exception. The Mausoleum of the First Emperor of Qin is the first emperor's mausoleum in Chinese history, and also the first large-scale and well-designed imperial mausoleum in Chinese history. The construction of the mausoleum began in 246 BC when Qin Shi Huang ascended to the throne, and the project spanned 38 years, following Qin Shi Huang's political career. Qin Shi Huang attached great importance to the site selection of tombs, based on the fact that ancient people would associate the choice of tombs with the good fortune of future generations. However, the location of Qin Shi Huang's mausoleum in Lishan Mountain is closely related to the natural environment and funeral behavior at that time.

The characteristics of the Qin Dynasty mausoleum are mainly in five aspects: First, the cemetery of the first emperor in Chinese history, the plane of the cemetery is long from north to south and narrow from east to west. There are two walls inside and outside the wall, and there are gates on all sides. The gate buildings are built on the gates, and the turrets of guards are built on the four corners of the cemetery. In the cemetery, the city is divided into north and south areas by walls. The northern area is divided into two parts by the wall, the east and the west, and the west and the west are arranged

separately. The second part, the Mausoleum of the First Emperor of Qin is in the southern part of the inner city. The mausoleum is made of rammed earth, with a rectangular shape and a large scale, which is incomparable to any imperial mausoleum in China. This design is based on the idea that the soul is immortal, and people should live in the world after death as they did in life. Fourthly, the system of burial pits set up near the Mausoleum of Emperor Qin Shi huang dates back to the Yin and Shang Dynasties. Qinshihuang inherited this system at the same time, besides buried with a large number of stable pits, and here the pit The Terra Cotta Warriors pit, Exotics pit, etc. Various PeiZangKeng, its size and quantity are far more than the former generation, and also without the latter Fifth, ling city set originated in the qin dynasty Ling city is the city of safeguarding imperial cemetery set. The record of 『The Chronicle of the First Emperor of Qin』 In 212 BC, 30,000 people were relocated to Liyi. (Li Dexi•Guo Dewei. 2004 :p92)

The architectural cultural features of the Eastern Han Dynasty Imperial Tombs

The mausoleum system of the Eastern Han Dynasty basically followed the mausoleum system of the Western Han Dynasty. However, after Emperor Min introduced the ritual of going to the mausoleum and reformed the ancestral temple system, the scale of the mausoleum was further expanded, which was different from the mausoleum system of the Western Han Dynasty. The specific characteristics are as follows: First, the architectural layout of the mausoleum has two forms; One is the original mausoleum of Emperor Guangwu, and the other is the Xianjian Mausoleum of Emperor Ming. Second, based on the ceremony of ascending the mausoleum promoted by Emperor Ming, the architectural layout of the mausoleum was changed to facing south. This layout had a great influence on the later generations, among which the Lengen Hall in the Ming and Qing Dynasties was developed from this. Third, the eastern han dynasty, because of the concept of Confucian filial piety and lights, wind gradually popular, cause the dignitaries in the tomb of building ancestral hall to further expand and luxury, built of stone stone temple and stone temple became a kind of fashion at that time. Have been preserved these stone temple and stone que later we study ancient

buildings have become valuable information Fourth, the deficiency of custom prevailed in Han dynasty Que carving decorative pattern Odd poultry animals. Character story, etc., will help us understand the culture of the Han dynasty and building structure And deficiency of the identity of the high and low depends are MuZhuRen, shows the strict feudal hierarchy Fifth, the eastern Han dynasty, the traditional wooden burial system is gradually disappear in stone to build large tomb The structure of the tomb also developed from the semicircular tube structure of the Western Han Dynasty to the brick dome structure of the Eastern Han Dynasty. Several chambers were connected, and the area was enlarged. In addition, frescoes and geometric patterns could be painted inside the tomb, reflecting the great development and changes of the brick structure at this time.

The architectural features of the Tang Dynasty Tombs

Sui and Tang Dynasties were the historical period when China's feudal society entered unprecedented prosperity. At that time, national unity, economic prosperity and the vigorous development of culture and art greatly promoted the further development and expansion of the mausoleum system. The Five Dynasties in China was a period of disarray and separateness, but it had its own characteristics in mausoleum construction.

The imperial mausoleums of the Tang Dynasty followed the system of the Han Dynasty, mainly taking square as the most expensive and pursuing tall and tall. Its features mainly have the following seven points: First, the imperial mausoleums of the Tang Dynasty only consider the geomantic dragon's veins and choose temporarily instead of making unified planning and arrangement. The mausoleum area is mainly distributed in Guanzhong Basin, Shaanxi Province, which is fan-shaped, and the mausoleums are arranged irregularly. Second, there are two types of shapes of the Mausoleum: one is the square as the most expensive, the pile of soil for the Mausoleum; One is the "hill as a mausoleum", starting with the Zhaoling Mausoleum, which is a real mountain mausoleum. Third, the Imperial Tombs have their own system. The layout has been customized since the beginning of Qianling. The mausoleum is divided into the upper and lower palaces, with the upper for the dedication hall and the lower for the sleeping palace. The two palaces were built in two parts, which not only adapted to the living needs of worshiping and offering sacrifices, but also highlighted the

importance of worshiping. The fourth is the Shinto Stone Carvings of the Imperial Tombs. At this time, the number of Shinto stone carvings, a wide range of themes, exquisite skills, grand spirit, reflects the Tang Empire's mighty and heroic; The fifth is to restore the burial system of the Han Dynasty. The distribution of burial tombs is arranged according to the different terrain. The shape of the tomb with a square bucket, according to the mountain for the tomb or mountain tomb for the expensive. The dipper type is for the royal family, the tombs of the personnel who have made special exploits are for the mountain tomb and the mountain tomb, and the others are all conical mounds; Six is for the royal prince, princess tomb and have special grace of the upper figures, the tomb built a wall, the four corners of the wall-built turrets, open the door to the south, and in front of the door a pair of stone lions. The following five products are not allowed to erect stone carving; Seven is to double room brick tomb for expensive. General product officials can only use single-chamber brick tomb or single-chamber earth cave tomb, and ordinary people can only use earth cave tomb.

The Tang emperor's mausoleum is the representative of the imperial mausoleum in the imperial era of China, and also the epitome of the Tang Empire. It has high historical value, artistic value and tourism development value. The Tang Dynasty had a total of 21 emperors and built 20 tombs (Wu Zetian and Emperor Gaozong were buried together in Qianling's tomb). The burial system of the Tang Dynasty was different from that of the Han Dynasty. The empress did not rise the tomb alone but was buried together with the emperor in the same tomb. The following to the Tang Dynasty Taizong Li Shimin's Zhaoling to understand the architectural characteristics of the Tang Dynasty mausoleum.

Zhaoling initiated the system of the Tang Dynasty that the mausoleum was based on mountains. It took 13 years to complete. According to the literature records, the Tang Zhaoling is a large scale, the whole cemetery covers an area of about 200 square kilometers, with a circumference of 60 kilometers.



Figure 17 Zhaojing of Li Shimin, Emperor Taizong of Tang Dynasty
 Source: Journey in Shaanxi : Emperor of Tang dynasty Tomb - Tang Taizong Li Shimin. Bian fan. 2021

The architectural cultural characteristics of the imperial mausoleum in the song dynasty

The Song Dynasty lasted 319 years and was divided into two historical periods, the Northern Song and the Southern Song, with a total of 18 emperors. The Song Dynasty inherited the essence of Tang culture and made great achievements in agriculture, handicraft industry, culture and so on.

The scale of the mausoleum construction of the Northern Song emperors was inferior to that of the Tang Dynasty. This was because the Song emperors did not build tombs before their death and had to be buried in July after their death. At the same time, despite the differences in politics, economy and culture, as well as the influence of Yin and Yang, the mausoleums of the Northern Song Dynasty still have their own characteristics. It is embodied in eight aspects: first, the Northern Song Dynasty imperial mausoleums are concentrated, different from the Han and Tang Dynasty mausoleums long distance open practice; Second, the site selection of Song Mausoleum is based on the idea of geomantic omen. The third is that the imperial mausoleum of the Song Dynasty continued to follow the upper and lower palace system of the Tang Dynasty. Fourthly, the scale of the mausoleums in the Song Dynasty was not different from the number of stone statues, which were more uniform and basically the same in

shape and structure. Fifthly, the scale of Song Mausoleum is smaller than that of Tang Mausoleum. Sixthly, the empress of the Song Dynasty built the mausoleum alone, which was similar in shape and structure to the imperial mausoleum and half in size. Seventh, the imperial mausoleums of the Northern Song Dynasty continued to be used with Fang as the most expensive; Eighth, the underground palace of the Imperial Tombs of the Northern Song Dynasty is unknown, because it has not been excavated.

The architectural cultural features of the Ming Dynasty Tombs

After thousands of years of development, China's funeral system has undergone new changes from the Yuan Dynasty to the Ming Dynasty, when the emperor adopted the ancient burial method of "no seal and no tree". The Ming emperors took a series of measures to praise the imperial power, mainly in the funeral system, that is, they began to restore the system of pre-built tombs after the emperor ascended the throne.

Zhu yuanzhang attaches great importance to oneself was siting, and personally survey cemetery and accessory works before and after the completion of the last 29 years to complete At this time of the Ming dynasty to qin and han dynasties Square ling tang and song dynasty tomb of Taiwan to rounded, commonly known as the treasure to the top, but the treasure to the height of the top no clear stipulation, but for each product range officer of the grave The height of the grave-mound has clear rules.

In Ming dynasty, the mausoleum of emperor a total of three, respectively is: nanjing xiao ling Beijing Ming tombs and Hubei Zhong Xiang ling Land is equipped with the specialized management and protection, and in the representative of the royal family The Hubei Zhong Xiang ling has a unique technique For example a tomb two dungeons, its construction and major events in the mid-Ming period Gift of products, it is of great historical significance The mausoleum of the Ming Dynasty also cancelled the building of the living room (namely the lower palace), and further expanded the building of the sacrificial hall (namely the upper palace), in order to highlight the grand ceremony of worship and sacrifice, as a means of further advocating and strengthening the reign of the imperial power. Finally, the wall of the mausoleum of the Ming Dynasty was built There were also a series of changes in the composition of the Shinto Stone Sculptures and the underground palace plane. For example, the Shinto Stone Sculptures

in the Ming Dynasty Mausoleum were adjusted, and larger animals and divine animals were used in the previous generation.

The architectural cultural features of the Qing Dynasty Imperial Tombs

Qing Dynasty is the last feudal dynasty in Chinese feudal society, and more respected imperial power in politics. The tombs of the Qing emperors are divided into three mausoleums in the early Qing Dynasty, the Eastern Mausoleum of Qing Dynasty and the Western Mausoleum of Qing Dynasty.

After the Qing Dynasty entered the customs, the imperial mausoleum basically followed the system of the Ming Dynasty, but it has its own characteristics, which are embodied in six aspects. First, the imperial mausoleum of the Ming Dynasty is round, while the top of the treasures of the Qing Dynasty is round in the front and back. The north and south are longer than the east and west, but the addition of the crescent city between the square city and the top of the treasures is the original creation of the Qing Dynasty. Second, the layout of the mausoleum is divided into three courtyards according to the Ming Mausoleum, with slight similarities and differences. The third is the East Tomb of the Qing Dynasty and the West Tomb of the Qing Dynasty. In addition to the Muling Huiling Chong Tomb, there are no stone statues. The rest of the Tombs are equipped with stone statues, among which the East Tomb of the Qing Dynasty is the largest, with a total of 18 pairs. Fourthly, the underground palace of the Qing Tomb is composed of nine layers of certificates, while the underground palace of the Ming Tomb is composed of three chambers at the front, middle and back, and side halls on the left and right sides. Fifth, it is one of the characteristics of the Qing Dynasty's Tombs. Sixthly, the Qing Dynasty concubines another mausoleum, called concubine garden bed, is another major feature of the Qing Dynasty Tomb architecture.

Summary: Throughout the cultural characteristics of Chinese royal mausoleum architecture, from ancient times to now, it is not difficult to see the physical space changes in the development of Chinese royal mausoleum architecture. Since China's first imperial mausoleum of the Qin Dynasty, Chinese royal mausoleum architecture has undergone a variety of changes, which is the development history of Chinese royal mausoleum architecture, the historical witness of the development of sacrifice culture,

and the evidence of the development of Chinese history and culture.

2.3 The development and change of stone carving art in the East Tomb of Qing Dynasty

Stone carving and sculpture, it is a kind of plastic arts, is carving the floorboard of the three methods of initiative Stone carving art culture and human history China's stone carving art culture has a long history, since the stone from the middle paleolithic along, stone carving art has been continuously updated and progress According to the production process is different, can be divided into garden carved relief carving There are several categories such as wall carving, hollow-out carving and line carving, but each has its own characteristics and different styles. The stone carving art of the Eastern Tomb of the Qing Dynasty is mainly manifested in stone carving, stone archway and stone statue.

2.3.1 The development and change of stone archway and its symbolic meaning

With the change and development of The Times, stone arch has gradually become one of China's construction, and embodies the sculpture art and artisans exquisite carving skills, is also the symbol of Chinese architectural culture construction It is the feudal society to recognize meritorious service which were good and filial piety buddhist buildings, made by promoting feudal moral codes Flaunt merits and ancestor worship and other social functions.

Stone arch development cannot leave the development of Chinese culture, with the development of human civilization and social productivity and constantly changing It from produce to shape, mature, and prosperity, and from simple to complex structure, by the shape of a single to diversity, experienced a long history of development and evolution process Early stone memorial arch is composed of two beams and a beam, therefore is called the horizontal gate In ancient times, the housing is the name of the door Aconitum door Also known as Lingxing door, was a period of growth of stone memorial arch, it is formed by two pillar of ornamental columns, a high the door on the top of the tall even one or two beams and door leaf, a new style of the door It is elegant and solemn, momentum majestic, is a symbol of status at that time, a rich and powerful Such as the development of the tang dynasty,《 six Canon in tang dynasty》 Wutou Gate

is generally used as the main entrance on very solemn occasions such as Confucian Temple or Taoist Temple or Mausoleum. It is not only a stage in the evolution process of stone archway, but also a blood branch of stone archway. By the Song Dynasty, stone memorial archway had entered the mature stage of development, and it had developed into an independent new architecture and established its unique position in the city. Such independent stone memorial archway had both signage and decoration functions. Therefore, besides being built on the main road of the archway, more and more stone memorial archways were also built-in temples, mausoleums and ancestral halls. The entrance of the government office and the garden became an organic part of the building. Stone archways developed in the Ming and Qing Dynasties and reached their peak. Various stone archways could be seen everywhere. And with the development of The Times, people in stone arch frontal fang building, generally for single eaves, large archway made double-hipped roof or three double-hipped roof, many also installs the glazed tile roof, eaves ridge is fitted with the forms of little beast, dragon phoenix eaves Angle such as lion is like a palace. The roof of the temple As the Qing dynasty stone memorial arch shape evolution, the building materials are also constantly changing. In order to pursue solemn, dignified, solid, pure and beautiful, and to preserve for a long time, stone memorial archway gradually developed from the original wooden structure to stone brick, or even white marble.

In the Ming and Qing Dynasties, stone memorial archways erected in folk streets also had specific architectural significance. Most of them were built on traffic arteries and became local landmarks. At the same time, the establishment of stone memorial archways had to go through layers of reports to obtain the imperial authority of the emperor the stone memorial archway built for individuals must be a great benefactor or a well-known person of loyalty and filial piety. Therefore, the number of stone memorial archway in a place can be estimated that it is a good place with outstanding people and brilliant nature.

In order to have a deeper understanding and cognition of dolmen, on the afternoon of March 17, 2021, researchers personally interviewed and investigated dolmen Group in Lutun Ancient Town, Xingyi, Guizhou, which has been listed as a key cultural relic

protection unit in China, and is an ideal resort for the combination of mountain tourism and cultural tourism and all-region tourism .

LuTun ancient town is located in xingyi LuTun township, Yoshi tatsu new district, it is a town with a history of more than 600 years of culture, ecological good, here a beautiful environment, pleasant climate Inhabited by han buyi miao yi, and other people At present, there has been developed into a historical and cultural ethnic culture and unique regional culture for the integration of cultural tourist destination, the ancient city street PaiFangQun Wanyuan Lou Ming city wall spring dike Cui Mo and other attractions, people linger.

The ancient folk dwellings in Lutun were mainly built in the Ming and Qing Dynasties. There are mainly one-to-two-in or one-to-three-in quadrangles, bird's nest type quadrangles and blockhouse structure quadrangles. The most famous one to three-in quadrangles is the one-to-three-in quadrangles.

The stone memorial archway in Lutun was built in the middle and late Qing Dynasty under the order of Emperor Daoguang. There are three well-preserved stone archways. This archway is the continuation of the Confucian ideology and culture of the feudal ruling class advocating loyalty to the emperor, filial piety and keeping festivals, and it has played a good effect for the long-term consolidation of the feudal ruling power. Stone memorial archway is four pillars, three doors and five floors, riveting tenon combined structure, square base is strong, carving calligraphy exquisite, has a high architectural value and aesthetic sense of art. They are the landmark buildings in the heyday of economic and cultural development of Lutun, the historical witness of the splendid culture of Lutun in the middle and late Qing Dynasty, the fine works of ancient Chinese architecture, and the crystallization of the wisdom of ancient Chinese working people.



Figure 18 Stone memorial archway in ancient town of Lutun

Source: Lutun ancient town field interview research. Zhou Jiye.2021

This investigation has enabled researchers to have a deeper understanding and understanding of stone archways. The cognition of stone archways from their cultural origin, stone archways' structure and stone carving skills has laid a good foundation for the study of stone archways of imperial mausoleums and provided them with comparative understanding and reference. As is known to all, the stone archways of the emperor's mausoleum symbolized and represented the highest level of the social ruling class at that time, so the study of the stone archways of the Eastern Tomb of the Qing Dynasty by researchers is of typical representative significance.

The Ming and Qing Dynasties witnessed the heyday of stone memorial archways' development. The stone memorial archways of emperors' mausoleums also changed constantly with the development of society, and their styles developed from single to diverse. Under such cultural background, the stone memorial archways of the Eastern Mausoleum of the Qing Dynasty were no exception, as they were the main portal of the Eastern Mausoleum of the Qing Dynasty and also the landmark buildings of the cemetery area. It has five doors, six columns and 11 floors. It is the widest stone archway in China. It reflects the highest level of architecture in the Qing Dynasty in all aspects, such as stone structure style and skills, and it is also the representative architecture of stone archway in its heyday.

Throughout the development and change of stone archways, both the imperial tombs and the folk stone archways have changed with the cultural changes of different times, and with the continuous development and improvement of social productivity, people's carving skills have also reached a very high degree of sophistication. Through the development and change of history we see not hard, the development of the stone arch not only produce the cultural space, and the physical space, especially represented by imperial mausoleum of the land, stone memorial arch in the land also has a space boundary effect, not only has the functions for the whole land to add dimensional administrative levels, reveal the majestic momentum of royal mausoleum. Therefore, the stone archway of the Eastern Tomb of the Qing Dynasty studied by the researchers not only has the above characteristics, but also confirms a series of facts, which become the evidence for people to study the past history.



Figure 19 Stone arch of Eastern Qing Tombs

Source: On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

2.3.2 The development of the stone raw and symbolic meaning

Stone refers to the golem imperial mausoleum set before The beast, also called WengZhong It is a symbol of imperial power and the epitome of imperial power meter who, also is a kind of performance characteristic of the ancient Chinese sculpture art form So researchers have introduced various periods grave Shinto stone raw profiles, in order to see the stone gave birth to the development of the physical space change.

Stone statues in front of tombs of the Eastern Han Dynasty.

According to archaeological data, stone statues in front of tombs began in the middle of the Western Han Dynasty, such as the stone carvings in front of the tomb of Huo Qubing in the Western Han Dynasty, the stone tiger in front of the tomb of the Western Han Dynasty in Yishe Village in Shan 'an, and the stone figures in front of the ancient tomb of Kuangzhuang in the east of the city in Zouxian County, Shandong. It is worth noting that stone statues have not been found in the tombs of the Qin and Han Dynasties so far. Therefore, some scholars speculate that: In Qin and Western Han Dynasty, there may be no stone carvings on the tombs of emperors, and the stone statues on the tombs of dignitaries seem to be earlier than the tombs of emperors.

Unfortunately, none of these stone statues of the Han Dynasty have been preserved. We can only learn some information about them from the literature, and

most of them are from the Eastern Han period. For example: Note the water Drain the water said that, Cao Song (father) cao hold burial site Clip tablet, lined up two stone horse, eight feet five inches high, stone for 粗 (coarse), not light wu tunnel representation by horse "Accordingly, GuangWuDi Shi Xiang erected LingQian avenue , such as stone, stone horse production are tall and beautiful, it's a pity that this stone group has completely lost. (Li Dexi•Guo Dewei. 2004 :p105)

In the Eastern Han Dynasty, the style of stone figures, animals and pillars in front of the tomb became more and more popular. According to the water, there are stone pillars, sheep, tigers, camels and horses in Taiwei Bridge cemetery, all of which are tall and not very carved.(Li Dexi•Guo Dewei. 2004 :p105)

stone statues in front of a tomb of the Northern Wei Dynasty

The Northern Wei Dynasty began to restore the mausoleum system, and the stone carvings in front of the tombs were also restored successively, but the number was not large. For example, in front of the Jing Mausoleum of Emperor Xiaozhuang in the Northern Wei Dynasty, a stone figure and a stone figure head were unearthed in 1976.

Stone statues in front of the tomb of the Southern Dynasty

The Song, Qi, Liang and Chen Dynasties all had their capitals in Nanjing. The mausoleums of empress emperors and princes were distributed in four areas, namely, the mausoleums of Jiangning County, Jurong County, Danyang County, Nanjing City, Jiangsu Province. There are a total of 31 stone statues on the ground in front of the mausoleums of the Southern Dynasty, among which there are 12 royal tombs and 19 royal tombs.

Stone statues in front of Tang Dynasty tomb

The combination of stone statues in front of the Tang Dynasty mausoleum, which was determined from the Qianling. Located at the top of Liangshan Mountain in Gan County, Shaanxi Province, about 80 kilometers from Xi 'an, Qianling was the joint burial site of Emperor Gaozong Li Zhi and Empress Wu Zetian of the Tang Dynasty. As a joint burial tomb for two generations of emperors, the stone statues on both sides of the sacred way reflect the far-reaching political, economic, cultural and social

significance of the tang dynasty, and the arrangement of the stone statues on the sacred way also created a new pattern for the later generations.

Stone sculpture is the most concentrated expression of tomb stone carving, the Tang Dynasty Imperial Tomb stone carving from Qianling began to form a system. On both sides of the Shendao Road from south to north, there should be a pair of Hua Biao, Wing horse or haetae and Ostrich each, five pairs of horse attendants and horse control persons, and ten pairs of Weng Zhong. (Zhang Yunhe•Zhang Jiaqi•Luo Kailu. 2020 :p99)

From then on, the Tang Dynasty's mausoleum followed the custom of the Qianling, but there were no figures of ethnic leaders. The Tang Dynasty tomb stone carvings also have a strict hierarchy. It is reported that there are as many as 18 pairs of stone statues in front of the Tang Dynasty mausoleum, among which there are no horseman.

Stone statues in front of Song Dynasty tomb

Different from the Tang Dynasty, the stone statues in the Tombs of the Song Dynasty not only changed in kind, but also arranged in a uniform order. Because there were no stone statues in the mausoleums of the Emperor of the Southern Song Dynasty and the Later Song Dynasty, the researchers took the mausoleums of the Northern Song Dynasty as an example for analysis.

Located in gongyi city, henan province, the northern song dynasty mausoleum covers an area of 160 square kilometers and is one of the national key cultural relics under protection. Seven of the nine emperors of the Northern Song Dynasty are buried here (Except Emperor Huizong and Emperor Qinzong of Song)which are collectively known as "Seven Emperors and Eight Mausoleums".

The Shendao stone carvings in Song Mausoleum not only have their own unique artistic characteristics, but also inherit the artistic style of Tang and Five Dynasties, so they have high artistic value. Among the many imperial mausoleums, Yongding Mausoleum was the mausoleum of Zhao Heng, Emperor Zhenzong of Song Dynasty. This mausoleum has not been excavated up to now. The buildings on the ground have

been destroyed, but the stone carvings in front of it are well preserved. It is the best preserved group among the tombs of the Northern Song Dynasty, so researchers take the Yongding Mausoleum of the Northern Song Dynasty as the representative to show the stone statues in front of the tombs of the Song Dynasty.



Figure 20 Stone statues of Yongding Tomb of Zhenzong Song Dynasty

Source: Yongyu Tomb , Yongtai Tomb, Yongzhao Tomb and xuanzong pit of Northern Song Royal Tombs.Gongyi city. Henan.2019

Stone statues in front of Ming Dynasty tomb

Yuan Dynasty imperial mausoleum implementation "not sealed not tree" ancient burial method, does not matter the scope of the cemetery and grave high. In the Ming Dynasty, the tomb system was restored and developed, and the hierarchy of the appearance of the mounds was paid more attention to again.

On the whole, the stone statues in front of the mausoleum of emperors of the Ming Dynasty became larger and more numerous, and the types of stone statues tended to be more stable. For example, the stone carvings in front of the mausoleum of the Ming Dynasty have been adjusted to replace the smaller stone goats and tigers used in the Song Dynasty with larger animals and mythical beasts used in the previous generation, such as elephants, camels and kylins, in order to strengthen their imagined protective power.

Take the Ming Xiaoling Mausoleum, a joint burial site for Ming Tai Zu Zhu

Yuanzhang and his empress. It is located at the foot of a hill south of Zijinshan Park in Xuanwu District, Nanjing, Jiangsu Province, and covers an area of more than 1.7 million square meters. The Ming Xiaoling Shinto Road runs about 600 meters from east to northwest to extend the eastern section of the Shinto Road. On both sides of the road are lined six types of stone animals, Xie Zhi, camel, elephant, kylin and horse, with two pairs of each, a total of 12 pairs and 24 pieces. These stone beasts reflect the ritual requirements of the royal mausoleum and have different meanings. At the same time, the Shendao Way was short and straight, and the Xiaoling Shendao Way in Ming Dynasty was winding and shaped like the Big Dipper, which changed the physical space to some extent.



Figure 21 Stone statues of Ming Xiaoling Tomb

Source: The stone statue of Ming Xiaoling Tomb in Nanjing after 600 years of wind and rain. Sina travel.2015

stone statues in front of a Qing Dynasty tomb

In the Ming dynasty tomb stone born only nanjing xiao ling Chang Ming tombs with stone, and the east Xiling besides MuLing HuiLing Chung ling set stone born outside, no other ZhuLing have stone Among them, the number of stone was born in qing dongling, entering the first song ling ling xiao as the, a total of 12 pairs, lion haetae camels as kirin respectively Horse six stone, promulgation and two lie, civil servants The number of stone statues in the Qing Dynasty is far more than that in the Ming

Dynasty, and the space has also changed accordingly.



Figure 22 The stone statue of Xiao Tomb in the First Tomb of Eastern Qing Tomb
Source: On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2020

Summary: the second part mainly introduces the physical space of the development of Eastern Qing Tombs. This paper elaborated the physical space of the development of Eastern Qing Tombs in detail through the development and change of the cemetery area, the mausoleum architecture and the stone carving art of the cemetery, the vertical development of the physical space of Eastern Qing Tombs is also highly confirmed.

Part 3 The Symbolic Meanings Of The Buried Persons

The Eastern Mausoleum of Qing Dynasty is one of the existing mausoleums of emperors with a large scale and complete system in China. There were 5 emperors, 15 empresses, 136 concubines, 3 elder brothers, and 2 princesses buried in the mausoleums, 161 people in total, including 5 emperors the two-empress dowager and the fragrant concubine are of great historical significance. They are important figures in the development history of the Qing Dynasty, and also the historical witness of the development of the Qing Dynasty from prosperity to decline. Therefore, it is of great significance for researchers to study the people buried in the Eastern Tomb of the Qing Dynasty.

Fu Lin, Emperor of Shunzhi

Aisin Gioro Fulin, Emperor Shunzhi, was born in Yongfu Palace of Shengjing Imperial Palace. He was the ninth son of Emperor Taiji of the Qing Dynasty and also the first emperor of the Qing Dynasty to enter the customs. His birth mother was Empress Xiaozhuang Wen, and his year name was "Shunzhi". Emperor Shunzhi ascended the throne at the age of 6, assisted by Rui Prince Duoergun and Zheng Prince Zierharang. In 1661, Emperor Shunzhi died in Yangxin Dian, the temple name Shizu, and was buried in Xiao Mausoleum.



Figure 23 Fu Lin, Emperor of Shunzhi

Source: Biographies of the emperors in Qing dynasty

.yanchongnian.2002

Xuanye, Emperor Kangxi

Emperor Kangxi Aisin Gioro Xuanye was the second emperor of the Qing

Dynasty. He was a very successful feudal emperor and initiated the "prosperous period of Kangxi and Qianlong". He was also China's longest-reigning emperor and was revered as the "One Emperor through the Ages". In 1722, he died in the garden of Changchun, a temple named Shengzu, and was buried in Jing Tomb.



Figure 24 Xuanye, Emperor Kangxi
Source:Biographies of the emperors in Qing dynasty
.yanchongnian.2002

Emperor Hongli of Qianlong

Emperor Qianlong, whose name was Gioro Hongli, was the fourth son of Emperor Yongzheng and the sixth emperor of the Qing Dynasty. His reign name is Qianlong, which means "the way of heaven is prosperous". He reigned for 60 years and ascended the throne at the age of 25, making him the longest-reigning emperor in Chinese history. In 1799, he died in Yangxin Dian, the temple name is Gaozong, and was buried in Yu Tomb.



Figure 25 Emperor Hongli of Qianlong
Source:Biographies of the emperors in Qing dynasty

.yanchongnian.2002

Yizhu,Emperor Xianfeng

Emperor Xianfeng, whose name was Aisin Jueluo Yi, was born in Yuanmingyuan, Beijing. He was the fourth son of Emperor Daoguang and the 9th emperor of the Qing Dynasty. His birth mother was Empress Xiao Quancheng, the last emperor with actual reigning power in Chinese history. He died in Rehe in 1861 and was buried in Dingling Mausoleum under the temple name of Wenzong.

Tongzhi Emperor Zaichun

Emperor Tongzhi, whose name was Aisin Gioro Zaichun, was born in the

Forbidden City of Beijing. He was the tenth emperor of the Qing Dynasty and the eighth emperor after Beijing was established as the capital of the Qing Dynasty. He was the eldest son of Emperor Xianfeng and Empress Dowager Cixi. He ascended the throne at the age of 6, died in 1875 and was buried in Hui Tomb.

Empress Dowager Cixi

She was the concubine of Emperor Xianfeng and the birth mother of Emperor Tongzhi. In 1908, Cixi died in Yiluan Temple and was awarded the posthumous title of Xiaoqin Duanyou, Kang Yizhao, Yu Chengshou, Gong Qinxian, Chongxi and Empress Tianxing Shengxian, or Empress Xiaoqinxian for short. She is buried in Dingdong Mausoleum.



Figure 26 Empress Dowager Cixi
Source:Biographies of the emperors in Qing dynasty
.yanchongnian.2002

CiAn

Cian is Xiaozhenxian Empress Niuobalu, Manchurian Xianghuanqi, the second

empress of Xianfeng Emperor, the daughter of Muyang A of Youjiang Road, Guangxi. In 1881, Empress Dowager Ci'an collapsed in Zhongcui Palace and was buried in Dingdong Mausoleum in Puxiangyu.

fragrant concubine

The famous "fragrant concubine", namely the Rongconcubine of Qianlong, was a Uyghur who entered the palace at the age of 27 and died at the age of 55. She was buried in the Yuconcubine Garden. According to legend, because of the beauty and body has a strange fragrance, so named "fragrant concubine".

Summary: the third part mainly introduces the symbolic meaning of the people buried in Eastern Qing Tombs. By analyzing and listing the important figures buried one by one, such as emperor Shunzhi, Emperor Kangxi, Emperor Qianlong, Emperor Xianfeng, Emperor Tongzhi, Cixi, and Ci'an, we can see the rise and fall of the whole Qing Dynasty from the development process of the figures, which is the evidence to witness the historical development of the Qing Dynasty.

Part 4 The Decorative Art And Meanings Of The Cemetery

China's Tombs culture has a long history. The emperor's tomb is the main representative of the development of Chinese tombs, it is the symbol of the supreme power of the feudal ruling class, is the social politics, economy and culture of the concentrated reflection, along with the long history of development. The Ming and Qing Dynasties were the heyday of the development of Chinese imperial mausoleums. Based on the ancestral system, the Qing Dynasty basically inherited the regulations of mausoleums from the Ming Dynasty, with slight changes. The East Mausoleum of the Qing Dynasty is the first large imperial mausoleum after the Qing Dynasty entered the Pass. It is divided into two parts, the ground and the underground. It is the historical witness of the change from prosperity to decline of the Qing Dynasty. Therefore, it is of profound significance for researchers to study the decorative art of the Eastern Qing Tombs of the Qing Dynasty, and it also has far-reaching influence on the inheritance and development of Chinese traditional culture.

4.1 The artistic implication of the architecture of the Eastern Qing Tombs

China's mausoleum system from the warring states period to the Ming and Qing dynasties, has a history of more than two thousand years, the construction of the catacombs is with the changing of sacrifices and worship ritual mausoleum system is a kind of burial system of change, it is specifically to the ancient Kings queens burial, is also in the feudal rulers as a means to promote and strengthen the rule of imperial power.

The ancient Chinese mausoleum system has developed from “no heap of earth, no trees as a sign” to the present, and has experienced three glorious periods, namely the Qin, Han and Tang dynasties and the Ming and Qing dynasties. The Qing Dynasty is represented by the Xiao Mausoleum of Emperor Shunzhi in the East Mausoleum of Qing Dynasty.

The mausoleum system in China entered a new period in the Ming Dynasty. There are two main reasons: first, the mausoleum of the Ming Dynasty was huge in scale and magnificent in momentum; Second, the Ming Dynasty initiated a new period in the history of China's mausoleum system, which lasted for 500 years until the Qing Dynasty. Zhu Yuanzhang established the new mausoleum system of the Ming Dynasty and implemented it in his Xiao Mausoleum. He made major reforms in the following four aspects to the mausoleum system of all dynasties. First, the square mausoleum courtyard of the previous dynasties was changed into many courtyards in the front and back, and the plane was round in the front and back. Second, the seal of the previous dynasties was changed from a bucket shape to a round shape, which was called the top of treasure. Third, the practice of serving, eating and living in the palace was abolished. Fourth, build the mausoleum according to the mountain, pay more attention to the companionship of the mountains and rivers around the mausoleum.

Since then, China has created a new system of mausoleums.

Based on the continuation of the Ming Dynasty's mausoleum system, the Qing Dynasty's mausoleum system had some changes and innovations. The Qing Dynasty's mausoleum system was divided into the imperial mausoleum and the imperial concubine's garden, and they had a strict hierarchy and a strict patriarchal ritual system. The Qing Dynasty's mausoleum could be divided into three parts from a macro point

of view, namely, the Three Mausoleums of Shengjing and the Eastern Mausoleum of Qing Dynasty and the Western Mausoleum of Qing Dynasty the Eastern Qing Tombs of the Qing Dynasty studied by the researchers is located in the city of Zunhua in Hebei province. It contains the burial of five emperors, namely, the Shunzhi Emperor, Kangxi Emperor, Qianlong Emperor, Xianfeng Emperor and Tongzhi Emperor. These five emperors were important representatives of the Qing Dynasty, and they were important figures who witnessed the rise and fall of the Qing Dynasty. Here we will analyze the Tomb of important historical figures in the Qing Dynasty one by one.

First of all, let's introduce the East Mausoleum of the Qing Dynasty. The East Mausoleum of the Qing Dynasty is the first royal mausoleum opened after the Qing Dynasty entered the Pass. It is also the largest imperial mausoleum with the most people buried in the Qing Dynasty. It is located in the Changruishan area west of Ma Lanyu in Zunhua City, Hebei Province, and lasted nearly two and a half centuries from the construction of the Xiaoling Tomb to the restoration of the Cixi Tomb.

The East Mausoleum of the Qing Dynasty is divided into a front circle and a back circle, covering an area of 2,500 square kilometers in the Qing Dynasty. The layout of the mausoleums is very regular and distinctive. The whole mausoleum is centered on the Xiao Mausoleum, and the layout is fan-shaped and arranged east and west, according to the traditional concept of respecting the aged and the young in order, ranking and inferiority. At the same time, the queen Tomb Shinto to god with the dynasty emperor Tomb road phase, and the god of the emperor Tomb road and respectively connected with filial piety Tomb Many Eastern Qing Tombs, god road winding long, winding, connected to each other, in the first circle god road network, forming a pens the significant characteristics compared with other royal mausoleum. Below is a close-up view of clear Eastern Qing Tombs.



Figure 27 Standing on the Jinxing Mountain, north look at the Eastern Qing Tombs.
Source: Qing Dynasty mausoleum system. Xu Guangyuan.2018

Then, we will learn more about the filial piety of the first emperor Shunzhi Emperor. Following the original custom of the Manchu people, the Shunzhi Emperor had his remains cremated. It was also the only Tombs where the ashes were buried in the Emperor's Mausoleum.

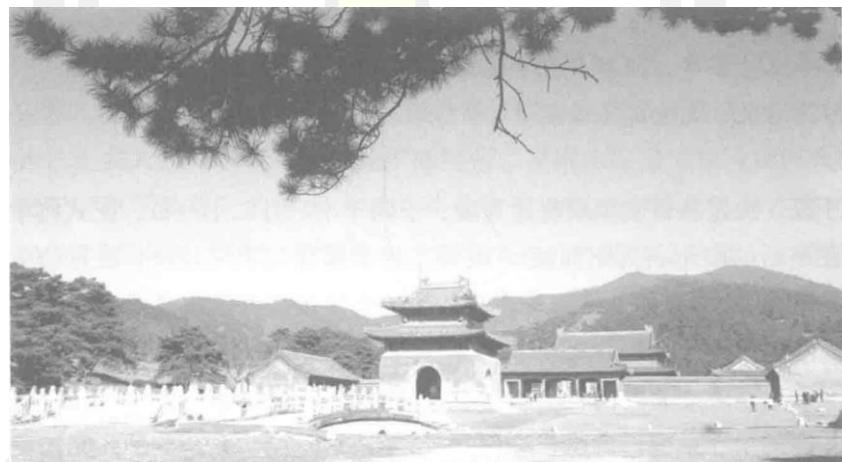


Figure 28 Xiaoling Tomb
Source: Qing Dynasty mausoleum system. Xu Guangyuan.2018

The site of the Xiao Mausoleum of Emperor Shunzhi was located at the foot of Changrui Mountain, formerly known as Fengtai Mountain in Fengtai Mountains. It was once the site chosen by Emperor Chongzhen in the late Ming Dynasty. Emperor Shunzhi did not have time to build the mausoleum during his lifetime, but began to build the Xiao Mausoleum in the 18th year of his death (1661). After more than one year of intensive preparation, the construction of Xiao Mausoleum officially started on

February 15, the second year of Kangxi (1663).

Xiao Mausoleum is the first royal mausoleum built in the Pass in accordance with the Ming Mausoleum system. It is located under the main peak of Changrui Mountain, facing south. The 6 km long brick and stone sacred road has stone archways of different sizes, such as the big red gate and the dragon and phoenix gate. Dozens of buildings of different forms are connected in series, which becomes the central axis of the whole cemetery, highlighting the huge construction scale and building regulations of Xiao Mausoleum. Therefore, it has become the model to be imitated by the Qing Mausoleum in later generations.

Kangxi emperor is a great emperor in the history of China, he was buried after the death of clear Eastern Qing Tombs Jingling Tomb, Jingling Tomb the front of the building is holy meritorious pavilion, its regulation than filial piety Tombs reduced the stone archway Grand palace gate Changing the temple bridge of seven hole ,bridge of one hole , at the same time, the wood structure of arched door, instead of a masonry structure with dragon gate Jingling Tomb connection to a Shinto filial piety Tombs The Yuling Tomb and Dingling Tomb in the Eastern Qing Tombs basically did not exceed the rules of Jingling Tomb.



Figure 29 Jingling Tomb
Source:Qing Dynasty mausoleum system. Xu Guangyuan.2018

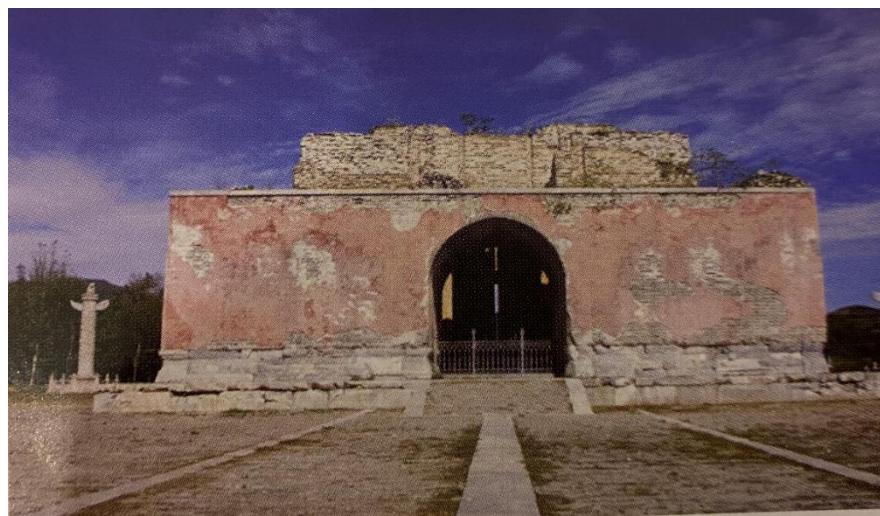


Figure 30 Shengde Shenggong Stele Pavilion

Source: Tour guide of the Eastern Qing Tombs. Yan Ziyou.2004

Emperor Qianlong was a famous monarch in Chinese history. He reigned for 60 years and was a long-lived emperor. After his death, he was buried in Yu Ling Tomb. Because the treasury and economy were abundant during Qianlong's reign, Construction of YuLing tomb certainly had great financial resources. Its scale and quality were of the highest quality among the imperial tombs of the Qing Dynasty. Yuling's architectural workmanship is excellent, and both the ground and the palace are of great artistic and research value. The sculptures in the Yuling Di Palace are magnificent and exquisite. Among the many sculptures, most are Buddhist subjects. This carving alone took three years and cost 10,000 liang of silver.

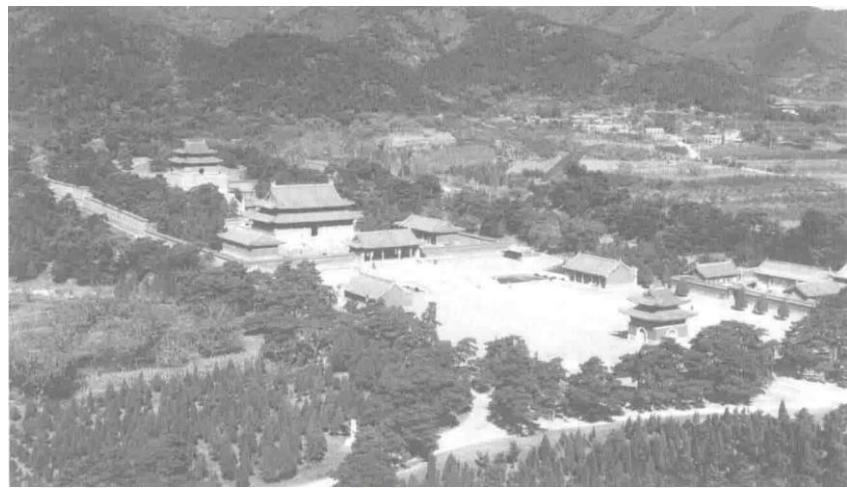


Figure 31 A bird's-eye view of Yuling Tomb

Source: Qing Dynasty mausoleum system. Xu Guangyuan.2018



Figure 32 The coffin of the Qianlong

Source:Tour guide of the Eastern Qing Tombs of the Qing Dynasty. Yan Ziyou.2004

Emperor Xianfeng ascended to the throne in the chaos of war. Although he had the ambition to turn the tide, the topography of the mausoleum decided that its landscape was very concentrated and its building regulations were integrated with the previous mausoleum system, and it also had its own innovation and development the setting of the fence around Long en Hall was unique. It was in accordance with the encirclement form of the ancestral mausoleum, and unlike Emperor Daoguang in the West Mausoleum of the Qing Dynasty, the fence was removed from the north, east and west, and only the platform in front of Long en Hall was encircled by rai Tombs, which

changed the rules based on inheriting the ancestral mausoleum.



Figure 33 A bird's-eye view of Dingling Tomb
Source: Qing Dynasty mausoleum system. Xu Guangyuan.2018

Cixi tomb and CiAn Tomb, collectively known as Dingdong Tombs. CiAn Tomb is in the west, called Puxiang Yuding Dong Tomb, Cixi Tomb is in the east, called Putuo Yuding Dongling ,They had been characterized Between two Tombs are separated by a horse grooves The dowager Tomb painting of the temple of three Jinlong and seal for the highest level of three brick carvings inside wall is used for decoration Of the eight picture on the wall Five of the hold life pattern, breathtaking The restoration of Cixi Tomb cost a great deal of money. The gold alone cost 4,592 21 liang. The magnificence of its architecture and the superb carving skills made it a rare treasure in ancient Chinese architectural art.

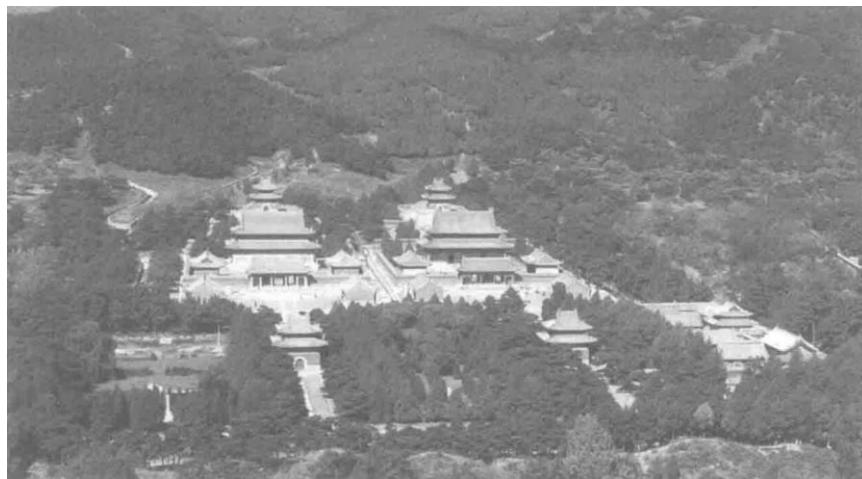


Figure 34 CiAn Tomb and CiXi Tomb

Source: Qing Dynasty mausoleum system. Xu Guangyuan.2018



Figure 35 CiAn Tomb and CiXi Tomb

Source: Tour guide of the Eastern Qing Tombs. Yan Ziyou.2004

Emperor Tongzhi reigned for 13 years and was buried in Huiling Tomb, which is located in Shuangshan Valley, six miles southeast of Jingling Tomb.

Regulation of Hui Ling Tomb , The empress dowager CiAn and Cixi had an imperial decree: except god road and stone statues no build Ding Ling Tombs according to regulation Hui Ling Tombs, therefore, in addition to not build Merit stele building and the tow columns gate, also cut stone raw and Shinto to filial piety Tomb Only in the arched door south built around a pair of stone column board at column.(Yan Ziyou. 2004 :p71)The regulation of Hui Ling Tombs is the lowest among the five imperial

mausoleums in the Eastern Qing Tombs. There are no stone statues and even the sacred road does not connect with Xiao Ling Tomb.



Figure 36 Huiling Tomb
Source: Qing Dynasty mausoleum system. Xu Guangyuan.2018



Figure 37 The baluster columns in Huiling Tomb
Source: Tour guide of the Eastern Qing Tombs. Yan Ziyou.2004

4.2The symbolic meaning of the development of the Eastern Qing Tombs' ornamental column

ornamental column ancient Huan Biao, has a long history it is a traditional Chinese building, with profound traditional cultural connotation ancient Ornamental column are wooden, the main wooden sign in the traffic arteries, used for the king to admonition and guide the way of the wooden pillar Qin Shihuang period abolished Ornamental

column, to the Han Dynasty and restored Ornamental column, called Huan Biao. However, from the Eastern Han Dynasty, Hua Biao gradually appeared in front of the mausoleum, as a Tombs table or Shinto stone column. To the Northern and Southern Dynasties, the use of Hua Biao before the mausoleum is more popular, its shape and structure design has no difference with the Ming and Qing dynasties before the mausoleum of Hua Biao, and to the Tang and Song Dynasties, the role of Hua Biao began to gradually disappear, it gradually evolved into a symbolic building, standing in front of the palace and other buildings. With the changes of The Times, ornamental column has completely lost the earliest admonition and signpost function, but the history of ornamental column as a slender wood is still worth thinking about, and its figure in the long history is still indelible.



Figure 38 The ornamental column of Ming Cheng Emperor Zhu Di Changling Tomb
Source: Emperor Yongle's Chang Tomb (1), the Tombs of Emperor Chengzu of the 13th Emperor of the Ming Dynasty -- Shenggong Stele Pavilion and Stone Statue.

Mountain walking on a sunny day.2014



Figure 39 Ornamental columns of Xiaoling Tomb in Eastern Qing Tombs
Source: On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2020

Therefore, we can see that the meaning of the ornamental columns has changed fundamentally from its emergence to its disappearance. Therefore, researchers can see the development and change of the decoration art of Eastern Qing Tombs in the Qing Dynasty according to the development of ornamental columns in the Eastern Qing Tombs.

4.3 The stone dragon carved in the Eastern Qing Tombs expresses moral meaning

Dragon culture has a long history, it is the artistic symbol of Chinese traditional culture, and the totem of the Chinese nation. The overall development of dragon shape can be divided into three periods, its form presents diversity, has a strong affinity, also being fully free in any plane and spatial range of change arrangements, creating the

ever-changing images of flying dragon, swimming dragon, hovering dragon, sitting dragon and so on.

With the development of human society and the integration of different national cultures, the meaning of the dragon in the long history of mankind has changed accordingly. The implication of the dragon in the ancient feudal period is mainly manifested in three aspects:

The first is the symbol of the supreme power of the feudal ruling class. In ancient times, the dragon had auspicious connotations among the people. Later, it gradually developed into the exclusive symbol of the emperor, especially in the Qing Dynasty, the exclusive meaning of the dragon became clearer the application of the dragon pattern was strictly regulated. In the feudal monarchy society, the dragon symbolized the power granted by God and the divine grant of imperial power. It was the exclusive symbol of the royal family and the symbol of the supreme power of the imperial power, with incomparable authority.



Figure 40 Cixi Tomb

Source: Part of the indoor scenic spots of Eastern Qing Tombshave been reopened.

Come to see the Three spectacular sceneries of Cixi Dong Tomb! Tangshan Cultural Tourism.2020

Second, it has a strict feudal hierarchy. Dragon-grain glazed tiles are the necessary

articles of royal buildings, reflecting the majesty and inviolability of royal buildings to a certain extent. The glazed tiles of Eastern Qing Tombs not only reflect the strict hierarchy of the Qing Dynasty, but also witnesses to the rise and fall of the Qing Dynasty. The bottom of tile is the head of tile, which covers the building rafter head and the front section of the tube tile in ancient Chinese architecture. It is a unique cultural heritage of China, and a decorative art combining ancient architectural design with production technology. In Qing Dynasty, glazed tiles had strict regulations. Without royal permission, ordinary officials and common people were never allowed to use glazed tiles. The dragon - patterned glazed tiles of the Eastern Qing Tombs were all custom-made and produced by official kilns.



Figure 41 Cixi Tomb

Source: On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2021

The glazed tiles of the Eastern Qing Tombs are divided into two colors: yellow and green, which were used exclusively for the royal family in the Qing Dynasty. The yellow glazed tiles are the mausoleums of the emperors and empresses, while the green tiles are the mausoleums of the concubines and the princesses. They are strictly classified and cannot be exceeded. The grain glazed tile reflects the development level of social culture, art and construction at that time, and provides research value for further in-depth study of the cultural connotation of the Eastern Qing Tombs Therefore,

researchers take the dragon grain glazed tile of the Eastern Qing Tombs as a typical example.

The third is totem culture. According to historical sources, the origin of the dragon comes from totem worship. Totem is a kind of religious belief at first, belonging to primitive religious culture in a certain sense. With the development and progress of the society, the totem of the Chinese nation finally selected the image of dragon and phoenix dragon, which basically took shape in the Ming and Qing Dynasties. It is a symbol of heroic authority and dignity. The totem culture has a strong expression in the stone carving art of Eastern Qing Tombs. According to statistics, there are a total of 2,587 dragons in stone carving works, among which 310 dragons are carved on the of the main hall of Cixi Tomb.

Summary: the fourth part mainly introduces the decorative art and moral of Eastern Qing Tombs. This paper has shown the strict feudal hierarchy, ritual system, worship and sacrifice culture of the Qing Dynasty through the understanding of the development and evolution of tomb system, Huabiao, stone dragon and other cemetery decoration in Eastern Qing Tombs. It shows the supreme right of the feudal ruling class, which is also a means for the rulers to respect and strengthen the imperial rule.

Part 5 The Value Of The Artwork Unearthed

Since the reform and opening up in 1978, the four underground palaces of the Eastern Qing Tombs have been opened one after another and the Eastern Qing Tombs have officially become a place for people to travel. The Yuling Underground Palace of Emperor Qianlong was opened first, followed by the Underground Palace of Cixi Tomb, the Underground Palace of Rongfei and the Underground Palace of Empress Chunhui. These four underground palaces were all robbed, especially the two underground palaces of Yuling and Cixi Tomb, namely the “robbery event in the Eastern Qing tombs” which shocked the whole China. In November 1929 (lunar calendar), the Underground Palace of Emperor Chunhui was stolen and the Underground Palace of Rongfei was also stolen later.

5.1 Overview of The Historical Relic Unearthed in The Eastern Qing Tombs

Although the burial goods of the four underground palaces were stolen and

excavated, some cultural relics were still unearthed during the cleaning process. The following is an overview of the unearthed cultural relics of the four underground palaces:

The Underground Palace of Yuling: 1 piece of gold snuff bottle (with jade beast rotating cover); 1 piece of gold-plated bronze Buddha; 8 pieces of gold-plated copper lock (with 4 copper keys); 2 pieces of bronze jue; 430 pearls; 100 coral beads; 8 amber beads; 4 lapis lazuli beads; 32 turquoise beads; 17 pieces of turquoise; 9 cats' eyes; 5 turquoise pendants; 3 jasper pendants; 2 sapphire pendants; 28 sapphires; 6 white gems; 45 rubies; 20 miscellaneous treasures of various colors; 15 diamonds; 1 jade bracelet; 1 piece of jade; 1 jade cicada; 1 piece of jade gourd, 1 piece of jade rabbit; 1 piece of jade sheep; 1 piece of agate lion; 1 piece of jade fish; 1 piece of jade master; 1 jade bottle; 1 piece of jade belt; 1 jasper square pendant; 2 golden dragons; 2 pieces of golden lotus; 2 pieces of golden tulip flowers; 2 golden caps; 2 golden hairpins; 3 pairs of gold earrings; 1 golden grasshopper (3 gems inlaid); 1 golden ring (with one ruby inlaid); 2 gold earring hooks; 14 golden buttons; 3 golden hairpins; 2 golden cranes; 1 golden peach; 1 piece of golden leaf; 3 golden flowers; 1 golden duck; 3 pieces of golden chime (with 6 gems). (Yuan Shuwen•Fang Guohua. 2015 :p104)



Figure 42 Golden grasshopper unearthed from the Underground Palace of Yuling
Source: A tourist guide of the Easter Qing Tombs. Yan Ziyou.,2004



Figure 43 The golden dragon unearthed from the Underground Palace of Yuling

Source: A tourist guide of the Easter Qing Tombs. Yan Ziyou. 2004

Cixi Tomb underground palace unearthed Phoebe zhennan an imperial seal stamped with the posthumous title 1 block ; Phoebe zhennan booklet 10 pages ; The scriptures are woven in gold satin 1 piece. Weaving gold cloud dragon longevity ribbon 1 strip. Piece of pillowcase with lotus in pile 1 piece. Beaded colorful embroidered lotus ingot bottom shoe fragments 1 pair; Huangjiang silk embroidery multicolored five bats in gold dragon robe; Snow blue satin flat gold embroidery group Longevity female clip gown 1; Green ruminant plain gold embroidery Wan Fu character women's jacket 1 pieces; Weaving gold quilt 1 piece.(Yuan Shuwen•Fang Guohua. 2015 :p104)

Rongfei underground palace unearthed 7 small yellow stones; Opal 2; 23 gemstones of various colors; Colored glaze beads 7; 23 pearls of all sizes; 5 copper buckles; Gem inlaid gold bat 1 pieces; 2 gold earrings; 2 stone ornaments; 2 gold ornaments; Blue ground makeup flower woven dragon robe material 1 piece; Camel color colorful plus gold inch python cloud makeup satin 1 partner; Yellow ground dark flower group dragon miscellaneous treasure satin 1 pieces (fragments); Yellow ground dark flower eight treasure silk 1 piece (fragments); Bada golden mattress 1 piece (fragments); 1 embroidered dragon robe (fragments); 1 piece of silk dragon robe (fragments); 1 piece of nail-embroidered dragon robe (fragments); 1 tapestry robe (fragments); 1 piece of satin skirt (fragments); 2 pieces of Hada (fragments). ; Dui silk No.1 Village; Wooden handle jade such as purse 2; Braid 1; 1 skull; Tassel 2 stalks;

Auspicious hat 1 top.(Yuan Shuwen•Fang Guohua. 2015 :p104)

1 gold ring (with 6 diamonds) unearthed from Chunhui Emperor's Imperial Concubine's underground palace; 12 copper and gold-plated buttons (old); 1 earring hook; 2 gem pendants.(Yuan Shuwen•Fang Guohua. 2015 :p105)

5.2 The Value Of The Artwork Unearthed from the Eastern Qing Tombs

There are various kinds of cultural relics unearthed from the Eastern Qing Tombs, including silk fabrics, clothing, coffins, gold ornaments, opals, jewelry, etc, all of which have very high artistic value. Among them, the silk relics unearthed are mainly in the underground palace of Cixi Tomb and the Tombs of concubine Rong. Zhijin Tuoli Sutra is the most valuable, it is the empress dowager Cixi underground palace unearthed cultural relics. Zhijin tuori sutra is the sacred product of the tantric school of Buddhism, which is generally printed on the Sanskrit secret mantra, and has the "magical merit". However, the empress dowager Cixi covered the corpse with a large area, the fine materials, the good technology are extremely rare. The quilts are slightly square, 280cm long and 274cm wide. With their exquisite craftsmanship, the quilts can be regarded as the peak reproduction of the manual paper technology of the Qing Dynasty.

There should be 10 sets of coffin burials in the four palaces cleared and opened. In the Qing Dynasty, the coffin used by the emperors and empress after they died was called Zi Gong. It was made of nanmu wood and had two layers, an inner coffin and an outer coffin, with a trapezoidal top. As these underground palaces were looted, so the coffin was mostly damaged, almost not shaped. However, after reasonable cleaning and effective protection, a total of three complete coffins have been restored to Yu Tomb underground palace, one for Emperor Qianlong, one for each of the two imperial concubines, and another inner coffin. Empress dowager Cixi is outside the coffin forming, concubine outside the coffin for repair; The coffins of Emperor Chunhui and Empress Urana were reinforced respectively.

The unearthed cultural relics from the Eastern Qing Tombs of the Qing Dynasty have provided an important physical basis for later generations to understand and study

the burial system, social customs, strict hierarchy system of the Qing Dynasty royal family, as well as to explore the historical true features of the Tombs owner, and laid a foundation for the great progress of the Eastern Qing Tombs of the Qing Dynasty.

5.3The Artistic Value of A Series of Exhibitions of Cultural Relics Unearthed in The Eastern Qing Tombs

Eastern Qing Tombs, unearthed cultural relics after forty years, under the support of national and local governments, Eastern Qing Tombs, the cultural relics department placed the unearthed cultural relics is to use a series of special exhibition activities, the goal is to make the masses of tourists can more intuitively understand the Qing dynasty mausoleum culture, more in-depth understanding of the history of Qing dynasty palace, becoming the Eastern Qing Tombs, an important content in the tour of scenic spots, Good social and economic benefits have been obtained. The following is a general introduction to the series of exhibitions of unearthed cultural relics and the artistic value arising from them.

In May 1985, in the Cixi Tomb Kitchen God Storage,《An exhibition was launched on the Tombs relics of the imperial concubine Rong (Xiang Concubine) and articles of the Qing Palace》, which attracted many visitors.

In 2002, several unearthed cultural relics, including the Cixi incense book, incense treasure and concubine Rong's auspicious hat, went to Shanghai to participate in the "Last Song of the Chinese Mausoleum -- the World Heritage Eastern Qing Tombs Exhibition", which caused a great sensation. At the same time, some of the exquisite gold wares and gems unearthed from Yuling Tomb underground palace were put on a special counter in the east side hall of Yuling Tomb for long-term display.

In October 2004, the Cultural Administration Office of Eastern Qing Tombs of the Qing Dynasty launched a special exhibition of burial treasures in the underground palace of Cixi Tomb. The exhibition uses the form of the combination of real objects and photo plates, vividly reappearing the history of the luxury of the Empress Dowager's Tombs and the robbery of Eastern Qing Tombs.

In April 2017, the Eastern Qing Tombs held a grand exhibition of the Empress Cixi's Cultural Relics. The exhibition at the empress dowager cixi creation of "a dragon" "prosperous life of take an examination of calligraphy and painting, such as" and the "treasure" of the empress dowager cixi "dowager empress dowager quality assurance" precious "queen dowager empress" decree, exhibited at the same time also related to the empress dowager cixi's dress, for cosmetic, Buddha, water pipe, such as articles for daily use, enables the viewer to understand the other side of the political strongman empress dowager cixi.

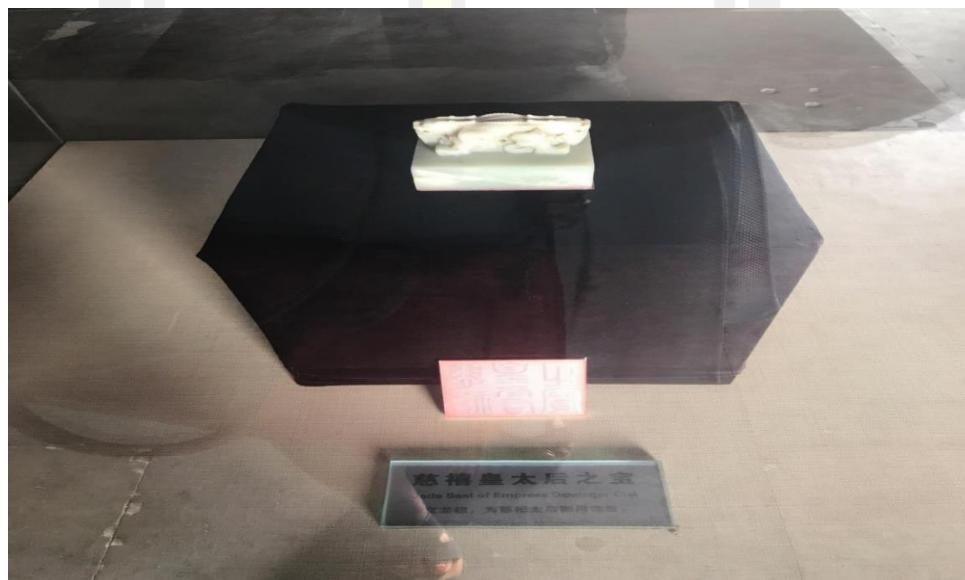


Figure 44 Imperial Seal of Empress Dowager Cixi
Source:On-site interview and survey of Eastern Qing Tombs.Zhoujiye.2019

In June 2020, Tangshan Museum held an exhibition of cultural relics from the Eastern Qing Tombs of the Qing Dynasty. A total of 226 pieces of cultural relics from the Eastern Qing Tombs were on display in the exhibition, including Qing Dynasty crowns, palace furniture, sacrificial vessels and other treasures.



Figure 45 Visitors visit in the collection of cultural relics of the Eastern Qing Tombs
Source: 226 cultural relics from the Eastern Qing Tombs of the Qing Dynasty have

been unveiled at the Tangshan Museum in Hebei. Hebei News Network.2020

On August 7, 2020, Treasure of the harem : The exhibition on the Restoration of Cixi and Rong Fei Clothing in the Eastern of Qing Tombs opened at the China Silk Museum. The exhibition displays 16 restored pieces of fine women's clothing and related silk fabrics. According to the source of cultural relics, it is divided into three units, which were allocated by the Palace Museum. The clothes, which have lost their original brilliant colors, are still attractive after being restored. The exhibition will run until November 8.

Located at the southern foot of Changrui Mountain in Zunhua City, Hebei Province, Eastern Qing Tombs is a large imperial Tombs complex with a complete system and good preservation in China. It was listed on the World Cultural Heritage List in 2000. From 2013 to 2019, the China Silk Museum protected and restored 20 silk cultural relics stored in the Eastern Qing Tombs of the Qing Dynasty. These silk fabrics were excavated from the underground palace of the Eastern Qing Tomb of Cixi and the Ron concubine Garden as well as transferred from the Palace Museum, including robes, jackets, shoes and hats, pillows, bedding, quilts, purses and other categories. The restoration not only fully and properly protects the cultural relics, but also enhances the beauty of the cultural relics.

What attracts much attention in this exhibition is the female dragon robe of Huangjiang silk embroidery with five colorful bats and gold Buddha characters. This dragon robe was unearthed in the underground palace of the Empress Dowager Cixi's Dongmausoleum and was worn on the outermost layer when she was buried. This robe is made of twill silk with moire satin lining. The body, collar and sleeve of the robe were decorated with dragon patterns and embroidered with dozens of characters for Buddha in gold thread. "Buddha" on the original inlaid pearls but have been missing. The front and back of the robe are embroidered with the "Twelve Chapters" pattern, which was only used on the dragon robes of emperors.



Figure 46 Yellow River silk embroidery multicolored five-bat flat gold Buddha character female dragon robe before restoration (left) behind (right)

Source: Treasures from the Harem: An exhibition of the restored clothes of Empress Cixi and Concubine Rong in the Eastern Qing Tombs of the Qing Dynasty opens at the China Silk Museum. CNRCN Zhejiang Channel. 2020

The Zhijin Tuolei Sutra, which is buried in the coffin of Cixi Mausoleum, was the longest restoration project. It's fine materials, large format, good technology, the beauty of pictures and texts are rare. It is woven in a single frame, 290 cm long and 275 cm wide, with a pagoda in the center of the four double edges. It is illustrated in satin and woven in twisted gold. There are more than 25,000 Chinese characters on it. After being brown, yellow, according to the palace system, should be bright yellow. There are 820 pearls missing from the original ornament.

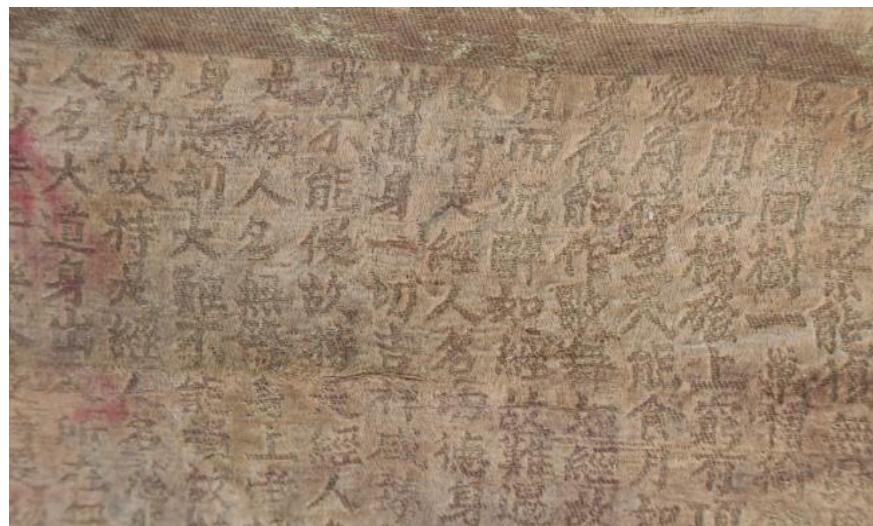


Figure 47 Tori Sutra were (After repair)

Source: Treasures from the Harem: An Exhibition of the Restored Costume of Empress Cixi and Concubine Rong in the Eastern Qing Tombs is officially on display at the China Silk Museum. CNRCN Zhejiang Channel.2020

On the opening day of the exhibition, the China Silk Museum also invited Li Yinzuo, curator of the Eastern Qing Tombs Museum of the Qing Dynasty, to give a lecture on "Entering the Underground Palace of the Qing Tombs -- Taking the Eastern Qing Tombs of the Qing Dynasty as an Example".

Through the continuous development, utilization and protection of the unearthed cultural relics from the Eastern Qing Tombs of the Qing Dynasty, the precious world heritage of the Eastern Qing Tombs of the Qing Dynasty has been well inherited and developed, so that people can have a deeper understanding of the cultural connotation of Eastern Qing Tombs so that the Chinese culture to the world, more and more far. At the same time, through the continuous launch of exhibition activities, so that the Eastern Qing Tombs Culture of the Qing Dynasty can truly reproduce the rise and fall of the Qing Dynasty, further witness and in-depth understanding of the Qing culture.

Summary: the fifth part mainly introduces the artistic value of Eastern Qing Tombs. In this paper, we can truly reproduce the glorious period of the history of the Qing Dynasty by combing the general situation of the unearthed cultural relics of

Eastern Qing Tombs and summarizing the artistic value of the unearthed cultural relics to the social display. It is not only the real evidence for us to understand the past of the Qing Dynasty, but also the bridge between the past and the modern, and also the effective guarantee for the long history of culture in Eastern Qing Tombs.

Chaper III Conclusion: As a typical representative of the development of Chinese imperial mausoleums, the Eastern Qing Tombs of Qing Dynasty is not only the product of historical development and changes, but also the product of China's more than two thousand years of feudal autocratic rule. By tracing the cultural development source of the Eastern Qing Tombs of the Qing Dynasty, the researchers deeply analyzed the development and changes of the development and construction process of the Eastern Qing Tombs of the Qing Dynasty. At the same time, through the in-depth comparative analysis of the people buried in the East Mausoleum of the Qing Dynasty, the building regulations of the mausoleum, the stone carving art, the decorative art and the unearthed artworks, people can not only have a deeper understanding of the culture of the Qing Dynasty, but also further longitudinal understanding and understanding of the development and change of the physical space and cultural space of the Qing Dynasty. Only in this way can the Eastern Qing Tombs Culture of the Qing Dynasty go farther and farther, out of the country and into the world at the same time.

CHAPTER IV

Eastern Qing Tombs : The culture of the tombs of ancient Chinese emperors became an intangible cultural heritage of the world, the impact of social changes in China on the tombs of ancient emperors, the social impetus that made Eastern Qing Tombs an important intangible cultural heritage of China, and the impact of China's construction of Eastern Qing Tombs world intangible cultural heritage on the world.

This chapter focuses on how Eastern Qing Tombs became a World Heritage Site. It focuses on the culture of ancient Chinese emperors' tombs becoming an intangible cultural heritage in the world today, the impact of social changes in China on ancient emperors' tombs, the social impetus that made Eastern Qing Tombs an important intangible cultural heritage in China, and China's construction of Eastern Qing Tombs as a world intangible cultural heritage and its impact on the world. The study is based on four aspects. In-depth analysis of Chinese history, tomb culture, and intangible cultural heritage policies will help to better explain the process of building Eastern Qing Tombs into a world cultural heritage.

Part 1 The culture of the tombs of ancient Chinese emperors has become an intangible cultural heritage in the world today

Part 2 The impact of social changes in China on the tombs of ancient emperors

Part 3 Social impetus make Eastern Qing Tombs an important intangible cultural heritage in China

Part 4 China's construction of Eastern Qing Tombs world intangible cultural heritage and its influence on the world

Part 1: The culture of the tombs of ancient Chinese emperors has become an intangible cultural heritage in the world today

In 1972, the General Conference of UNESCO adopted the Convention Concerning the Protection of the World Cultural and Natural Heritage (commonly known as the World Heritage Convention), with the aim of better fulfilling our common obligation to organize and protect the cultural and natural heritage worldwide in an organized and systematic manner, and to reflect in it respect for history, tradition and all the achievements of civilization. China formally signed the World Heritage Convention in 1985 and became a State Party. (Chao Huashan. 2004 :p1) On December 22, 1985, it was approved at the 13th session of the 6th National People's Congress to become an important member of the Convention for the Protection of the World Cultural and Natural Heritage.

Being inscribed on the World Heritage List has two implications for a particular heritage site. On the one hand, it means that the site will henceforth enjoy certain advantages, enhancing its attractiveness to tourists and improving the economic benefits of the site itself. On the other hand, it means that the national government, local institutions and the local population of the country where the site is located have a major responsibility to better protect the site and share it with the people of the world. This is because the heritage has become the common wealth of humanity since the date of its inscription on the World Heritage List. (Chao Huashan. 2004 :p1)

World Heritage is known to be jointly recognized by UNESCO and the World Heritage Committee. It is a rare and currently irreplaceable treasure of mankind, a heritage site and natural landscape recognized by all mankind as having outstanding significance and universal value. World Heritage includes three major categories, namely: cultural heritage (including cultural landscapes), natural heritage, and dual cultural and natural heritage. In a broad sense, according to the form and nature, world heritage is divided into tangible heritage and intangible cultural heritage. The tombs of ancient Chinese emperors belong to the intangible cultural heritage of World Heritage.

Next, the researcher focuses on intangible cultural heritage. As a country with a long history of civilization and profound cultural traditions, China, since its accession to the World Heritage Convention, has conscientiously fulfilled its duties and

obligations, made active efforts to protect the common heritage of mankind, and made great achievements in preserving its cultural and natural heritage.

Intangible cultural heritage is an important symbol of the historical and cultural achievements of a country and nation, and an important part of the excellent traditional Chinese culture. "Intangible cultural heritage" is the opposite of "tangible cultural heritage" and is collectively referred to as "cultural heritage". Tangible cultural heritage refers to cultural relics with historical, artistic and scientific values. Intangible cultural heritage refers to various traditional cultural expressions that have been passed down from generation to generation by people of all ethnic groups and are considered part of their cultural heritage, as well as physical objects and places related to traditional cultural expressions, as stipulated in the Law of the People's Republic of China on Intangible Cultural Heritage. It mainly includes six aspects: first, traditional oral literature and the language that serves as its carrier; second, traditional art, calligraphy, music, dance, drama, opera and acrobatics; third, traditional arts, medicine and calendar; four, traditional rituals, festivals and other folk customs; fifth, traditional sports and amusement; sixth, other intangible cultural heritage. The objects and places that are part of the intangible cultural heritage, where they are cultural relics, the relevant provisions of the Cultural Relics Protection Law of the People's Republic of China shall apply.

China is a multi-ethnic country with 56 ethnic groups, and its long history and splendid ancient civilization have left a large and precious cultural heritage for the Chinese people. Among them, the tombs of ancient Chinese emperors are part of the intangible cultural heritage. Since the signing of the World Heritage Convention in 1985, China has been actively making nominations and has achieved promising results over the past thirty years.

World Heritage is divided into cultural heritage, natural heritage, and dual cultural and natural heritage. According to the classification of World Heritage standard, there are three categories of cultural heritage: monuments, architectural complexes, and sites. The tombs of ancient Chinese emperors belong to this category of world cultural heritage. From the first slave dynasty to the last feudal dynasty, there were numerous imperial tombs. To date, there are more than 100 clearly identified imperial tombs,

which occupy an important position and role in the world cultural history. They are historical witnesses to the socio-political, economic, military and cultural aspects of the different imperial periods.

The deeply rooted culture of the tombs of ancient Chinese emperors is a historical witness and epitome of the progress and development of the Chinese nation. With the changes in social history, the tombs of ancient Chinese emperors have suffered different degrees of damage at different times. It was only after the founding of New China that the management and protection of the tombs of ancient Chinese emperors gradually became normal. In the context of the rapidly developing environment of economic globalization, intangible cultural heritage is receiving more and more attention. In response to the imminent loss and destruction of intangible cultural heritage, the Chinese government has formulated a number of policies to comprehensively manage, improve and protect the cultural heritage, which not only inherits Chinese culture, but also further pushes Chinese culture to the world stage, allowing Chinese culture to stand in the forest of the world's nations. Against this policy and cultural background, the researcher will focus on the following examples of how the tombs of ancient Chinese emperors became world cultural heritage.

First, let's look at the tomb of the first emperor in Chinese history, Ying Zheng, known as the Mausoleum of Qin Shihuang. It is one of the first World Cultural Heritage sites in China and one of the first national 4A-level scenic spots. In 1956, the Mausoleum of Qin Shi Huang was announced by the Shaanxi Provincial People's Government as a provincial key cultural relic protection unit in Shaanxi. In March 1961, the Mausoleum of Qin Shihuang was included in the first list of national key cultural relics protection units announced by the State Council. Subsequently, in December 1987, the Mausoleum of Qin Shihuang was inscribed on the UNESCO World Heritage List. As a result, the Chinese and local governments established a series of policies and laws, and set up the Mausoleum of Qin Shi Huang Museum to provide effective long-term protection and management of the Mausoleum of Qin Shihuang.



Figure 48 Mausoleum of Qin Shi Huang emperor listed as the first batch of national key cultural relics protection units

Source: Mausoleum of Emperor Qin Shi Huang; World Heritage Site; Mausoleum of Ying Zheng, the first emperor in Chinese history; 2019



Figure 49 Mausoleum of Qin Shi Huang Museum

Source: Mausoleum of Emperor Qin Shi Huang; World Heritage Site; Mausoleum of Ying Zheng, the first emperor in Chinese history.2019



Figure 50 The Mausoleum of Emperor Qin Shi Huang inscribed on the UNESCO World Heritage List

Source: Mausoleum of Emperor Qin Shi Huang; World Heritage Site; Mausoleum of Ying Zheng, the first emperor in Chinese history.2019

Xianling Tomb of the Ming Dynasty is the joint tomb of Ming Emperor Zhu Yuanzhang and his empress, which was built in 1381 and lasted for 25 years. As the first tomb of the Ming and Qing dynasties in China, it represents the highest achievement in architecture and art in the early Ming dynasty, and directly influenced the form of imperial tombs in the Ming and Qing dynasties for more than 500 years, and is known as the "First Royal Tomb of the Ming and Qing Dynasties".

Ming Xiaoling Mausoleum is located at the foot of Dulongfuwanzhushan Peak at the south foot of Zijin Mountain, Xuanwu District, Nanjing City, Jiangsu Province, covering an area of more than 1.7 million square meters. In March 1961, Ming Xiaoling Mausoleum was announced by the State Council as the first batch of national key cultural relics protection units. In 1982, Ming Xiaoling Mausoleum was listed as a national key scenic spot. In July 2003, Ming Xiaoling Mausoleum and Tombs of meritorious officials of Ming Dynasty were listed as World Cultural Heritage. In December 2006, Ming Xiaoling Mausoleum was listed as a World Heritage Site. Ming Xiaoling Mausoleum was listed as the first batch of National 5A Tourist Attractions.



Figure 51 Ming Xiaoling Mausoleum is listed as a national key cultural relics protection unit

Source: Nanjing 2 days Tour Fourth Attraction: Ming Xiaoling Mausoleum.

2015



Figure 52 Ming Xiaoling Mausoleum is listed as a World Heritage Site

Source: Spring tour of Jiangnan IV. 2018

The Ming Tombs are the tomb complexes of the thirteen emperors of the Ming Dynasty. It is the largest surviving royal mausoleum complex in China and the world, with the largest number of emperors and empresses. It is located at the southern foot of Tianshou Mountain in Changping District, Beijing, and covers an area of 40 square kilometers. In 1961, it was listed as one of the first national key cultural relics protection units by the State Council of the People's Republic of China. In July 2003, it was inscribed on the World Heritage List.



Figure 53 The Tombs of the Ming Dynasty is listed as a National Key Cultural Relics Protection Unit

Source: Experience the greatness of the architecture and perfection of the craftsmanship of the thirteen sacred tombs.2015



Figure 54 The Ming Tombs are listed as a World Heritage Site

Source: Experience the greatness of the architecture and perfection of the craftsmanship of the thirteen sacred tombs.2015

There are three main tombs of the Qing Dynasty, the last feudal dynasty in China, namely three mausoleums outside the pass, Eastern Qing Tombs and Western Qing Tombs, of which Eastern Qing Tombs and Western Qing Tombs were listed as World Heritage Sites in November 2000. The Eastern Qing Tombs studied by the researcher is one of the largest royal tombs of the Qing Dynasty, which is representative and typical of the development of Chinese royal tombs to their peak.

Eastern Qing Tombs, located in Zunhua City, Hebei Province, was the first large royal mausoleum complex built after the Qing Dynasty entered the Central Plains, covering an area of 2,500 square kilometers. In 1952, the Eastern Qing Tombs Cultural Relics Conservation Institute was established. In 1961, Eastern Qing Tombs was listed as the first batch of national key cultural relics protection units. In November 2000, it was listed as a World Heritage Site.



Figure 55 Eastern Qing Tombs is listed as a World Heritage Site

Source: Eastern Qing Tombs inscribed on the World Heritage List. 2019

Western Qing Tombs, located in Yixian County, Hebei Province, is the last royal mausoleum in Chinese history. It has 14 tombs covering an area of more than 800 square kilometers. In 1961, Western Qing Tombs was included in the first batch of national key cultural relics protection units. In November 2000, Western Qing Tombs was listed as a World Heritage Site.



Figure 56 Western Qing Tombs is listed as a World Heritage Site

Source: Western Qing Tombs' main gateway, the Red Gate of Tailing. Each of these three gateways has its own meaning, so don't go wrong.2019

Summary: The first part focuses on how the culture of the tombs of ancient Chinese emperors has become an intangible cultural heritage in the world today. It is the product of the development of the times and the high development of human civilization. Since ancient times, the tombs of ancient Chinese emperors have been the centralized reflection of the imperial power of feudal rule in ancient China, a high reflection of the political, economic, cultural and military aspects of society. It is also the inheritance, development and continuation of China's great culture, the wisdom of the ancient Chinese civilization. It is a precious treasure left to mankind by history. Therefore, it has important historical significance and representativeness. With the change of social era, the attitude of human beings towards the protection of monuments, environment and their own culture has changed. This has led to a contemporary awareness of mankind to preserve and develop cultural and natural heritage. It is against the background of such an environment, and under the appeal and policy influence from all over the world, the Chinese government has actively participated in formulating relevant policies and laws and regulations, so that the imperial tombs in China have been effectively protected and developed as intangible cultural assets in the world today, and have made great and welcome achievements.

Part 2: The impact of social changes in China on the tombs of ancient emperors

As an ancient civilization with a long history, China has 5,000 years of history and culture and has gone through many dynasties, the researcher focuses on the impact of social changes on the tombs of ancient Chinese emperors from two aspects: temporal space and cultural space.

The researcher first divides China's social changes into three periods in terms of time space, namely, slave society, feudal society and socialist society to clearly explain the impact of China's social changes on the tombs of ancient Chinese emperors. In the following, the researcher will analyze the different effects of social changes in different periods one by one. The researcher will focus on the impact of time and space on the imperial tombs, since the inheritance and conservation between the tombs of the emperors of different periods are affected to different degrees with the change of time and space.

Slave society mainly includes Xia, Shang and Zhou dynasties. The imperial tombs in this period mainly include Dayu Mausoleum, Taikang Mausoleum, Tangwang Mausoleum, Zhou Wenwang Mausoleum, Zhou Wuwang Mausoleum, Wangdi Mausoleum and East Zhou Lingwang (Ji Xiexin), etc.

Dayu Mausoleum is a national key cultural relics protection unit, located in Shaoxing City, Zhejiang Province. On the basis of successive dynasties, Dayu Mausoleum has undergone different changes and experienced reconstruction and expansion.

Feudal society mainly includes Qin and Han Dynasties, Three Kingdoms, Jin, Southern and Northern Dynasties, Sui and Tang Dynasties, Five Dynasties and Ten Kingdoms, Song, Liao, Jin, Western Xia, Yuan, Ming and Qing Dynasties, etc. Mausoleums include Qin Shihuang Mausoleum, Western Han Changling Mausoleum (Gaozu Liu Bang), Maoling Mausoleum (Emperor Liu Che), Eastern Han Yuanling Mausoleum (Emperor Guangwu Liu Xiu), Northern Wei Changling Mausoleum (Emperor Xiaowen Yuanhong), Tailing Mausoleum (Emperor Wen of Sui), Zhaoling Mausoleum (Tang Taizong Li Shimin) Qianling Mausoleum (Li Zhi of Gaozong), Tailing Mausoleum (Li Longji of Xuanzong), Yongchang Mausoleum (Zhao Kuangyin

of Song Taizu), Six Mausoleums of the Song Dynasty, Zuling Mausoleum (Liao Taizu), Western Xia Mausoleum, Genghis Khan Mausoleum (Temujin of Yuan Taizu), Ming Tombs, Shengjing Tombs, Eastern Qing tombs and Western Qing tombs, etc. Next, the researchers will explain and analyze with examples one by one.

First of all, let's look at the Mausoleum of Qin Shihuang. It suffered serious damage in the war at the end of Qin Dynasty. According to the Commentary on the Waterways Classic, Xiang Yu entered the pass to excavate the mausoleum with 300000 people, plundered the rich funerary objects and burned the buildings on the ground. In the Wei, Jin, Tang and Five Dynasties, the Mausoleum of Qin Shihuang was stolen and excavated, and was protected and rebuilt during the reign of Song Taizu. However, during the Qing Dynasty and the Republic of China, the Mausoleum of Qin Shihuang was stolen again. Until the founding of new China, the Mausoleum of Qin Shihuang was listed as the national key cultural relics protection unit and the first batch of world cultural heritage(Huang Lian. 1997 :p51)

At the end of the Western Han Dynasty, Changling Mausoleum was excavated, and both Gaozu Mausoleum and Lvhou Mausoleum were damaged. After the historical changes, the scale of Changling fiefdom of Emperor Xiaowen of Wei Dynasty was reduced.

Zhaoling Mausoleum of Li Shimin in Tang Dynasty is a restricted area. Everything in the mausoleum area should not be damaged. Nowadays, although the ground buildings of Zhaoling have been destroyed by wars, the mausoleum is not only full of rich historical sites and cultural relics, but also contains a large number of ancient arts and crafts and other cultural relics. Among them, Zhaoling Museum displayed many tombstones and epitaphs, and kept a large number of historical materials about the politics and economy of Tang Dynasty, which fully demonstrated the high level of calligraphy art in the early Tang Dynasty. Zhaoling is the only imperial tomb with a plank road, which has its unique position in the establishment of imperial tombs in China and even in the world.

Ganling, located in Ganxian County, Xianyang, Shanxi Province, is the burial tomb of Li Zhi and Wu Zetian in Tang Gaozong. After the changes of the times, due to

various reasons, the dry tomb road is complete, and no new stolen holes have been found. Many experts believe that Ganling is the only tomb that has not been excavated.

Six Mausoleums of the Song Dynasty is located in Shaoxing City, Zhejiang Province. Its architecture follows the old system of Northern Song Dynasty, with upper palace, lower palace and underground palace. In 1278, Six Mausoleums of the Song Dynasty were stolen and severely damaged, resulting in the loss of jewelry in the mausoleum. Until 1369, Zhu Yuanzhang, the emperor of Ming Dynasty, made a new imperial edict to build a monument, and then buried the remains of the emperors in Six Mausoleums of the Song Dynasty.

Western Xia Mausoleum is the imperial mausoleum and royal mausoleum of Western Xia, located at the eastern foot of Helan Mountain in the west of Yinchuan City, Ningxia Hui Autonomous Region. Western Xia Mausoleum was seriously damaged by Mongolian army, and was excavated and protected after New China, and listed as a national key cultural relic protection unit.

Ming Tombs, the mausoleum complex of thirteen emperors in Ming Dynasty, is located at the southern foot of Tianshou Mountain in Changping District, Beijing, and is listed as the first batch of national key cultural relics protection units in Beijing. It is one of the most well-preserved mausoleum buildings of emperors in Chinese history. It was repaired after the founding of the People's Republic of China.

Among the imperial tombs of Qing Dynasty, there are three tombs outside the pass, Tailing, Changling and Muling of Western Qing Tombs, and Xiaoling Mausoleum of Eastern Qing Tombs. With the fall of Qing Dynasty, Eastern Qing Tombs was severely damaged by Zhili Warlord and Fengtian Warlord, who cut down millions of pines and cypresses in Eastern Qing Tombs and sold them out. Many underground palaces were opened, and countless hidden treasures were looted. Among them, the most shocking case at home and abroad was the grave robbery of Sun Dianying in 1928. Then Eastern Qing Tombs was occupied by Japanese invaders for 13 years. After the founding of New China, Eastern Qing Tombs was effectively protected and developed, and Eastern Qing Tombs Cultural Relics Protection Institute was established, which was listed as the first batch of key cultural relics protection units and world cultural

heritage, and made great achievements.

Socialist society generally refers to the establishment of New China, and with the development of the times, mausoleums are gradually replaced by public cemeteries. Modern cemetery construction requires a move toward landscaping, artistry, three-dimensionality and industrialization.

Second, the researcher will explain and analyze the impact of social changes in China on the tombs of ancient emperors in terms of cultural space. With the social changes in time and space, the cultural space also changed accordingly. As the cultural changes led to the changes in the imperial tombs of China. Therefore, they are one and the same. Since ancient times, funerary ethics has deep cultural roots with Chinese culture. It is an important part of Chinese civilization and has two main cultural pillars, namely, the religious concept of the immortal soul and the filial concept of the prudent end of life. In ancient times, Mencius took "ritual" and "filial piety" as the basic core of the concept of funeral, and advocated that ritual is honorable burial, therefore, the style of honorable burial was prevalent. Therefore, Chinese emperors' tombs were born in the context of this culture.

Since the grave appeared, the powerful have shown their position. Graves are piled higher and higher, and finally the so-called "mausoleum" appears. The earliest tomb builder in China was Zhao Suhou in the middle Warring States Period. According to the records in Records of the Historian of Zhao Shijia, in the 15th year of Zhao Suhou (335 BC), "Shouling", that is, the mausoleum built by the emperor before his death. Since then, the king's tomb was called "mausoleum", and Qin Huiwen stipulated that "the people's grave shall not be called mausoleum" (Survey of seven states). "Mausoleum" became a special word for imperial tombs. After Qin Shihuang unified China, he claimed to be the first emperor and built a mausoleum, so later generations were also called "Imperial Mausoleum". After the Qin and Han Dynasties, the emperor built the mausoleum officially. (Wang jisheng. 2002 :p87)

The ancient imperial mausoleums of China are among the unique works in the world. The various imperial tombs, i.e., one in the same lineage and each with its own characteristics, profoundly reflect the changes in China's unique burial culture. In the

following, the researcher will give a general overview. The purpose is to provide a more comprehensive view of the impact of China's social changes on the mausoleums and burial systems of ancient emperors from a cultural space. The three main aspects are: first, the mausoleum sealing soil; second, the mausoleum architecture; and third, the underground palace of the mausoleum. First of all, let's look at the mausoleum sealing soil, which is an important distinguishing feature of the imperial tombs and a symbol of imperial power. Of course, the sealing soil on the underground palace of the imperial tombs has been changing over time. The sealing soil of Chinese tombs has gone through three periods, namely, the "square on top", the "mountain as mausoleum", and the "treasure city and treasure top". The mausoleum of the First Emperor of Qin Dynasty and many imperial tombs of Han Dynasty were all in the form of "square on top" of the sealed earth. In the Wei, Jin and North and South Dynasties, the "mountain as mausoleum" was popular, with Zhaoling being a typical example of the mountain as mausoleum. However, after the Ming and Qing dynasties, the square-top system was completely changed, and the form of treasure city and treasure roof was adopted. As a result, the sealing of the mausoleums of the ancient Chinese emperors' mausoleums changed and influenced differently as the society changed and the cultural space changed. This is the first manifestation. Then we look at the second manifestation, namely the changes in the architecture of the tombs. In addition to the sealing soil, there are also ground buildings of the Chinese imperial mausoleums, mainly including the ritual building area, the sacred path, and the tomb guards. The area covered by the imperial mausoleums was unusually large. The scope of the mausoleum area has changed accordingly in different periods. China's imperial tombs in the Ming and Qing dynasties, the development of the sacred path to the apex. The length of the sacred paths of the Ming Tombs reached more than 14 miles, while those of the Eastern Qing Tombs reached more than 10 miles. Lastly, let's look at the luxurious Imperial Mausoleum Palace, which was an important part of the imperial mausoleums, also known as the "Xuan Gong" and "You Gong". As time changed, the underground palaces varied, mainly in relation to the politics, economy and culture of the time. However, due to social changes and turmoil, the imperial tombs in China were subjected to different degrees of theft and destruction, especially the underground palaces, many of which were looted until the founding of the new China, when they were protected and

developed.

Summary : The second part focuses on the impact of social changes in China on the tombs of ancient emperors, mainly from two aspects: temporal space and cultural space. First of all, from the perspective of time space, by listing the time space generated in different periods, the tombs of ancient Chinese emperors were at first strictly protected in different times, and with their own demise, and then in the process of dynastic change, they suffered different degrees of destruction, and very few of them were rebuilt and constructed. It was not until the founding of the new China that the tombs of the Chinese emperors were completely protected and exploited effectively. Thus, we can see that the social changes in China have had a great impact on the tombs of the ancient emperors, and to some extent it has an important significance as a historical witness to the development of our human society. Secondly, in terms of cultural space, the tombs of ancient Chinese emperors went through the process of mausoleum, mound, tomb and mound from neither sealing mounds nor planting trees, which led to different changes in the mausoleum architecture of ancient Chinese emperors' tombs under the development of both political and ideological and cultural background influences. It is a concentrated reflection of the imperial rule in China and a trend in the development and progress of human civilization in China. The researcher has compared in general terms the changes in the development of Chinese imperial tombs under the changing times by analyzing three aspects: the Chinese sealing soil, the mausoleum architecture and the underground palace of the imperial mausoleums. Thus, we can see from the cultural space that the changes in Chinese society had an impact on the tombs of ancient Chinese emperors manifested in the spiritual and cultural connotation of profoundly reflecting the historical and cultural heritage and developmental changes in China.

Part 3 Social impetus make Eastern Qing Tombs an important intangible cultural heritage in China

Eastern Qing Tombs is one of the imperial tomb complexes of the last feudal dynasty of China. It is the largest of the three royal tomb complexes of the Qing Dynasty, and the largest, most complete and best-preserved imperial tomb complex in China, with typicality and representativeness. Eastern Qing Tombs. is a historical witness of Chinese culture and a product of the continuous development of Chinese history, Eastern Qing Tombs is based on the Ming system and has been further reformed and perfected, so that it has reached the most perfect combination of site selection, environmental quality, mausoleum architecture and landscape configuration. It has become one of the most characteristic representatives of Chinese royal tombs in the past generations.

Eastern Qing Tombs has developed to become an important intangible cultural heritage in China. There is a certain inevitable factor for it to have such a developmental achievement, which cannot be separated from the specific development of the world and society. Throughout its history, the development of Eastern Qing Tombs has been influenced by both the world and the Chinese society itself. In the following, the researcher will explain in detail, one by one, how Eastern Qing Tombs became a World Heritage Site due to the social impetus.

First, let's look at the social impetus of the world. World heritage is a social product when society develops to a certain stage. It has its own historical background. From the 1960s to the early 1970s, in some events in which UNESCO participated, people's attitudes towards the protection of historical sites, environment and national culture changed. Among them, UNESCO played an active role in the rescue of Libya's historic sites, and made an appeal to the whole world, which enabled the Libyan historic sites to be carried out and completed smoothly. However, there is a provision in the UNESCO law that all countries should bear collective responsibility for those important historical sites that belong to the whole human history. Therefore, in this rescue operation of Libya's historic sites, this requirement was realized.

In 1968, UNESCO held its first intergovernmental working conference in Paris. The topic is the common use and protection of the Earth's biosphere by all countries,

and the "Man and Biosphere Plan" of UNESCO has been formulated. In 1972, the United Nations held a conference on human environment. The international community put forward and emphasized the urgent need to take measures to protect the natural environment and the outstanding achievements created by human beings. The meeting also made clear the idea that all countries should be collectively responsible for the dangerous environment.

From 1960s to the early 1970s, the mass and public opinion in both developing and industrialized countries strongly expressed that the important historical sites and buildings of their countries and nationalities, as well as the natural environment in which they lived and lived for a long time, should be fully respected. They believe that the environment makes their national culture develop to the fullest, and emphasize that these objects are outstanding achievements created by their ancestors. In addition, they also believe that it is the bounden duty of all countries to rely on each country to safeguard its own cultural particularity, and to participate in the protection work in the name of international collective.

Against this background, the 17th session of UNESCO General Conference was held in Paris from October 17 to November 21, 1972. Subsequently, on November 16th, the Convention for the Protection of World Cultural and Natural Heritage was adopted.

In recent years, cultural heritage and natural heritage are not only threatened by destruction. Moreover, many countries are not perfect in protecting their heritage, and their economic, scientific and technological forces are not sufficient. However, because some cultural and natural heritages are of outstanding importance, they need to be preserved as part of the heritage of all mankind. When new dangers arise, the whole international community has the responsibility to participate in the protection of cultural and natural heritage with outstanding universal value through collective assistance. For the above reasons, it is necessary to establish a modern and permanent system for collective protection of these heritages by formulating a convention.

There are 8 parts and 38 articles in the main body of the Convention. The first part is the definition of cultural heritage and natural heritage. The second part is the national and international protection of cultural and natural heritage. The third part is the

Intergovernmental Committee for the Protection of World Cultural Heritage and Natural Heritage. The fourth part is the fund for the protection of world cultural heritage and natural heritage. The fifth part is the conditions and arrangements of international assistance. The sixth part is the education plan. The seventh part is the report work. The eighth part is the final clause.

After the World Heritage Convention was adopted by the UNESCO General Conference in November 1972. In December 1973, the United States was the first to join the Convention. By 1975, 20 countries had acceded to the Convention, and it entered into force. By 2003, more than 170 countries had acceded to the Convention. At this point, only a few UNESCO member states have not joined the Convention. The World Heritage Convention has become the most universal international legal instrument in the field of conservation. All these discussions are the development and effects of the World Cultural Heritage promoted by the world community.

Next, we look at how the social push in China has made Eastern Qing Tombs an intangible cultural heritage in China in the context of such a globalized economy and era. After the World Heritage Convention was adopted, China became an important member in December 1985. The Chinese government took its responsibilities and obligations seriously and actively participated in the efforts, which resulted in promising achievements. In 1987, six heritage sites nominated by China, including the Great Wall, the Forbidden City in Beijing, the Mogao Caves in Dunhuang, the Mausoleum of Qin Shi Huang and the Terracotta Warriors, the site of the Beijing Apes in Zhoukoudian, and Mount Tai, were adopted for the first time by the World Heritage Committee for inscription on the World Heritage List. In 1991, China was elected to the World Heritage Committee for the first time. China was elected as Vice Chairman of the World Heritage Committee twice, in 1992 and 1993 respectively. By July 2003, China had 29 properties on the World Heritage List, making it one of the few countries with the most properties on the World Heritage List. These are the effects of the impact driven by Chinese society.

Eastern Qing Tombs came into being under such an environmental background. It declared the World Cultural Heritage in 1996. In November 2000, it was listed in the World Heritage List, belonging to the cultural heritage. Cultural heritage is divided into

material cultural heritage and intangible cultural heritage, while Eastern Qing Tombs belongs to intangible cultural heritage.

Summary: The third part mainly explains how the society promotes Eastern Qing Tombs to become China's intangible cultural heritage. The researcher makes an overall detailed analysis from the promotion of the world and China. From the above two factors of social promotion, it is inevitable for Eastern Qing Tombs to become China's intangible cultural heritage in its historical development. It is also the development product of the global international situation under the big environment, conforming to the trend of social and historical development, and showing the civilization and progress of human society.

Part 4 China's construction of Eastern Qing Tombs world intangible cultural heritage and its influence on the world

Eastern Qing Tombs has also undergone significant changes with the continuous changes in space politics. Eastern Qing Tombs was strictly protected and managed by the Qing Dynasty during the reign of the Qing Dynasty. With the collapse of the Qing Dynasty in 1911, Eastern Qing Tombs was damaged to varying degrees. It was not until after the founding of New China that Eastern Qing Tombs. gradually normalized. With the strong support of the state and the efforts of the local government, the work of declaring Eastern Qing Tombs as a world cultural heritage started in 1996. In these four years, overcoming all the difficulties, it was successfully declared as a World Heritage Site in November 2000.

Eastern Qing Tombs declared the world cultural heritage, which built a bridge for it to go global. The successful entry of Eastern Qing Tombs into the World Heritage List is a sign of going global. It is the crystallization of the wisdom of the ancient working people and the historical testimony of the Chinese culture. Eastern Qing Tombs has experienced vicissitudes for more than 300 years. It stands tall in China with its unique value and charm, and is a bright pearl of China. Eastern Qing Tombs was built in the eighteenth year of Shunzhi (AD 1661) to the thirty-fourth year of Guangxu (AD 1908), which lasted for 247 years and was a historical witness of the rise and fall of the Qing Dynasty. Historically, it covers an area of 2500 square kilometers. Its architectural regulations are spectacular and exquisite, and it is the highest end of the

development of ancient Chinese imperial tombs. Eastern Qing Tombs is a microcosm of politics, economy, culture and military affairs in Qing Dynasty. It covers and involves many aspects, including Feng Shui, architecture, aesthetics, philosophy, aesthetics, religion and many other disciplines and fields. In the regulation of architectural tombs, it has reached the realm of "harmony between man and nature", which is a model of Chinese imperial tombs. Eastern Qing Tombs buried 161 people, including 5 emperors, 15 queens, 136 concubines, 3 princes and 2 princesses. With the demise of the Qing Dynasty, Eastern Qing Tombs was stolen by warlords and bandits and suffered serious damage. It was not until the founding of New China that Eastern Qing Tombs was effectively managed and protected. With the care and great attention of the Chinese government, Eastern Qing Tombs has been repaired to varying degrees, restored to its original appearance, and has become increasingly vibrant. In 1961, Eastern Qing Tombs was listed as one of the first national key cultural relics protection units by the State Council. After the reform and opening up in 1978, Eastern Qing Tombs became an official tourist place for domestic and foreign tourists, and successively opened the tombs of Qianlong Yuling, Ci 'an, Cixi Dingdong Mausoleum, Shunzhi Emperor Xiaoling Mausoleum and Kangxi Emperor Jingling. In 1996, Eastern Qing Tombs was nominated as a World Heritage Site, which lasted for four years. In November 2000, it was successfully nominated and inscribed on the World Heritage List, which made Eastern Qing Tombs known all over the world and became the glory of the Chinese nation. In 2015, it became a national 5A-level tourist attraction. On the basis of cultural relics protection, Eastern Qing Tombs vigorously develops tourism, formulates a series of laws, regulations and tourism management systems, strengthens the development and management of tourism infrastructure, builds first-class world brands and services, and carries out various cultural activities to promote the all-round development of Eastern Qing Tombs, explore and spread the cultural connotation of Eastern Qing Tombs in a deeper level, and make the great Chinese culture go further and further.

Brief description of the World Heritage Convention

In order for Eastern Qing Tombs to be declared a successful World Heritage Site,

it is important to understand the World Heritage Convention. This is the first step towards success. After the Second World War, when the world economy was developing rapidly and frequent human activities were changing the natural environment and precious human and historical environment that human beings depended on, UNESCO advocated an international action to link and promote the governments and publics of the world to take measures to save the common heritage of mankind, and in November 1972, at the 17th General Conference of UNESCO held in Paris, the Convention for the Protection of the World Cultural and Natural Heritage was adopted. The Convention for the Protection of the World Cultural and Natural Heritage, or the World Heritage Convention, was adopted at the 17th General Conference of UNESCO in Paris in November 1972. (Li Wangui, 2003, p3) China acceded to the Convention in 1985, and has conscientiously fulfilled its duties and obligations, making active efforts to protect the common heritage of mankind.

The World Heritage Convention is referred to as the Convention. The Convention defines the basic scope of cultural and natural heritage:

For the purposes of this Convention, the following are considered "cultural heritage".

Cultural objects: buildings of outstanding universal value from a historical, artistic or scientific point of view, monuments and paintings, elements or structures of an archaeological nature, inscriptions, caves and unions.

Architectural complexes: units or connected groups of buildings of outstanding universal value from a historical, artistic or scientific point of view in terms of architectural style, uniformity of distribution or integration with environmental scenery.

Sites: places of outstanding universal value from a historical, aesthetic, ethnographic or anthropological point of view in terms of human works or joint works of nature and man, as well as archaeological addresses.

For the purposes of this Convention, the following are considered "natural heritage".

Natural features consisting of material or biological structures or groups of such structures of outstanding universal value from an aesthetic or scientific point of view.

Addresses and physiographic structures of outstanding universal value from the

point of view of science, conservation or natural beauty, as well as areas clearly designated as threatened animal and plant habitats.

Natural attractions or clearly delineated natural areas of outstanding universal value from a scientific, conservation or natural beauty perspective. (State Administration of Cultural Heritage China Association for the Protection of Monuments and Sites.2016 :p6)

The development of China's accession to the World Heritage Convention over the past thirty years and its significance.

In 1985, China joined the UNESCO Convention on the Protection of World Cultural and Natural Heritage (hereinafter referred to as the Convention), which has a history of more than 30 years. China has successfully declared world heritage from scratch, from few to many, and its number has gradually increased, making it a veritable world heritage country. As an ancient civilized country, China has a vast territory and rich cultural resources. In the tide of the World Heritage Convention, China has made active efforts to protect the common heritage of mankind, making cultural and natural heritage a medium for the Chinese nation to stand on the world. China promotes Chinese culture, promotes and drives the development of economy and tourism, and further builds a bridge for the international protection and development of cultural relics.

Joining the World Heritage Convention is of great significance to China and plays a unique role. It not only promotes the development of China's heritage protection, but also promotes the sustainable development of China's society, culture, environment and economy. Joining the Convention reflects China's international status, and is a concentrated expression of Chinese national self-esteem, self-confidence and pride, which is of great significance. Culture is the foundation of a country's development and an important condition for people of all countries to cooperate with each other in a fair and friendly atmosphere. Under the background of economic globalization, China urgently needs to introduce the concept of "cultural pluralism" to promote the excellent traditional culture of the Chinese nation, so that the Chinese nation can stand in the world in a unique position. The concept and protection criteria of world heritage reflect

the consensus on the highest level of heritage and heritage protection in the world today. China's accession to the World Heritage Convention will promote exchanges and cooperation on the principles, theories, technologies and experiences of heritage protection, and raise the level of work.

The preparation stage of Eastern Qing Tombs in the nomination of World Cultural Heritage.

Responding to national policies and arranging related work tasks

Eastern Qing Tombs has been gradually normalized under the high attention and care of the Party and the government after the founding of New China.

In 1996, Eastern Qing Tombs began the declaration of world cultural heritage. At the beginning of the same year, Eastern Qing Tombs by the State Administration of Cultural Heritage included in China's declaration of World Cultural Heritage of the preparatory list. June 25, 1996, the State Administration of Cultural Heritage in Eastern Qing Tombs held a site office meeting in Chengde on the restoration of ancient buildings. Zhang Bo, deputy director of the State Administration of Cultural Heritage, focused on Eastern Qing Tombs declaration of world cultural heritage made an important speech, requiring everyone to declare the world cultural heritage to an important agenda, especially the environmental management on a major effort to remove all illegal structures and restore the natural appearance of the calendar. This meeting officially started the work of Eastern Qing Tombs to be declared as a World Cultural Heritage Site.

Therefore, only when Eastern Qing Tombs is included in the world cultural heritage, can it go beyond the national border and better drive and promote the development of economy, culture and tourism in countries and regions.

On July 15, 1996, Hebei Provincial Cultural Relics Bureau issued the document Hebei Cultural Relics (1996) No.110: Notice on Preparing the Information about the Application of World Heritage for Anji Bridge, Dingzhou Kaiyuan Tower, Eastern Qing Tombs and Western Qing Tombs. The notice pointed out that according to the requirements of the State Administration of Cultural Heritage, the Provincial

Administration of Cultural Heritage listed Eastern Qing Tombs as a recommended project in the World Heritage List, and asked the Tangshan Cultural Management Office to organize relevant units and professionals to carefully prepare formal declaration texts, images, film and television materials as required, and submit them to the Provincial Administration of Cultural Heritage for review before the end of October this year. (Zunhua city Eastern Qing Tombs Cultural Relics Management Office, 2003 :p1)

In order to earnestly implement the notice spirit of Hebei Provincial Cultural Relics Bureau, Comrade Li Wangui, Director of Cultural Relics Management Office of Eastern Qing Tombs, immediately presided over the office meeting, studied the implementation plan, and timely reported to Zunhua Municipal Party Committee and Municipal Government. The declaration of Eastern Qing Tombs for world cultural heritage has attracted great attention from Zunhua Municipal Party Committee and Municipal Government. An "Eastern Qing Tombs Application Study Group" headed by Zhang Yanchun, the mayor in charge, and Li Wangui, the deputy head, was set up and visited Chengde from August 14 to 17. (Zunhua City Eastern Qing Tombs Cultural Relics Management Office, 2003 : p1)

Organize the learning process.

The field trip to Chengde focused on three aspects.

First, to be more familiar with and master some situations declared by the World Heritage Convention and the great significance of declaring the World Heritage. Carrying out the work of declaration of heritage can intensify the in-depth efforts and carry out extensive education on cultural relics laws and regulations. By solving many shortcomings in the development of cultural relics management, we can promote the inheritance and development of China's cultural relics protection. The declaration of heritage can also promote the development of local economy and tourism, and enhance and expand the local popularity. Carrying out the declaration of heritage is conducive to strengthening the protection of heritage sites with the help of international forces, and at the same time, we can seek technical support and rescue from the World Heritage Committee. Carrying out heritage declaration can promote international exchanges and

cooperation, and establish its own cultural relics protection system with Chinese characteristics under this international practice.

Second, to further understand and grasp the main steps of Chengde's nomination for World Heritage. Firstly, the preparation of the nomination materials, the most important part of the successful nomination is to ensure the cycle and quality of the nomination materials; secondly, the comprehensive management of the environment inside and outside the scenic area is a key part of the nomination; finally, the reporting, approval and adoption stage.

Third, during the inspection process, we learned that Chengde has received strong support and assistance from the state, province and leading comrades of the department during the whole process of declaration. In terms of funding, the provincial government resolved 1 million yuan of demolition working capital to ensure the smooth implementation of the work. The success of the declaration work has also received the attention and solidarity of famous people at home and abroad.

The Chengde Municipal Party Committee and Municipal Government have included the declaration of World Heritage Sites as one of the city's key tasks. They believe that the successful declaration is an important opportunity to accelerate Chengde to the world. Chengde Municipal People's Congress has perfected the Law on the Protection of Local Cultural Relics, unified its thinking, took care of the overall situation and coordinated the linkage during the declaration, and made great efforts to publicize the declaration work by using major media, which laid a good ideological foundation for the declaration work, and ensured the success of the declaration work with painstaking and meticulous work.

Through this visit to Chengde, the delegation to declare the heritage of Eastern Qing Tombs in Zunhua laid a solid foundation for the declaration of Eastern Qing Tombs as a world cultural heritage, and won and learned valuable time and experience. The expedition has made a successful step for Eastern Qing Tombs to declare the world cultural heritage. Because the delegation reported the investigation in time, it won the strong support and help from the city leaders.

Eastern Qing Tombs Cultural Relics Management Office set up the Eastern Qing

Tombs Heritage Reporting Leading Group with Zhang Yanchun as the team leader and Comrade Li Wangui as the deputy team leader, and prepared the relevant work of reporting materials according to the spirit of Hebei Cultural Relics (1996) No.110 document of Hebei Provincial Cultural Relics Bureau.

Yin Qinglin took the lead in drafting and producing materials such as writing and photography of Eastern Qing Tombs' application for World Heritage, and Xu Guangyuan, Liu Jingfa, Lu Fujun and Wang Jinhui were responsible for it. According to the requirements, the Chinese materials and English materials were produced separately by the end of September and before the end of October.

Six copies (sets) of these materials were submitted to the Cultural Relics Division of the Hebei Provincial Bureau of Cultural Relics before the end of November. It not only provides the State Administration of Cultural Heritage to declare the heritage site, but also provides a solid foundation for the writing of the declaration text Royal Tombs of the Ming and Qing Dynasties to the United Nations in 1999.

From September to October, 1997, China's first "World Heritage Protection and Management Training Course" was held in Chengde World Heritage Resort and its surrounding temples. This training is jointly organized by the State Administration of Cultural Heritage and UNESCO. The Cultural Relics Management Office of Eastern Qing Tombs was invited to participate in this training and gained a lot, which paved the way for the application of Eastern Qing Tombs and provided many favorable conditions.

The process of implementing the nomination of Eastern Qing Tombs as a World Heritage Site.

Three years of environmental scenery management of Eastern Qing Tombs.

The declaration of Eastern Qing Tombs as a World Heritage Site is a great project to bring it to the world. At its core is the environmental management of cultural heritage. The mission of the World Heritage Organization is to protect the creations and inventions of human beings in the development of society. Due to historical reasons, the environment of cultural relics has undergone fundamental changes. Some of them

have been completely unrecognizable, so the preservation and development of cultural heritage will become increasingly important in modern society. However, without a good environment, cultural relics are not likely to be well protected. Protection of cultural relics and the environment has an equally important role to play. Protection of the environment is an important guarantee for the protection of cultural heritage.

In order to ensure that the application of Eastern Qing Tombs for World Heritage was approved at one time, the Zunhua Municipal Party Committee and Municipal Government held a meeting in early 1997, which put the application of Eastern Qing Tombs for World Heritage on the important agenda, and made special research and deployment on the environmental scenery management of Eastern Qing Tombs. A leading group for applying for World Heritage was also established, with Li Guangjiang, secretary of Zunhua Municipal Party Committee, as the team leader. The main responsible person of each relevant unit is a member, who is specifically responsible for the related work of Eastern Qing Tombs declaration. Under the care and leadership of Zunhua Municipal Party Committee and Municipal Government, Eastern Qing Tombs Management Committee has also been established one after another, with Zhang Yanchun, the mayor in charge, serving as Party Secretary, and Li Wangui as the director and Party Secretary of Eastern Qing Tombs Management Committee. Its establishment has fundamentally strengthened the management and protection of Eastern Qing Tombs, played an important role in promoting the smooth application of Eastern Qing Tombs, and laid a solid leadership foundation for the environmental scenery management of Eastern Qing Tombs declaring for World Heritage.

The key to the success of Eastern Qing Tombs in applying for World Heritage lies in the management of the environmental style of Eastern Qing Tombs Mausoleum. It is a huge and complex social system project, which is the necessity of environmental scenery management in Eastern Qing Tombs. Zunhua Municipal Party Committee and Municipal Government have realized this. Therefore, in April 1997, Zunhua Municipal Party Committee and Municipal Government organized a mobilization meeting for Eastern Qing Tombs to apply for world heritage environmental style, and respectively designated 1997, 1998 and 1999 as the year for Eastern Qing Tombs to apply for world cultural heritage environmental style, the year for tackling difficulties and the year for

decisive battle, which completely started the three major campaigns for Eastern Qing Tombs to apply for world cultural heritage.

1997 Environmental Scenery Management Year:

At the beginning of the new year in 1997, the "Leading Group for Applying for World Cultural Heritage and Governing Environmental Scenery of Eastern Qing Tombs in Zunhua city" was established.

On April 30th, Zunhua Municipal Party Committee and Municipal Government held "Eastern Qing Tombs Environmental Scenery Management Mobilization Conference". Mayor Jia Xiaofeng personally presided over the meeting. He said: Eastern Qing Tombs' application for World Heritage is of far-reaching significance. It is a great event in Zunhua city's life. We should have a high sense of responsibility and mission to ensure the success of the declaration. At the same time, it also made requirements and arrangements for the environmental scenery management of Eastern Qing Tombs, and mobilized the whole society to participate in the environmental scenery management. The mobilization report opened the curtain of environmental management.

Eastern Qing Tombs Management Committee was established, with Comrade Li Wangui as the director, Comrade Han Jiutian, Li Jiudong and Li Sheng as deputy directors, and Comrade Li Fengqing, Jiao Peizhang, Zhang Jinhai, Gao Ruiming, Cao Jianjun and Ji Xinglong as members [Document No.4 of the Municipal Government (1997)]. In order to strengthen the leadership of the Party, it was decided that Zhang Yanchun should also serve as Party Secretary of Eastern Qing Tombs Management Committee, Li Wangui as Party Deputy Secretary, and Li Yunsen, Han Jiutian, Li Jiudong and Li Shengsi as members [Document No.9 of Organization Department of Municipal Party Committee (1997)]. Its function is to be responsible to the municipal party committee and municipal government, focusing on the protection of cultural relics, environmental management and tourism development. Responsible for the management of Eastern Qing Tombs Mausoleum according to the Eastern Qing Tombs Master Plan and other laws and regulations. At the same time, take care of the overall situation, have a clear division of labor, and shoulder their responsibilities.

On May 17, 1997, the Eastern Qing Tombs Management Committee held its first committee. Presided over by Comrade Zhang Yanchun. At the meeting, Li Wangui focused on three issues, namely, unified understanding, clear tasks and major measures. Finally, four requirements are put forward for the Committee members, namely, to enter the role as soon as possible, earnestly perform their duties, strengthen team building, enhance legal concepts, perform their respective duties, increase publicity efforts, and carry out political and ideological work throughout environmental management.

On July 8, 1997, the second committee of Eastern Qing Tombs Management Committee not only provided organizational guarantee for the smooth development of Eastern Qing Tombs' environmental scenery management, but also pointed out the direction for Eastern Qing Tombs to successfully apply for World Heritage.

In this year, Eastern Qing Tombs held four lectures on the protection of cultural relics declared as World Heritage. For example, what are the laws, regulations and policies for the protection of cultural relics? What is the purpose and significance of Eastern Qing Tombs applying for World Heritage? Through these vigorous publicity and strong public opinion guidance, the whole people's awareness of cultural relics environmental protection and heritage declaration competition has been enhanced. Eastern Qing Tombs also received strong support from nearby areas. They included the laws, regulations and policies related to the protection of cultural relics in the focus of the "Three five law popularization", and extended publicity to villages and households to guide the whole people's awareness of taking care of the overall situation.

With the strong support and help of all parties and the joint efforts of all staff of Eastern Qing Tombs Management Committee, a total of 6 million yuan was raised, which provided a favorable financial guarantee for the environmental scenery management of Eastern Qing Tombs Mausoleum.

The results are as follows: (Eastern Qing Tombs Cultural Communication Center 2003,p6)

148 mu of land within 4 meters on both sides of the sacred path in each mausoleum was recovered, 15,000 trees of various types were requisitioned, four auxiliary roads with 18,000 meters on both sides of the sacred path, such as Yuling, Jingling, Dingling

and Dingdong Mausoleum, were opened, eight bridges were built, and 2,200 meters of dams were built, which basically solved the problem of vehicles crushing the sacred path. The excavation of cultural relics boundary ditches was 18,000 meters, and 5,000 vertical boundary piles were made clear 120 mu of sand hill and Daoguangling ruins in Yuling, Huiling, Jingshuangfei and the land in Caomagou were recovered, and the staff of the Cultural Management Office were mobilized to carry out 8 voluntary labors and plant 10,000 trees. The ancient trees in the mausoleum were effectively protected by filing, listing and retaining walls.

52 illegal buildings on the east side of Dingdong Mausoleum and the south side of sacred path were demolished, and the road was 18,000 meters. According to the requirements of "Eastern Qing Tombs Master Plan", the construction of Dingdong Mausoleum service community and Dingxiao Village living community began to pay close attention.

1998 the year of tackling key problems in environmental style management

In 1998, Eastern Qing Tombs was a crucial year for environmental management, which was also the most crucial year. The leaders of Zunhua Municipal Party Committee and Municipal Government attached great importance to it. Wang Yuanxiao, Party Secretary, and Jia Xiaofeng, Mayor, visited Eastern Qing Tombs for many times to guide the work. The Eastern Qing Tombs Management Committee also started from itself, and held the third and fourth National Committees to summarize and find out, so that the work could be steadily advanced. In April 1998, experts from China World Heritage Committee were invited to Eastern Qing Tombs to guide the application. They pointed out that the word "demolition" should be highlighted in the environmental style management of Eastern Qing Tombs, so as to let out the environment and show up the cultural relics. Eastern Qing Tombs should be protected. The key word "demolition" has further pointed out the direction for the environmental style management work of Eastern Qing Tombs Cultural Relics Management Office, which has ensured the management Committee to plan correctly and achieve a long-term victory.

Eastern Qing Tombs Management Committee has carried out strong measures and

management mainly from the aspects of laws and regulations, special meetings and fund raising. For example, the Management Committee of Eastern Qing Tombs held special research meetings on land reclamation, demolition and construction for many times, and explained in depth the situation and difficulties faced by Eastern Qing Tombs in applying for World Heritage to the cadres in the mausoleum area, which stimulated everyone's enthusiasm and became the conscious action of the people in the mausoleum area. Laws and regulations such as Law on the Protection of Cultural Relics, Regulations on the Protection of Cultural Relics in Hebei Province, Master Plan of Eastern Qing Tombs, Implementation Plan of Eastern Qing Tombs Landscape Management, Provisions on Compensation Standards for Land Requisition, Trees and Their Attachments in Eastern Qing Tombs Reserve, and Administrative Measures for the Protection of Eastern Qing Tombs passed in May provide a strong guarantee for the environmental landscape management of Eastern Qing Tombs. In terms of funds, the heads of Eastern Qing Tombs Management Committee and Eastern Qing Tombs Cultural Relics Management Office have traveled to and from various places for many times, and made efforts in various directions to ensure that funds are in place in time, thus laying a foundation for the smooth development and progress of environmental features and features management. Despite this, there is still a big funding gap for Eastern Qing Tombs, resulting in many unfinished tasks, which brings some difficulties and problems to Eastern Qing Tombs' application for World Heritage, which forms the general campaign in 1999.

The results are as follows: (Eastern Qing Tombs Cultural Communication Center.2003 :p7)

Demolition of 32,000 square meters of buildings encroaching on sacred path and obstructing the landscape. Among them, 78 hotels on the east side of Dingdong Mausoleum, on both sides of xiaohongmen-Dingdong Mausoleum sacred path and on both sides of Xiaoling's main sacred path were all demolished before May 1998. The new building of 4100 square meters in Dingdong Mausoleum service community is basically put into use.

Take back the sand hills of each mausoleum. There are nearly 1,000 mu of land within 16 meters on both sides of sacred path and within other protected areas, and an

agreement for paid land recovery has been signed. At the same time, more than 1,500 boundary pillars were buried at the boundary of each protection range, and 28 kilometers of side ditches were excavated.

The mausoleum area organized a professional greening team to carry out large-scale greening work, and completed the task of planting two rows of trees on both sides of the sacred path of each mausoleum. At the same time, the protected areas such as Huiling, Huifei Garden, Daoguang Ruins, Jingshuangfei Garden and Sand Mountain, Jingling Back Mountain and Zhaoxi Mausoleum were afforested, and more than 500 people's graves close to cultural relics were flattened or moved to commemorate the planting of trees. A total of 38,000 pine and cypress trees have been planted successively.

Completed the relocation of 56 villagers in Yingbi Mountain Village and 21 villagers in Dingxiao Village.

In order to standardize the mausoleum area, the plaque with barrier landscape in the mausoleum area was rectified, the individual commercial stalls in the scenic area were planned uniformly, and two parking lots, Dingdong Mausoleum and Yuling, were transformed, which weakened the commercial atmosphere in the mausoleum area.

Complete the procedure that Dongling Forest Farm was assigned to Eastern Qing Tombs Cultural Relics Management Office, which created conditions for the smooth land return and environmental governance of Huiling, Huifei Garden, Jingling Monument Building and Yuling Sand Mountain.

1999 General Campaign of Environmental Style Management

1999 is the official declaration year. The work is carried out step by step, and the follow-up work of environmental features management of Eastern Qing Tombs is also carried out in an orderly and tense manner. At the beginning of 1999, the Hebei Provincial Party Committee and the provincial government set up the Leading Group for Eastern Qing Tombs and Western Qing Tombs in Hebei Province, headed by Vice Governor Liu Jiansheng, which further strengthened the leadership of the application. Thanks to the care and efforts of the Hebei Provincial Party Committee and the

provincial government, the declaration of Eastern Qing Tombs has been highly valued and supported by the central leadership. Through multi-faceted financing and self-financing, the shortage of funds for Eastern Qing Tombs to declare World Heritage has been alleviated. Tangshan Municipal Party Committee and Municipal Government, Zunhua Municipal Party Committee and Municipal Government have always been very concerned about and attached great importance to the management of environmental features of Eastern Qing Tombs, and have visited Eastern Qing Tombs for many times to provide guidance and solve difficult problems. Eastern Qing Tombs Party and government leading cadres are divided into three leading groups: financing, loan, land resumption, demolition, and environmental and sanitation clean-up and remediation, which are dedicated to the management of environmental features. They have a clear division of labor, clear responsibilities and remarkable achievements.

Eastern Qing Tombs environmental governance leaders set an example and work hard. Li Wangui, director of Eastern Qing Tombs Management Committee, has made numerous round trips between Beijing, Shijiazhuang and Zunhua to report and ask for instructions to his superiors, so that the leaders at the national, provincial and municipal levels can understand and guide the application of Eastern Qing Tombs at any time. Until the end of 1999, Eastern Qing Tombs made unprecedented achievements in environmental style management, basically completed the task and goal of environmental style management, and achieved the effect of giving up the environment and highlighting cultural relics.

The results are as follows: (Eastern Qing Tombs Cultural Communication Center.2003 :p9)

1,500 mu of land within the scope of cultural relics protection was recovered, and compensation agreements for land, trees and crops were signed with 23 villages involved.

90,000 square meters of buildings affecting the landscape were demolished, including the Eastern Qing Tombs Royal Hotel, Dongling Township Union, Dongling Shimian Tile Factory, Dongling Forest Farm Family Courtyard, Dongling Township Government, Dongling Home for the Aged, Chemical Plant, Dongling Forest

Management Bureau Guest House and 115 houses in Yingbisan, Dingxiao, Xigou and Yuxiao villages.

Completed more than 10,000 meters of ditches and gravel pavements on both sides of six sacred paths, such as Xiaoling, Jingling, Yuling, Dingling and Xiaodongling, and built three bridges. Rolled stones were laid at the intersections of Xiaoling and Yuling, thus effectively protecting the sacred path.

The planting task of 60,000 pine and cypress trees has been completed, and the tree belt and greening shelter in the mausoleum area have taken shape.

Complete the transformation of power, communication, broadcasting and other lines, including the transformation of 8900-meter-high low-voltage lines, 1200-meter broadcasting lines and 10000-meter communication optical cable lines, and laying them underground.

Completed the pavement hardening project of the 3 km introduction road outside Dahongmen and the subgrade project of the 9 km West Ring Road, which eased the traffic pressure in the mausoleum area and improved the atmospheric natural environment in the mausoleum area.

In the mausoleum area, 8700 square meters of loess were paved and 350 row chairs were set up, which realized flushing of toilets and standardization of various signs.

Eastern Qing Tombs has undergone earth-shaking changes in the whole mausoleum area through three years of environmental management. Eastern Qing Tombs gives people a solemn and serious feeling, with neat and elegant ancient tombs facing the sunrise. Surrounded by streams and mountains and rivers, Eastern Qing Tombs will meet the investigation of world heritage experts with high standards.

Examination and acceptance process of Eastern Qing Tombs.

In January 3, 2000, the National Commission of the People's Republic of China for UNESCO informed the Hubei Provincial Bureau of Cultural Heritage, the Hebei Provincial Bureau of Cultural Heritage, on the date of the United Nations World Heritage experts, reception and attention to issues such as a comprehensive deployment, requiring a realistic introduction and presentation of China's nominated heritage site

resources, values, conservation management and other aspects of the work to experts, and listen carefully to the views of experts.

Mr. Jean-Louis Luxen, Secretary General of the International Council on Ancient Monuments, is an expert who inspected and evaluated the World Heritage project - Ming and Qing Dynasty Royal Tombs, and this inspection plays a crucial role in whether Eastern Qing Tombs can be inscribed on the World Heritage List, so the provincial, municipal and Eastern Qing Tombs management office at all levels attaches great importance to it. In order to make a good reception for the experts, Zunhua City has set up a special reception team to ensure the smooth completion of the inspection. The welcoming team especially made a detailed welcoming plan and made sufficient preparations in all aspects such as accompanying personnel, inspection sites, walking routes, explanatory notes, guards, vehicles, meals, and transportation.

Mr. Jean-Louis Luxen visited Eastern Qing Tombs on January 15, 2000. At 9:00 a.m., a ceremony to welcome the United Nations World Heritage experts was held in front of the Eastern Qing Tombs Stone Archway. The leaders of Zunhua City and the staff of Eastern Qing Tombs Cultural Management Office were waiting here. At the ceremony, dragon flags fluttered on both sides of the stone archway, red carpets were paved, welcoming hostesses and students were listed on both sides of the avenue, and sweet music echoed around.

At the ceremony, Wang Yuanxiao, secretary of Zunhua city Municipal Party Committee, gave a welcome speech. Two hundred girls dressed in Qing costumes danced to welcome experts with strong Manchu customs. Later, Mr Luxen also made a speech and took a group photo.

After the ceremony, the inspection officially began. The first stop is to climb Mount Jinxing to see the whole picture of Eastern Qing Tombs Mausoleum. Then, from the stone archway through Dahongmen, Mr. Jean-louis Luxen came to Jufu Hall, and then came to Xiaoling Shengde tablet pavilion, where he watched the tablet pavilion and Chinese watches. Then, he came to the stone statues in Xiaoling Mausoleum and watched as he walked. He was deeply moved by this group of 870-meter-long stone blockhouses with exquisite carving skills. Immediately afterwards, he inspected the

main building of Xiaoling Mausoleum, and Mr. Iuxen expressed his deep appreciation. Coming out of Xiaoling Mausoleum, he inspected Xiaodong Mausoleum, the first empress mausoleum of Qing Dynasty. Later, he inspected the underground palace in Qianlong Yuling, and deeply admired Mr. Jean-louis Iuxen for his exquisite stone carving and rigorous design. While inspecting the Dingdong Mausoleum in Putuo Valley, Cixi, Mr. Jean-louis Iuxen watched the jade railings and Yunlong Panzhu with great interest. In the face of these exquisite carvings and luxurious decoration, Mr. Jean-louis Iuxen was greatly admired. Finally, he inspected Cianling and Emperor Kangxi's Jingling. In the evening, a symposium was held. Mayor Jia Xiaofeng delivered a speech, and Mr. Jean-louis Iuxen made a speech, mainly aiming at the impression and feelings of this visit to Eastern Qing Tombs. He made the following points: First, Eastern Qing Tombs is a very peculiar heritage with world value, which is more exciting than Western Qing Tombs; Second, Mr. Jean-louis Iuxen feels that Eastern Qing Tombs is a great legacy. Its architecture is well preserved and its scale is very large. Third, Eastern Qing Tombs has a team of more than 900 well-managed workers; Fourth, it has done a very good job in building maintenance. At the same time, Mr. Jean-louis Iuxen also put forward some very pertinent and constructive suggestions, for example, English instruction boards, warning signs and English ticket purchase instructions should be made more in the mausoleum area, so that tourists can know more about Eastern Qing Tombs.

The inspection visit left a good impression on the World Heritage experts, which marked a crucial step in the nomination of Eastern Qing Tombs and laid a solid foundation for the successful nomination of Eastern Qing Tombs as a World Heritage Site.

Eastern Qing Tombs achieved promising results - the World Heritage Site was successfully declared.

According to the notice of the Chinese National Commission for UNESCO, the Chinese World Heritage Delegation arrived in Sydney, Australia by direct flight under the leadership of the head of the delegation, Guo Qian, from November 22 to December 3, 2000, and then flew to the Cairns International Convention Center in the northeastern city to attend the 24th General Assembly of States Parties of the UNESCO World

Heritage Committee, which was held here for 14 days.

The convention summarizes the conservation of World Heritage sites and argues that in the process of globalization, there is a degree of conflict between the conservation of World Heritage sites and the pursuit of social and economic benefits of development. Humanity must deal with the relationship between the two and rely on international cooperation and assistance to make the conservation of sites a part of social and economic development. The meeting was attended by 165 States Parties, of which 21 are intergovernmental member states. The 10-day General Assembly of States Parties to the World Heritage Committee discussed 71 World Heritage conservation projects proposed by 43 countries, and 61 were approved. Among the projects nominated by countries around the world, there are 52 cultural heritage projects and 19 natural heritage and dual natural and cultural heritage projects. Among them, 12 are natural heritage, 3 are extension projects and 4 are dual natural and cultural heritage. The World Heritage Committee's review criteria for nominating World Heritage sites are very strict and demanding. on November 30, 2000, after deliberations, China nominated the Ming and Qing royal tombs (including The Xianling Tomb of the Ming Dynasty, Eastern Qing Tombs, Western Qing The Eastern Qing Tombs were unanimously approved by the UNESCO World Heritage Committee for inscription on the World Heritage List for their perfect harmony with the natural environment and their precious historical, artistic and scientific values, meeting the criteria of World Heritage Sites I, II, III, IV and VI. Eastern Qing Tombs was unanimously approved for the World Heritage List for its harmony with the natural environment and its precious historical, artistic and scientific values. The whole country was excited about it, and Eastern Qing Tombs was excited about it. (Li Wangui,.2003 : p8-9)



Figure 57 On November 30, 2000, the Eastern Tombs of the Qing Dynasty was approved by the UNESCO World Heritage Committee to be included in the "World Heritage List". The picture shows the World Heritage Certificate.

Source: The East Tomb of the Qing Dynasty Going to the World. The Cultural Communication Center of the East Tomb of the Qing Dynasty. 2003

The successful nomination of Eastern Qing Tombs as a World Heritage Site demonstrates the status of China as a great country with a long history and culture, and also brings a successful conclusion to the nomination of Eastern Qing Tombs as a World Heritage Site, which further accelerates the development of tourism in Eastern Qing Tombs and brings new development opportunities for national and local economic development.

On May 28, 2001, the unveiling ceremony of the successful declaration of Eastern Qing Tombs as a world cultural heritage was held at the square of Yu Ling in Eastern Qing Tombs. The unveiling ceremony was valued by the leaders of the state, province

and city at all levels. More than 1000 people from home and abroad attended the unveiling ceremony. On August 15, 2001, Eastern Qing Tombs once again became the focus of attention of the national cultural and museum community when the certificates for the Ming and Qing Dynasty Royal Tombs, Longmen Grottoes, Dazhao Temple and Suzhou Classical Gardens, which were listed as World Cultural Heritage, were awarded at the Great Hall of the People in Beijing. Eastern Qing Tombs is a testimony to the history of the Chinese nation. Although Eastern Qing Tombs have undergone many vicissitudes, with the care of the whole society, they have finally come to the world and become glorious.



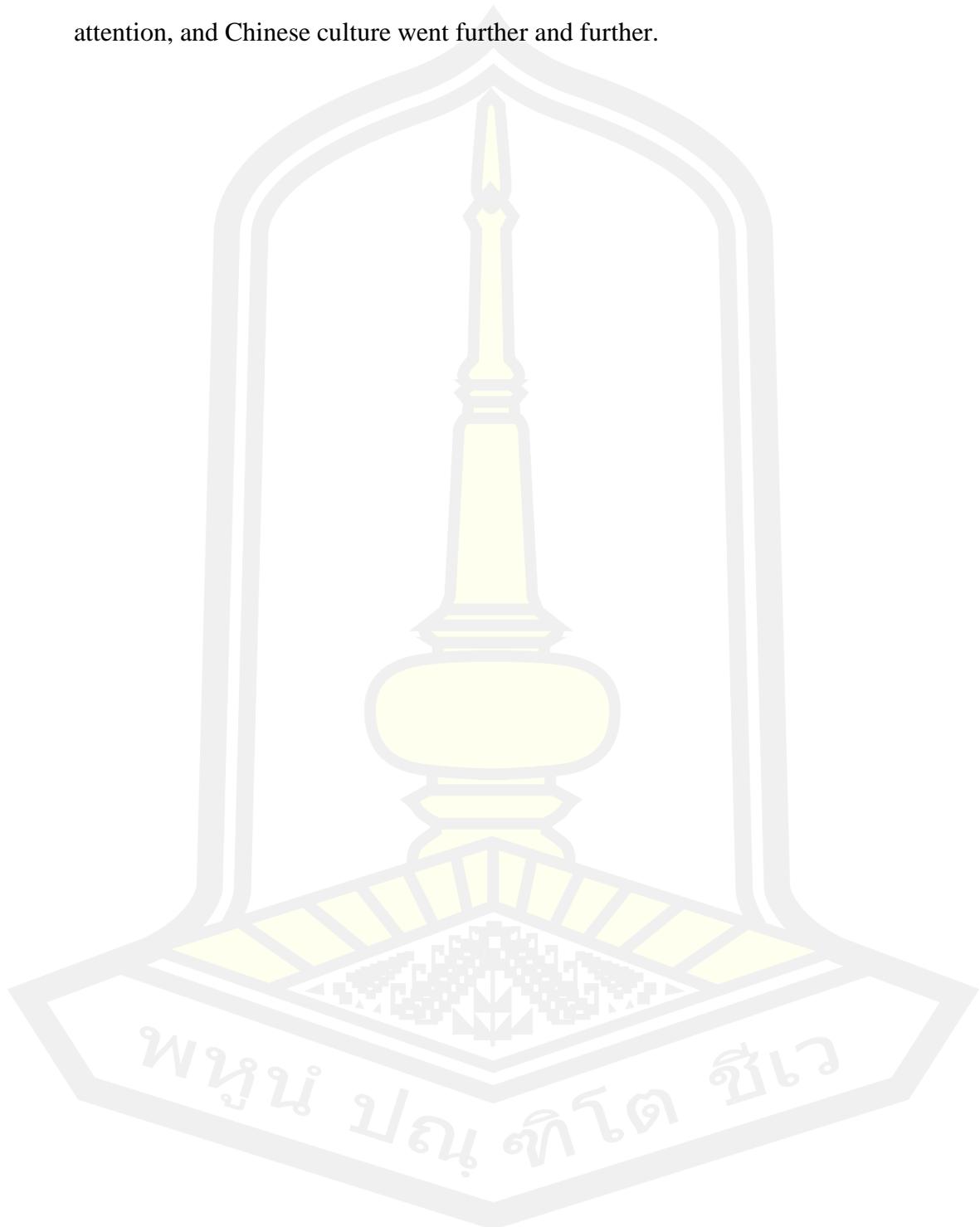
Figure 58 On August 15, 2021, Li Wangui (middle), vice chairman of the Zunhua CPPCC and director of the Qing Dongling Cultural Management Office, Li Sheng, party secretary (first from right), and executive deputy director Liu Fuxing (first from left) attended the Great Hall of the People in Beijing Group photo during the certification ceremony of the World Heritage Site.

Source: The East Tomb of the Qing Dynasty Going to the World. The Cultural Communication Center of the East Tomb of the Qing Dynasty. 2003

Summary: The fourth part focuses on the construction of the Eastern Qing Tombs World Intangible Cultural Heritage by China and its impact on the world. The researcher clearly introduces the process of Eastern Qing Tombs' successful nomination by describing the detailed four-year nomination process, which enables us to clearly understand the cultural connotation and cultural value of Eastern Qing Tombs. With the active efforts of the Chinese and local governments, Eastern Qing Tombs has become a world cultural heritage site that has attracted the attention of people around the world. The influence of Eastern Qing Tombs culture is growing in the world.

Chaper IV Conclusion: : Eastern Qing Tombs became an intangible cultural heritage in the world today is inseparable from the burial culture of the tombs of the Chinese emperors. Therefore, it is deeply associated with Chinese culture. With the development of history, under the space of cultural and temporal development, social impetus has influenced the evolution of the tombs of Chinese emperors. With the worldwide appeal and China's promotion, Eastern Qing Tombs developed into a world

cultural heritage, driving the rapid development of China's economy and tourism. Eastern Qing Tombs thus became known to the world and became a heritage of world attention, and Chinese culture went further and further.



CHAPTER V The Eastern Qing Tombs in the context of tourism culture: The historical process of Eastern Qing Tombs as an important intangible cultural heritage of the world, the influence of Eastern Qing Tombs as a tourist attraction of the world intangible cultural heritage, the economic value of tourist attractions and the wisdom of the ancient Chinese negotiated

This chapter mainly studies the Eastern Qing Tombs under the background of tourism culture. This chapter elaborates the development trend of Eastern Qing Tombs under the background of tourism culture by analyzing the historical process of Eastern Qing Tombs as an important intangible cultural heritage in the world, the influence of Eastern Qing Tombs as an intangible cultural heritage in the world, the economic value of tourist attractions and the wisdom negotiation of ancient Chinese. With the rapid development of the world economy and China's reform and opening up, China's tourism industry has developed rapidly. Under the guidance and active participation of the Chinese government, China's tourism has also made great achievements, which has made China's economy grow rapidly and injected strong economic vitality into China's development. After China's reform and opening-up in 1978, the Eastern Qing Tombs officially opened to the outside world and became a tourist attraction at home and abroad, which won great attention from tourists at home and abroad. Especially after the Eastern Qing Tombs became a world cultural heritage, it made full use of its own cultural resources and carried out various cultural and tourism activities under the background of tourism culture, which brought vitality to China's tourism industry and played a vital role in stimulating China's economic growth.

Part 1 The historical process of the Eastern Qing Tombs as an important intangible cultural heritage in the world

Part 2 the influence of Eastern Qing Tombs as a tourist attraction of the world intangible cultural heritage

Part 3 Economic Value of Tourist Attractions and Wisdom Negotiation of Ancient Chinese

Part 1: The historical process of the Eastern Qing Tombs as an important intangible cultural heritage in the world

The Eastern Qing Tombs experienced many vicissitudes, which lasted for more than 300 years. It is the imperial mausoleum of the last feudal dynasty in China, a 5A-level tourist attraction in China, and an important intangible cultural heritage in the world. However, the achievement of Eastern Qing Tombs can not be separated from the strong support of Chinese state and the unremitting efforts of local governments. Since the founding of the People's Republic of China, it has mainly experienced the following three stages:

Phase I: The Protection, Development and Repairing Stage of Eastern Qing Tombs (1949-1978)

From the founding of the People's Republic of China in 1949 to the reform and opening up in 1978, great changes have taken place in China. The Eastern Qing Tombs has been effectively protected, managed and repaired under such an environmental background. After the founding of the People's Republic of China, the Eastern Qing Tombs was highly valued by the Chinese people's government. In 1952, the Eastern Qing Tombs Cultural Relics Custody was established to strengthen and manage the ancient buildings in the Eastern Qing Tombs Mausoleum. First of all, it filled the stolen cave openings in the early years of the Eastern Tombs of Qing Dynasty, and then cleaned up the deserted and messy cemetery. In March 1962, the Eastern Qing Tombs was listed by the State Council as the first batch of key cultural relics protection units in China, and the scope of protection was delineated and protection signs were set up. With the constant special funds from the Chinese state, the thorny and dilapidated Eastern Qing Tombs have been renovated one after another.



Figure 59 Eastern Qing Tombs

Source: Field Investigation of Eastern Qing Tombs. Zhou Jiye. 2019



Figure 60 The Eastern Qing Tombs was listed as a national key cultural relics protection unit

Source: introduction to the Eastern Qing Tombs. Jia ziyue. 2019

In the following, the researchers will arrange the development, protection and repair process of Eastern Qing Tombs after the founding of the People's Republic of China in chronological order as follows: On September 29, 1952, the Eastern Qing Tombs was taken over, and the Eastern Qing Tombs Cultural Relics Institute was established, under the exclusive leadership of Tangshan. In the year of the establishment of this institute, we investigated and registered the present situation of the tombs, investigated and collected the lost cultural relics of the tombs and blocked the stolen caves of the underground palaces. In the meantime, the Eastern Qing Tombs was not open to the outside world, and Cixi and Ci 'anling only received visitors. In November 1953, 27 lightning rods were installed in 9 tombs in the Eastern Qing Tombs. The funds came from the national cultural relics department, and the allocation amount was 70 million yuan (old RMB).

On May 23, 1954, the Chinese government allocated a repair fee of 58.41 million yuan (old RMB), and began to repair 19 single buildings, including Cixi Mausoleum, Cian Mausoleum and Yuling Mausoleum, until September 14.

In July, 1955, the repair of Yuling Ming Building and Longen Hall was started, which was completed in mid-1955, and then the Longen Hall in Xiaoling was repaired. In November 1956, the Cultural Relics Protection Committee of the Eastern Qing Tombs was established. In the same year, Eastern Qing Tombs became the first batch of key cultural relics protection units in Hebei Province.

In 1957, the main roof of Yuling in the Eastern Qing Tombs was built: There are 4 in Gongmen, East and West Dynasties and Shenchu Library, totaling 8; There are 4 roofs and 2 gatehouses in the two Dingdong Mausoleum kitchens; Three sets of doors for the kitchen library were installed, including one set in Yuling and one set in Dingdong Mausoleum. The allocated funds are 15,000 yuan, which comes from the allocated funds of Hebei Province. In May 1958, the Eastern Qing Tombs was placed under the leadership of Zunhua County People's Committee by Tangshan, and was under the management of Zunhua Culture and Education Bureau.

In 1959, the whole year went to Yuling Dabei Building and Longen Hall; The palace gate of Cixi Mausoleum, the shore of Shenchu Kuxi, the doors and windows of the West Ancestral Hall, Shenlu Bridge, Pingqiao, Longen Hall platform and railings

were repaired. In October, 1960, 1417 cultural relics of Qing Dynasty were transferred from the Palace Museum.

On March 4, 1961, the Eastern Qing Tombs was listed as a national key cultural relic protection unit by the State Council.

From August to mid-October 1962, the west gate of Yuling Mausoleum in Eastern Qing Dynasty; Cixiling Shenchu Library North Library and South Library; Four silk burning furnaces in Yuling and Ci 'anling and the North Library of Yuling Shenchu Library were repaired. In the same year, two silk burning furnaces in Cixi mausoleum were repaired; 12 gates of Yuling and Cixi mausoleum have been installed; Ten partition fans were installed in the longen hall and the auxiliary Hall of the Cixi mausoleum. One Xiaoling yamen, one nun temple and one Erlang temple were also demolished. In 1963, the chefs of Ci'an mausoleum, kudong chefs and Huiling Sacred Path stele Pavilion were repaired; The East-West facing room, the East-West side hall, the palace gate and two Ming towers of the imperial concubine's garden in Jingling were urgently repaired; Huiling imperial concubine garden sleeping hall and palace gate; Huiling palace gate, kudong kitchen and minglou; Dingling imperial concubine garden bedroom East-West wing room. On July 16, 1964, the demolition and repair project of Huiling square city began.

On August 7, 1964, the falling frame repair project of Yuling stele building was officially started. The project was prepared in 1965, erected in 1966, and began to lay tiles in the summer of 1967, which lasted four years. During this period, due to the cultural revolution, there was a period of work stoppage. On July 13, 1965, with the consent of Hebei Provincial Cultural Relics Bureau, three single buildings, Xiaoming Building, East Annex Hall and West Wing Room, were demolished. On October 21, 1966, with the approval of the Central Ministry of Culture and the Hebei Provincial Cultural Relics Bureau, Dingling West Hall and West Wing Room; Xiaoling chef kudong and Nanku; Jingling kitchen, East kitchen and South and North kitchen were demolished. The above part of the column foundation shall be removed and the following building sites shall be retained. From December 1967 to April 1968, the repair project of Yuling archway door was completed. In 1968, the Eastern Qing Tombs cultural relics depository formed a revolutionary leading group. In 1972, the

tile of longen gate of Cixi mausoleum was uncovered and Ci'an mausoleum was decorated. The fund comes from 12000 yuan allocated by Hebei Provincial Bureau of culture. In 1973, Hebei Provincial Bureau of Culture allocated 10,000 yuan to renovate the tile roof of Tombstone Pavilion in Cixi Mausoleum, paint the three halls, paint the palace gate, decorate the east and west houses, decorate the east and west halls in Ci 'an Mausoleum, uncover the eaves of the east and west houses and replace the flying heads as designated maintenance items. In 1974, the Cultural Bureau of Hebei Province allocated 22000 yuan. The designated maintenance projects include the maintenance of the palace gate and three halls of Ci'an mausoleum, the installation of ridge of Sacred Path stele Pavilion and the decoration of sill frame of three gates of Ci'an and Cixi mausoleums. In 1975, Hebei Provincial Cultural Bureau allocated 17,200 yuan to repair 10 single buildings, including Ci 'an, Cixi, Yuling and Dingling. The State Administration of cultural relics allocated 20000 yuan. At this time, the Eastern Qing Tombs were not open to the outside world, and the underground palace of Yuling was wet and messy. The clean-up work began at the end of the year and was the voluntary work of more than 40 employees. In 1976, five single buildings such as Yuling Baocheng were repaired, and the funds came from 11500 yuan allocated by Hebei Provincial Bureau of culture.

Summary: Throughout the development process of the Eastern Qing Tombs, it was baptized by history and experienced several stages from glory to decline to protection and development. The researcher elaborated the development process of Eastern Qing Tombs in detail through the arrangement of time sequence. It can be seen from the above that since the founding of the People's Republic of China, the Eastern Qing Tombs has been strongly supported by Chinese and local governments, especially given great financial support and help. After the protection, management and repair of the Chinese government, the dilapidated Eastern Qing Tombs has been significantly improved. All these paved the way for the second stage of Eastern Qing Tombs to become a tourist attraction. Phase II: After the reform and opening up, the Eastern Qing Tombs became a tourist attraction at home and abroad (1978-2000)

In the second stage, the Eastern Qing Tombs mainly experienced the process of

declaration of world cultural heritage, which lasted for four years. In 1978, the Eastern Qing Tombs was officially opened and became a place for Chinese and foreign tourists to visit. Therefore, the significance of the Eastern Qing Tombs changed greatly, which became a bridge between China and the world. Especially after the Eastern Qing Tombs was declared as a world cultural heritage in November 2000, the culture and tourism of the Eastern Qing Tombs have made great progress, and at the same time, it has brought great impetus to China's economic growth.

Let's first look at the development status of China's tourism industry. Tourism is the necessity of economic development and the carrier of human civilization. Since China's reform and opening up in 1978, based on China's national conditions and aiming at world tourism and development, China has embarked on a road of tourism development with Chinese characteristics in the process of continuous development and innovation. Under the call of the national policy, China's tourism industry has developed rapidly, which has a profound impact on China's social and economic development.

During this period, six major changes have taken place in China's tourism industry, which are as follows: First, tourism has changed from political to economic; Second, the economic system has changed from exclusive operation to the coexistence of various economic forms dominated by the national economy. At this time, the market mechanism has initially taken shape; Third, the mode of operation has changed from closed door-to-door operation to open operation; Fourth, in terms of development policy, namely: In 1978, it was proposed to "vigorously develop tourism"; in 1981, it was proposed to "actively develop, do what one can and move forward steadily"; in 1984, it was proposed that "four changes" and "five together"; in 1987, it was once again proposed to "vigorously develop tourism"; Fifth, China's tourism industry began to change from quantitative growth to efficiency development; Sixth, the vigorous rise of China's domestic tourism has formed a situation in which domestic tourism and international tourism promote each other and develop together.

Against this background, the Eastern Qing Tombs officially became a local scenic spot for Chinese and foreign tourists in 1978. In January, 1978, the underground palace of Yuling in the Eastern Qing Tombs was opened to the outside world. People can watch the artistic treasures of Yuling in person and relive the legendary stories that

happened in Yuling in that year. Then, in April of the same year, the underground palace of Cixi Mausoleum was opened to the outside world, during which nearly 100 foreign guests from 16 ambassadors to China, including Canada, the United States and Britain, organized by international clubs, visited the Eastern Qing Tombs accompanied by Comrade Wang Jue, Director of Foreign Personnel Service Bureau. In May, Cianling opened to the outside world one after another, and launched an exhibition called "Qing Dynasty Crafts Exhibition". Then, in May 1983, the imperial concubine garden in Yuling was opened, and a photo exhibition of "Xiang Fei" was held in Xiang Temple. At the same time, Rong Fei, Chun Hui Huang Guifei and two underground palaces were opened. By 1983, the number of tourists had reached 440,000 and the income was considerable.

On September 14, 1984, the Eastern Qing Tombs tourism development company was officially announced to be established. It includes the cultural relics management office of the Eastern Qing Tombs (the former cultural relics depository of the Eastern Qing Tombs) and the Zunhua pillar of the international travel agency. Ren Fengtian served as manager, Zhang Shixun and Deng Xin served as deputy managers. Zhang Shixun was also the director of the cultural relics management office of the Eastern Qing Tombs. On October 16, according to document No. 85, Ren Fengtian was the manager of the tourism development company and the general manager of China International Tourism Corporation, and Zhang Shixun was the deputy manager. Deng Xin is the manager of the development company and the deputy manager of the tourism branch. In the same year, the Eastern Qing Tombs cultural relics depository was renamed: Eastern Qing Tombs cultural relics management office.

In November 1986, the imperial concubine's garden bedroom in Kangxi jingling was opened for the first time. There was a picture exhibition of "court life in the Qing Dynasty" in the East and West compartments. The next year, the imperial concubine's garden bedroom of Jingling was officially opened.

From April to May, 1989, Longen Hall in Yuling and Longen Hall in Dingling held the Exhibition of Emperors in Tang, Song, Yuan, Ming and Qing Dynasties and the Exhibition of Mausoleum Sacrifice Restoration in Qing Dynasty respectively. A series of exhibitions promoted the further development of tourism in the Eastern Qing

Tombs.

On July 18, 1990, Li Ruihuan, member of the Standing Committee of the Political Bureau of the CPC Central Committee, Zhang Dele, director of the State Administration of Cultural Heritage, and Zhang Bai, director of the office, visited the Eastern Qing Tombs. At the same time, Li Ruihuan gave important instructions on the maintenance of the Eastern Qing Tombs, the maintenance of Xiaoling Mausoleum and the protection and utilization of the Eastern Qing Tombs. It can be seen that the Chinese government attached great importance to the Eastern Qing Tombs, which laid a good foundation for the further development of the Eastern Qing Tombs.

In November 1990, Liu Yi, director of the National Tourism Administration, and Guo Hongqi, vice governor of Hebei Province, respectively visited the Eastern Qing Tombs. In December, the foreign affairs restaurant of the Eastern Qing Tombs mausoleum was officially handed over to the cultural relics management office of the Eastern Qing Tombs Mausoleum as the office base, which basically solved the problem of occupying ancient buildings for office in the Eastern Qing Tombs mausoleum.

In 1992, the master plan for the Eastern Qing Tombs was submitted to the Hebei provincial government and the State Administration of cultural relics for approval. It has played an active and scientific guiding role in the implementation of the plan. Since 1996, the Eastern Qing Tombs applied for world cultural heritage, and has done a lot of demolition and protection work in the mausoleum area. In order to make the protection of the Eastern Qing Tombs and the management level of the mausoleum area reach a higher goal, the Eastern Qing Tombs commissioned the Famous City Institute of China Urban Planning and Design Institute to revise the Master Plan of Eastern Qing Tombs. The promulgation of normative documents such as Law of the People's Republic of China on the Protection of Cultural Relics, Regulations on the Protection and Management of Cultural Relics in Hebei Province, and Master Plan of the Eastern Qing Tombs provided guarantee for the cultural relics protection of the Eastern Qing Tombs to be brought into the track of legal management, and also boosted the development of tourism in the Eastern Qing Tombs.

In 1996, the Eastern Qing Tombs began to apply for world cultural heritage. With

the strong support of the Chinese government and the efforts of local governments, especially on the basis of the continuous allocation of special funds by the state finance, the Eastern Qing Tombs was successfully developed and developed, which laid a solid foundation for the successful application of the Eastern Qing Tombs as a world cultural heritage. After four years' efforts, the Eastern Qing Tombs was successfully declared as a world cultural heritage in November 2000, which made a strong contribution in the history of cultural relics protection in China. It is the witness of the history of the Chinese nation and the crystallization of ancient Chinese art. The Eastern Qing Tombs, as a carrier of civilization, finally moved towards a brilliant development process after going through vicissitudes. The Eastern Qing Tombs will leave beautiful memories for Chinese and foreign tourists. It will attract people from all over the world to visit this historical holy place, so that more people can understand the culture of Eastern Qing Tombs and deepen their memory of Chinese history and culture.

Summary: In the second stage, the researchers explained the inevitable trend of tourism development in the Eastern Qing Tombs by analyzing the development of Chinese tourism. After China's reform and opening up, Eastern Qing Tombs has officially become a scenic spot for Chinese and foreign tourists. With the continuous introduction of Chinese government policies, the management and protection of Eastern Qing Tombs have been effectively developed, such as the establishment of Eastern Qing Tombs Tourism Company and the promulgation of some normative documents, which have brought the cultural relics protection work into the legal management road and laid a solid foundation for the development of Eastern Qing Tombs tourism. With the strong support of the Chinese government and the efforts of local governments, the Eastern Qing Tombs was listed as a world cultural heritage in November 2000. Since then, it has created a stage for the Eastern Qing Tombs to go to the world, and also made a strong contribution to Chinese history, laying a good foundation for the sustainable development of the Eastern Qing Tombs after it became a world cultural heritage in the third stage.

Phase III: Sustainable Development Tourism after the Eastern Qing Tombs Became World Cultural Heritage (2000-present)

After the Eastern Qing Tombs were listed as World Cultural Heritage by the

United Nations in November 2000, according to national policies and practical problems, the sustainable development of tourism in the Eastern Qing Tombs mainly faced three major problems: First, how to protect the cultural relics of the Eastern Qing Tombs; Second, how to develop and study the Countermeasures after the Eastern Qing Tombs became a world cultural heritage; The third is how to carry out sustainable tourism in the Eastern Qing Tombs.

First of all, let's look at the first question. After the Eastern Qing Tombs became a world cultural heritage, especially in January 2001, it was rated as AAAA-level scenic spot by the National Tourism Administration and other departments. With the increasing number of Chinese and foreign tourists, the Eastern Qing Tombs first faced the problem of cultural relics protection. So how to protect cultural relics, the researchers will elaborate from the following three protection issues.

The first aspect is about the protection of architectural relics in the Eastern Qing Tombs, that is, the Eastern Qing Tombs should always adhere to the principle of authenticity and integrity. The above-ground and underground buildings of the mausoleum of the Eastern Qing Tombs are the essence of its cultural relics value. Therefore, it is of great significance to protect them.

First, with regard to buildings, we should adhere to the principle of repairing the old as it is and not changing the original state of cultural relics in the Eastern Qing Tombs. We should not only maintain the quality of repair materials, but also ensure sufficient quantity.

The second is about the protection of the site. Due to the financial and political reasons of the country, the remaining sites should be properly protected, not in a hurry to rebuild, and the authenticity of cultural relics should be maintained. It can be seen that protecting the site can also be regarded as maintaining the authenticity of cultural relics.

The third is about the restoration of the original appearance of history. Since the founding of the People's Republic of China, the Eastern Qing Tombs has been gradually restored and repaired, and the Tenth Five-Year Plan for Repairing Ancient Buildings of Eastern Qing Tombs has been formulated. Restoring and repairing buildings includes

not only the full restoration of main beams, but also the restoration of many small parts.

For the restoration and repair of ancient buildings, we can't just stay at the level of the ancients, otherwise the buildings will be damaged again due to lightning and human factors. Therefore, modern lightning protection and anti-theft facilities such as lightning rods and monitoring probes were installed in the scenic spots of the Eastern Qing Tombs. These are very necessary for the protection of cultural relics.

Then let's look at the second question, which is about how to develop and develop the Eastern Qing Tombs after they become world cultural heritage. Under the leadership of the party and the government, Eastern Qing Tombs adhered to the development model of cultural relics tourism with "strict protection, unified management, rational development and sustainable utilization", realized the organic combination of protection and utilization, and achieved good social and economic benefits. Actively strive to achieve a win-win situation between cultural relics protection and tourism development, and then lay a solid foundation for the sustained, rapid and healthy development of the Eastern Qing Tombs.

In order to continue to strengthen the protection and utilization of Eastern Qing Tombs, ensure its rational utilization and development, and then form a good development pattern and trend with leaders' attention, sound legal system and orderly recommendation, relevant Chinese government units have compiled the Eighth Five-Year Plan for the Maintenance of Ancient Buildings in Eastern Qing Tombs, the Ninth Five-Year Plan for the Maintenance of Ancient Buildings in Eastern Qing Tombs and the Master Plan of Eastern Qing Tombs, which laid a solid foundation for the development of Eastern Qing Tombs.

Finally, let's look at how to carry out sustainable tourism in Eastern Qing Tombs. In order to ensure the sustainable development of cultural relics protection and utilization in the Eastern Qing Tombs, China has established a new system to ensure "win-win". Under the circumstances that the Eastern Qing Tombs covers a large area, many buildings, large forest areas and green areas, the daily protection and maintenance personnel are very heavy, so that there are many problems in the short-term and long-term development and utilization. In this case, aiming at the four major tasks and

functions of cultural relics protection, mausoleum greening, tourism development and leading institutions, the internal management system of the Eastern Qing Tombs was greatly combined and adjusted, and the tourism management system and operating mechanism adapted to the development of market economy were actively explored, thus forming a new cultural relics management system. Namely: To strengthen the macro management of cultural protection and cultural relics utilization, and to liberalize and invigorate specific work and business operations. Set up a cultural relics tourism company to build a comprehensive eco-cultural tourism resort integrating cultural relics sightseeing, gourmet experience, cultural Expo, ecological entertainment, agricultural leisure and other tourism products.

Let's take a look at the countermeasures on the cultural heritage of the Eastern Qing Tombs. The researchers mainly analyze and elaborate in detail from six aspects.

The first aspect is to strengthen the protection of the natural environment in scenic spots, expand the scope of protection and strengthen law enforcement. As we all know, the environment is a key lifeline of tourist areas, so if scenic spots want to achieve sustainable development, they must constantly beautify the environment. However, a beautiful environment must be carried out in a large environment, and results can only be seen in years or even decades.

The second aspect is to strengthen the management of the Eastern Qing Tombs community, properly arrange and resettle the residents in the mausoleum area, and give full play to the positive role of the residents. Because of the large area of the Eastern Qing Tombs and the residents' dramas, it is impossible to beautify the environment without the understanding and support of the residents in the scenic spot. However, there are certain historical reasons for the occupation of space in the Eastern Qing Tombs, and the relevant governments and managers can't take them as obstacles and burdens.

The interests of Eastern Qing Tombs are closely related to the residents of the mausoleum, especially in the process of applying for world cultural heritage, the residents of the mausoleum have made great contributions and sacrifices, so in a sense, the residents of the mausoleum are not only part of the cultural heritage, but also the

"masters" of the cultural heritage of Eastern Qing Tombs. Therefore, every resident in the mausoleum area has the responsibility and obligation to understand, study and protect the cultural heritage of the Eastern Qing Tombs. The managers of the Eastern Qing Tombs should provide the residents in the mausoleum area with access to learn and understand the mausoleum culture, so that they can become the real masters, and truly become the inheritors, propagandists and defenders of the cultural heritage of the Eastern Qing Tombs. The post in the mausoleum area gives priority to the residents in the Eastern Qing Tombs, so as to help and drive the residents to engage in tourism services, so that the residents can enjoy the preferential treatment of tourism. Only when the development of the Eastern Qing Tombs is closely related to the interests of the residents, will the residents protect the Eastern Qing Tombs sincerely and become a positive force for harmonious coexistence with the scenic spots.

The third aspect is to gradually straighten out the management system, solve the problem for development and further improve the benefits of the scenic spot. First of all, the current situation of "enterprise management of public institutions" should be changed. World culture belongs to a high-level cultural public welfare undertaking, and the protection of cultural relics and cultural heritage should undoubtedly be undertaken by the government, which has an unshirkable responsibility. Therefore, if the existing system of the Eastern Qing Tombs is not changed, it will eventually damage the cultural heritage of the Eastern Qing Tombs. Secondly, the current situation of "world-class culture and township level management" should be changed. The cultural quality of Eastern Qing Tombs is world-class, and its research and management level matches it. Relevant government departments should effectively intervene in important personnel posts, so as to ensure the suitability of personnel and posts.

The fourth aspect is to strengthen the R&D function, establish a multi-functional R&D center, and explore the resource potential more deeply. With the rapid development of the global economy, tourism competition has entered a comprehensive competition, so the future of Eastern Qing Tombs cultural heritage will face more complex challenges. The research category of Eastern Qing Tombs should be extended from basic research to applied research, not only to continue to strengthen the research

of cultural history, but also to speed up the training of talents for cultural relics protection, tourism management and development. Once the research center has enough talents in various fields, it can combine the protection of cultural relics, tourism management and development, and integrate the advanced concepts at home and abroad into its daily work and tourism research and development in time, so as to create the best tourism mode suitable for its own scenic spot.

The fifth aspect is to continue to take the tomb culture as the core to create a deep tourism area with various forms and connotations. First of all, the status of tomb cultural heritage as the core cannot be shaken. The expansion of scenic spots should look at his positive role from the aspect of more favorable protection of the Eastern Qing Tombs, and beware of wantonly expanding other scenic spots and adding new artificial scenic spots. The architectural maintenance of the tombs of the Eastern Qing Tombs and the rich cultural display need urgent funds. No matter from the point of view of tourism attraction and function, other scenic spots are in a subordinate position. However, it can be considered to gradually repair the tombs in order to extend the culture of tombs or enrich the connotation of deep tourism in the Eastern Qing Tombs. Secondly, tomb culture should further highlight and highlight its own characteristic value. The most valuable value of the Eastern Qing Tombs lies in the integrity of the overall layout system. For example, the original state of Sacred Path, Yamen and other buildings is well preserved. Among the many tombs in the Ming and Qing Dynasties, the value of the historical figures buried in the Eastern Qing Tombs is unmatched. Today, when tourism is gradually moving towards in-depth experience, the Eastern Qing Tombs will become the most attractive imperial mausoleum. Scenic spots should create conditions to display the cultural connotation from multiple angles and levels. It can establish multi-functional display and show figures and historical photos; At least one building of the mausoleum shall be restored according to the original state, and the function of interpretation and display shall be added; Further develop feng shui tour of backing mountain and case mountain, so that tourists can watch feng shui on the mountain, and achieve the immersive effect, not just the explanation of pictures. By further changing the form of tourism, we can gradually realize the in-depth tourism from one-day sightseeing tour to two-day tour and multi day tour.

The sixth aspect is to further optimize the service details of management, improve the quality of service and enhance the core competitiveness of service. With the enhancement of tourism competitiveness, the proportion of tourism service quality will be greater and greater. The quality of tourism services mainly starts from two aspects: First, we should start with large-scale planning and projects to develop close to the theme of the times and the needs of tourists; Second, we should pay more attention to the details of tourism services. For example, network information, tourism routes, tourism service facilities, etc. Being precise and in place is a spirit of tourist service area, which reflects a humanistic concern for tourists. All-round service is something that every tourist can feel when entering scenic spots.

Summary: In the third stage, the researchers mainly elaborated the sustainable development tourism after the Eastern Qing Tombs became a world cultural heritage. Mainly through facing the protection of cultural relics in the Eastern Qing Tombs, the development of the Eastern Qing Tombs after it became a cultural heritage, the research of development countermeasures, and how to carry out sustainable development of the Eastern Qing Tombs. After the Eastern Qing Tombs became a world cultural heritage, it faced more severe and complicated situations. How to develop and develop the Eastern Qing Tombs in the future is also a question that needs to be considered in the long-term development of the Eastern Qing Tombs.

Part 2: the influence of Eastern Qing Tombs as a tourist attraction of the world intangible cultural heritage

In November 2000, the Eastern Qing Tombs was listed as a world cultural heritage by the United Nations, and has been of great special significance since then, becoming a cultural heritage site for people all over the world. Among many emperors' tombs, the Eastern Qing Tombs is the most important mausoleum group of emperors and empresses in China's last feudal dynasty, and it is also the largest and most complete imperial mausoleum complex in China, which is very typical. It is a place where the royal family worships their ancestors and performs filial piety, which shows the strict royal etiquette system and has high artistic value. Therefore, there are two main directions for the development of the Eastern Qing Tombs as a cultural heritage: First,

the direction of cultural development; Second, product development direction.

First of all, let's look at the direction of cultural development, mainly relying on the historical allusions of legendary figures, integrating Manchu folk culture, royal loyalty and filial piety culture, pastoral life, court food culture, etc., vividly activating and interpreting the legendary life of emperors and empresses, and reappearing the prosperity of Qing Dynasty. On this basis, there is an exhibition of "Shouling Family", a large-scale painting and calligraphy exhibition of "Culture into Wanjia" by Shouling Family in Eastern Qing Tombs, and a cultural wall display.

In view of the above content, the researcher personally went to the research site of Eastern Qing Tombs three times since 2019 to carry out field investigation and research activities, especially in August 2000, in order to carry out and carry out in-depth research, the researcher personally went to Eastern Qing Tombs for a field interview in one month, and gained a lot, obtaining thousands of information pictures, interviewing more than ten main figures, mainly interviewing the old expert Yu Shanpu and the curator of Eastern Qing Tombs Museum. Li Yin, director of the research office, Xu Guangyuan, former director of the Cultural Relics Management Research Office of the Eastern Qing Tombs, and Zhang Xiaodong and Zhang Xiaofeng, descendants of Shouling people, also interviewed several domestic and foreign tourists, which laid a solid foundation for further study and understanding of the Eastern Qing Tombs, and also provided a guarantee for researchers to complete their doctoral thesis writing. Next, the researcher will explain in detail the folk culture, royal loyalty and filial piety culture, pastoral life, court food culture, etc.

The exhibition "Shouling Family" mainly introduces the history and national characteristics and customs that meet the origin, and focuses on the exhibition that the Shouling people in the Eastern Qing Tombs undertake imperial grace, Shouling duties, clothing, food, shelter, marriage, funeral and childbirth, cultural and sports entertainment, and the vicissitudes and great changes from Qing Dynasty to the Republic of China. It is an exhibition that vividly reviews the colorful life and unique folk customs of Shouling family.



Figure 61 The rise of Manchuria
Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

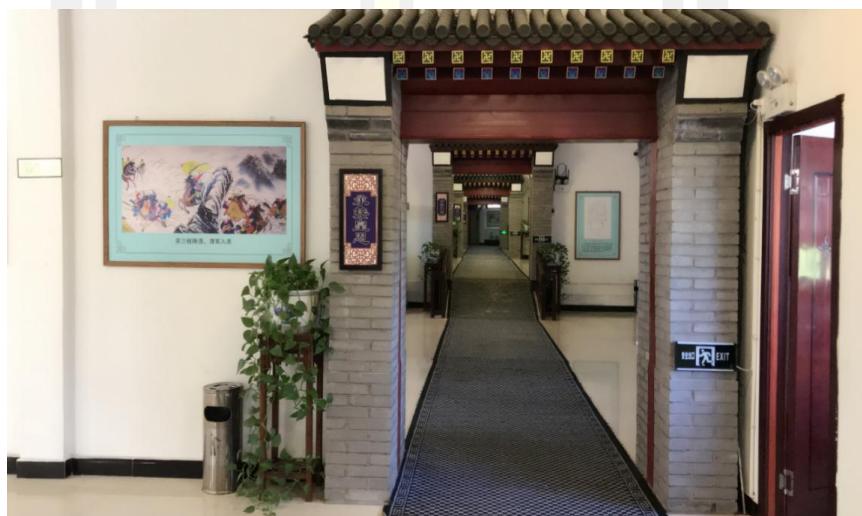


Figure 62 Undertake imperial favour
Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

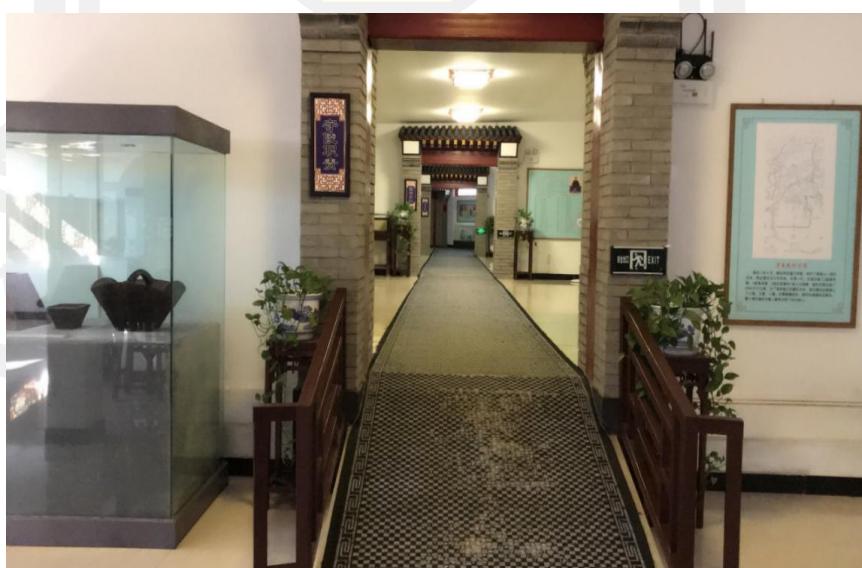


Figure 63 Duty of guarding the mausoleum
Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 64 Film and television projection

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 65 basic necessities of life

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 66 Historical changes

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

On August 8, 2020, the researcher interviewed Guo Jianbo, director of the exhibition hall of Shouling Family in the Eastern Qing Tombs. Director Guo gave the researchers great help and support in the whole investigation. Director Guo collected books and information about the Eastern Qing Tombs for researchers everywhere, provided a lot of materials for researchers to write, and played an important and key role in writing doctoral thesis. What's more important is to match the key figures for the researchers, which makes a breakthrough in the interview of the researchers, thus laying a solid foundation for the successful completion of the doctoral thesis of the researchers.



Figure 67 Give away books

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

Guo Jianbo: Male, born in 1970, Manchu (Zhenghuang Banner), from Nanda Village, Eastern Qing Tombs Manchu Township, Zunhua City, Tangshan, Hebei Province. He graduated from zunhua city No.4 Middle School in 1989 and began to work in 1990. He is a staff member of zunhua city Eastern Qing Tombs Shengye Equipment Instrument Factory; In 2010, he worked as a staff member in the Security Department of Eastern Qing Tombs; In 2014, the Eastern Qing Tombs (Shouling Family) Exhibition Hall was established, and the following year it opened as the curator of the Eastern Qing Tombs Shouling Family Exhibition Hall, and was responsible for and presided over the overall work of the exhibition hall. During his tenure, the pilot upgrade and transformation park of Tangshan Cultural and Ethnic Group Conference in 2018 was completed and passed; In 2020, we planned and set up an exhibition of calligraphy and painting of celebrities in the Tomb of the Qing Dynasty, which contributed to the further promotion of Manchu culture in the Tomb of the Qing Dynasty.

Large-scale Painting and Calligraphy Exhibition of "Culture Enters Thousands of Households" by the Shouling Family in Eastern Qing Tombs. This time, I interviewed Wu Changli, the organizer and curator of the large-scale painting and calligraphy exhibition "Culture Enters Thousands of Households" in the Eastern Qing Tombs, and was mainly responsible for the planning, operation, publicity, outreach and sales of the exhibition. In this exhibition, the pen club is the main exchange site, and Zhao Yingzhou, the gold medal of the World Manchu Calligraphy Competition of Fang Shijun, a descendant of the Shouling people, is mainly engaged in on-the-spot exchange and creation in Shouling's home for a long time. At the same time, famous Chinese painters such as Zhang Jingyuan, Jiang Baoyi, a national first-class artist, and Jia Zixing, a Tianjin painter, are invited to conduct on-the-spot exchange from time to time, which plays an important role in the inheritance and dissemination of Eastern Qing Tombs and Manchu culture.

The researcher and Wu Changli met for the first time because of the large-scale painting and calligraphy exhibition "Culture Enters Thousands of Households" held in the Eastern Qing Tombs. Mr. Wu is young, promising, practical, quick-thinking, kind-hearted, and often organizes and plans large-scale painting and calligraphy exhibitions. He is a leader in today's society after 1980s. In this interview, Mr. Wu mainly introduced the cultural basis, the purpose and significance of inheriting and developing the large-scale painting and calligraphy exhibition "Culture Enters Thousands of Households" held by the Shouling Family in the Eastern Qing Tombs. He said that if we want to root culture in every household, we must solve this problem from a fundamental point of view, so that modern people can really accept, learn and appreciate it, so as to achieve the integration of culture and reality, so that the Eastern Qing Tombs culture can really take root and pass on, and at the same time further promote the development of tourism and local economy, realize the common development of cultural tourism industry and benefit local people.

This painting and calligraphy exhibition started on August 1st and lasted for more than one month. Thanks to the joint efforts of curator Guo and chief curator Wu, it achieved the expected good results. Because the researcher's doctoral thesis research just happened to catch up with this activity, and the researcher is a painting major,

during this period, the researcher also actively participated in the pen meeting of the painting and calligraphy exhibition, so as to really integrate himself into it, and contribute a little to the large-scale painting and calligraphy exhibition of "Culture Enters Thousands of Households" in the Eastern Qing Tombs. During this period, with the in-depth understanding of the painting and calligraphy exhibition and in-depth communication with General Manager Wu, the researchers have a brand-new understanding of the future development direction and goal of the large-scale painting and calligraphy exhibition "Culture into Wanjia" of the Shouling Family in Eastern Qing Tombs. President Wu mainly analyzed from three aspects: First, understand and understand the cultural roots and significance of calligraphy and painting in the past. When will there be a cultural fault? Second, as descendants of the people guarding the mausoleum, how far is thousands of years of traditional culture from their own family? Third, how to bring calligraphy and painting into ordinary people's homes and further improve people's spiritual and cultural life and material living standards.



Figure 68 Group photo

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 69 Scene of calligraphy and painting meeting

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

Subsequently, the researcher interviewed Zhang Xiaodong and Zhang Xiaofeng, descendants of the Eastern Qing Tombs Shouling people.



Figure 70 Interview with Zhang Xiaodong and Zhang Xiaofeng, descendants of Shouling people

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020
 Zhang Xiaodong, male, born in 1954, Manchu (Zhenghuang Banner), descendant of Shouling people, ranking the oldest, is from Donggou Village, Eastern Qing Tombs Manchu Township, Zunhua city, Tangshan, Hebei Province. He graduated from Eastern Qing Tombs Township Middle School in 1970, graduated from the Industrial Class of May 7th University in 1971, and has been the director of Shengye Equipment and Instrument Factory in Tangshan zunhua city since 1983.

During the Qing Dynasty, with the construction of imperial tombs, various management institutions were gradually established and improved. The management organization of the mausoleum area is called three towns, nine camps and eight circles.

After the Eastern Qing Tombs became a world cultural heritage, the Eastern Qing Tombs vigorously developed the Manchu characteristic culture construction, while inheriting the national culture, it further broadened its own development path. Among them, Yuling Big Circle and Yuling Small Circle are the most representative and become villages with national characteristics. These two villages were inhabited by descendants of officials from the Office of Internal Affairs who guarded Qianlong Yuling and Yuling Princess Garden during the Qing Dynasty.



Figure 71 Yuxiaoquan of the Eastern Qing Tombs

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

Built from the 12th year of Qianlong to the 17th year of Qianlong, the Yuxiaohuan in Eastern Qing Tombs Township is located in the northwest of Eastern Qing Tombs Township. The village is located in the center of the Eastern Qing Tombs Cemetery, which is rich in tourism resources. The total area of the village is 229.15 hectares and the cultivated land is 631 mu. There are 125 households in the village with a population of 484. The main income sources of the villagers are planting, forestry and fruit industry, migrant workers and service industries.

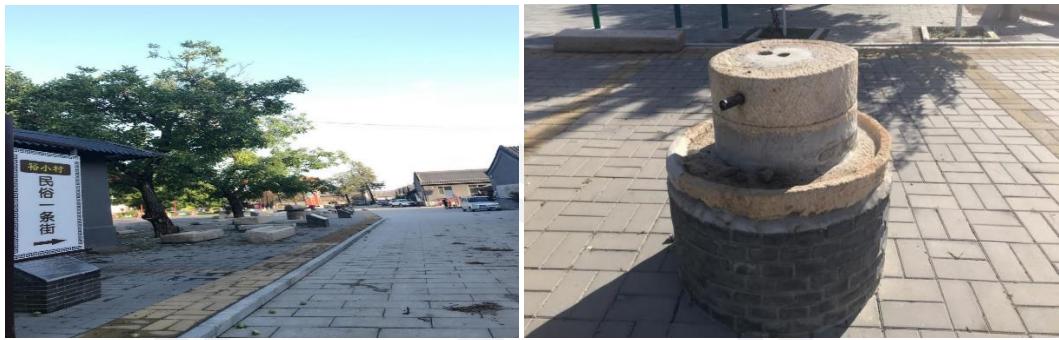


Figure 72 Old object of Manchu Family - stone mill
Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 73 Folk Street - Dance
Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 74 Folk Street - Dance

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 75 Folk Street - Dance

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 76 Folk Street - Dance

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 77 Folk Street - Dance

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 78 Folk Street - Dance

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 79 Folk Street - Dance

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 80 Folk Street - Instrumental Music

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 81 Folk Street - clothing

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 82 Folk Street - Eight Banners

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 83 Folk Street - Eight Banners

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 84 Folk Street - Eight Banners

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 85 Yuda circle

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 86 Yuda circle

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 87 Yuda circle

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 88 Yuda circle painting

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

Yuda Village in Eastern Qing Tombs was built from the 8th to 17th years of Qianlong. It was formerly the barracks of Yuling's internal affairs office in Qianlong, commonly known as "Yuda Circle", which was used for the office and daily life of Yuling's internal affairs office staff. The main income sources of villagers are planting, forestry and fruit industry, migrant workers and service industries.

In order to continue to carry forward the fine tradition of the Chinese nation and increase the participation and interest of tourists, the Eastern Qing Tombs Scenic Area held a grand blessing ceremony. Since 2020, the eighth and ninth blessing ceremonies have been held. The scenes are grand, the cast is strong, and the performances are wonderful, which reproduces the grand occasion of the blessing ceremony in history.



Figure 89 The eighth mass blessing ceremony of the East Tomb of the Qing Dynasty in Tangshan

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 90 The eighth mass blessing ceremony of the East Tomb of the Qing Dynasty in Tangshan

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 91 The ninth mass blessing ceremony of the East Tomb of the Qing Dynasty in Tangshan

Source: the ninth mass blessing ceremony of the Eastern Qing Tombs will be held during the Qingming Festival! Tangshan tourism administration. 2021



Figure 92 The ninth mass blessing ceremony of the East Tomb of the Qing Dynasty in Tangshan

Source: the ninth mass blessing ceremony of the Eastern Qing Tombs will be held during the Qingming Festival! Tangshan tourism administration. 2021

In addition to the well-arranged Ninth Prayer Ceremony, visitors can also visit the exhibition of "Shocking Legacy" and "Hammo Liuxiang" in Yuling of Emperor Qianlong and Dingdong Mausoleum of Empress Dowager Cixi, so as to explore more stories behind cultural relics!



Figure 93 Hanmo Liuxiang Calligraphy Exhibition
Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2019

Secondly, let's look at the product development direction. The Eastern Qing Tombs mainly relies on rich cultural and natural resources to develop tourism products of cultural experience and ecological leisure. At this time, the Eastern Qing Tombs needs to integrate high-quality tourism resources such as national treasures, legends, beautiful landscapes, special products and century-old villages, and develop products such as cultural perception, agricultural leisure, folk customs experience, landscape sightseeing and ecological entertainment, so as to change from a single cultural relic sightseeing to a diversified product system and enrich the tourism experience. Cultural experience mainly includes: Cultural relics exhibition, celebrity exploration and folk custom experience. Among them, the cultural relics Expo includes imperial tombs, Sacred Path and sculptures; Celebrities explore the legend of emperors and concubines; Folk experience includes customs, crafts, delicacies and customs. Ecological leisure mainly includes natural sightseeing, agricultural leisure and health preservation. Among them, natural sightseeing includes Longmen lake, Xida River, etc; Agricultural leisure is characteristic products and rural countryside; Health preservation includes landscape vacation and forest sports.

Eastern Qing Tombs takes culture as the driving force for tourism, and takes deep

excavation of Eastern Qing Tombs culture as the foundation to drive the development of surrounding industries, thus promoting and stimulating economic growth, making tourism a pillar industry of local economic development. During more than one month's investigation, the researchers have made an in-depth investigation into the product development direction of Eastern Qing Tombs, and experienced the development status of commodity economy brought by its tourism industry to Eastern Qing Tombs. This time I mainly interviewed Zhang Pengxiang, deputy general manager of Eastern Qing Tombs Tourism Company. Next, the researchers will elaborate and explain one by one.

On the afternoon of August 25, 2020, the researcher was honored to interview Zhang Pengxiang, deputy general manager of Eastern Qing Tombs Tourism Company. Since Zhang is in a leading position and has many kinds of things, he finally interviewed himself today after making several appointments in advance. Thanks again to Zhang for taking time out of his busy schedule to give great support and help to the researcher's doctoral thesis interview and research.



Figure 94 Interview with Zhang Pengxiang, deputy general manager of Eastern Qing Tombs tourism company

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

Zhang Pengxiang, deputy general manager, gave a detailed explanation on the internal organization setting, tourism market route, tourism operation mechanism, tourism development status and shortcomings of tourism development in Eastern Qing Tombs. As time passed by, the researchers listened carefully to every key point of the explanation, recorded every key knowledge of the explanation, and deeply understood and experienced the general situation of tourism development in the Eastern Qing Tombs.

In the interview, he said that the cultural relics management office of the Eastern Qing Tombs was mainly divided into two parts: First, cultural relics protection; Second, tourism services. Tourism services are mainly divided into internal management, publicity and reception, and operation management. At present, there are about 300 people under the jurisdiction of Eastern Qing Tombs Tourism Company, and there are more than 100 people in the system. Most of them are local villagers who are responsible for sanitation cleaning and drivers, on the one hand, for the convenience of

management, and on the other hand, for the benefit of local people. There are about 100 vehicles, 6 ticket gates (2 temporarily opened due to epidemic situation), about 50 tour guides and 2 international tour guides.

Zhang Pengxiang, deputy general manager of the tourism market distribution, said that Beijing and Tianjin accounted for 45%, around Zunhua accounted for 40%, and other provinces accounted for 15%. Among them, other provinces were mainly in Northeast China, Shandong and Henan, but relatively less in South China. He said that there are special trains and special planes in the Eastern Qing Tombs. The special train was opened in 2019, which is a well-known green leather car with about 30 columns and carrying more than 10,000 people; Special planes was start in 2016, with about 100 people per plane, which has been interrupted this year due to the epidemic situation.

Then Zhang Pengxiang talked about tourist routes. He said that there is a mature route in the Eastern Qing Tombs: Beijing-Chengde-Beidaihe, which is commonly known as "B-C-B". He talked about the two shortcomings of the current development of Eastern Qing Tombs: First, the Eastern Qing Tombs lacks shopping consumption and business projects. Although land transportation has been solved temporarily with the continuous development of national economic strength, it is necessary to make a fuss about shopping consumption in order to further develop and upgrade the Eastern Qing Tombs; Second, because the Eastern Qing Tombs has been declared as a world cultural heritage site, it is a good thing to delimit the protection scope of the Eastern Qing Tombs. However, there are certain constraints and defects, such as the inability to plant and breed a large number of plants and animals in the protection scope, the inability to build enterprises and prevent environmental damage, etc., which also restricts the development of the Eastern Qing Tombs to a certain extent. Can an absolute protection scope and a relatively loose protection scope be established, and can certain proper treatment schemes be given in this respect?

Finally, in publicity, Zhang Pengxiang mainly introduced the blessing ceremony of the Eastern Qing Tombs, the hiking of thousands of people, the treasures of cultural relics and other related activities.

The two-hour interview and investigation ended. Thanks again to Deputy General Manager Zhang for his enthusiastic explanation on the tourism development of Eastern

Qing Tombs, which enabled researchers to have a brand-new and all-round understanding of the tourism development of Eastern Qing Tombs.

Zhang Pengxiang: male, born in 1980, is a Manchu (a member of the Office of Internal Affairs), a member of the Communist Party of China, and a native of Donggou Village, Eastern Qing Tombs Manchu Township, zunhua city, Tangshan, Hebei Province. Graduated from Tangshan Business School in 1999, worked in Eastern Qing Tombs in January 2000, served as Deputy Director of Cultural Research Office of Eastern Qing Tombs in 2003, Marketing Manager of Eastern Qing Tombs Tourism Company in 2008 and Deputy General Manager of Eastern Qing Tombs Tourism Company since 2011.

Zhang Pengxiang, deputy general manager of Eastern Qing Tombs Tourism Company, explained the whole tourism industry of Eastern Qing Tombs, which made the researchers' research ideas clearer and clearer. Next, let's take a specific look at the product overview of commodity economy development.

The Eastern Qing Tombs has a high value of world cultural heritage. The characteristics of royal emperors, mausoleum buildings and geomantic omen culture in the mausoleum area are extremely prominent, and the natural resources are extremely rich, with obvious diversity and reorganization. On this basis, under the premise of protecting the world cultural heritage, Eastern Qing Tombs and Royal Yutang Spring are the two cores, and various types of tourism resources and products around it are collected for comprehensive development, so as to create a comprehensive new tourism industry development zone integrating sightseeing, hot spring vacation, cultural amusement and leisure agriculture of Qing Royal Mausoleum.

In August, 2021, researchers visited Eastern Qing Tombs Academy in Eastern Qing Tombs, and took a group photo with the staff. In addition to the books related to history of Qing Dynasty and Eastern Qing Tombs, Eastern Qing Tombs Academy also includes cultural and creative products, stationery, high imitation paintings and calligraphy, silver commemorative coins and folk collections. At the same time, it also provides a platform for literature and history lovers and researchers in the Eastern Qing Tombs to access information.



Figure 95 Information and product display of Eastern Qing Tombs Academy

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

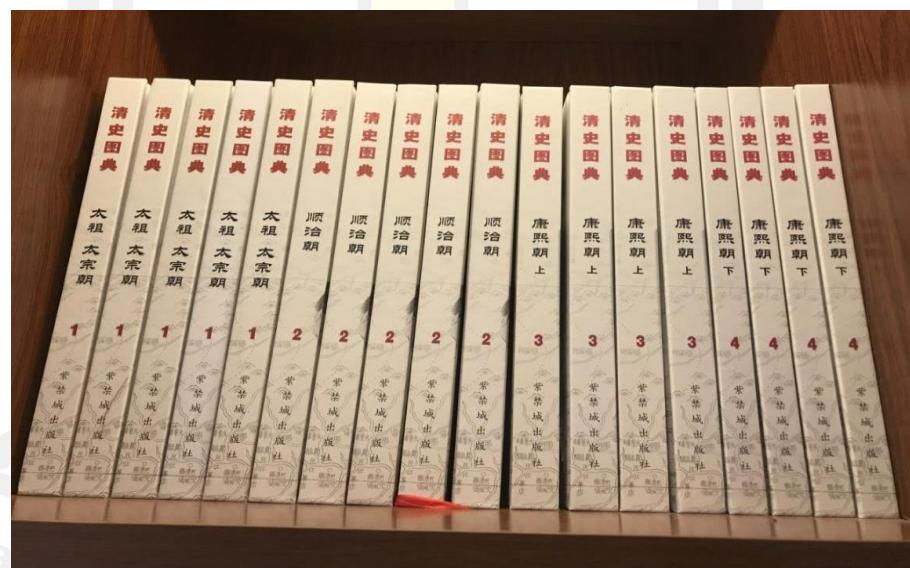


Figure 96 Information and product display of Eastern Qing Tombs Academy

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 97 Information and product display of Eastern Qing Tombs Academy

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 98 Information and product display of Eastern Qing Tombs Academy

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 99 Take a group photo with the staff of Eastern Qing Tombs Academy
Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

Royal gold and silver fine-grained craftsmanship in the Eastern Qing Tombs, also known as flower mosaic. It mainly adopts traditional techniques such as hammering, engraving, hollowing out, wrong gold and silver, welding, etc., and has reached a perfect state in modeling and ornamentation. As one of the unique secret techniques of the royal office of the Qing Dynasty, it is listed as one of the "Eight Musts of Yanjing" representing Chinese court culture.

The royal gold and silver craftsmanship of Qing Dynasty has a long history, which has been inherited for more than 400 years. These handicrafts have gradually developed into a processing, production and sales base integrating the design, production, processing, sales and service of gold and silver wares in the deep historical and cultural atmosphere of the Eastern Qing Tombs. At present, there are more than 80 gold and silver processing enterprises and more than 200 large and small handicraft workshops in the Eastern Mausoleum Reserve of Qing Dynasty. The gold and silver wares produced by them include daily necessities such as silver tea sets, silver bowls, silver plates, wine glasses and chopsticks, which are mainly practical, and pure handmade gold and silver ornaments which are mainly decorative and exported to foreign countries. Gold and silver wares and jewellery that used to be used only by the royal family have now flown into the homes of ordinary people. Making gold and silver wares has become a trend and culture in the Eastern Qing Tombs area.

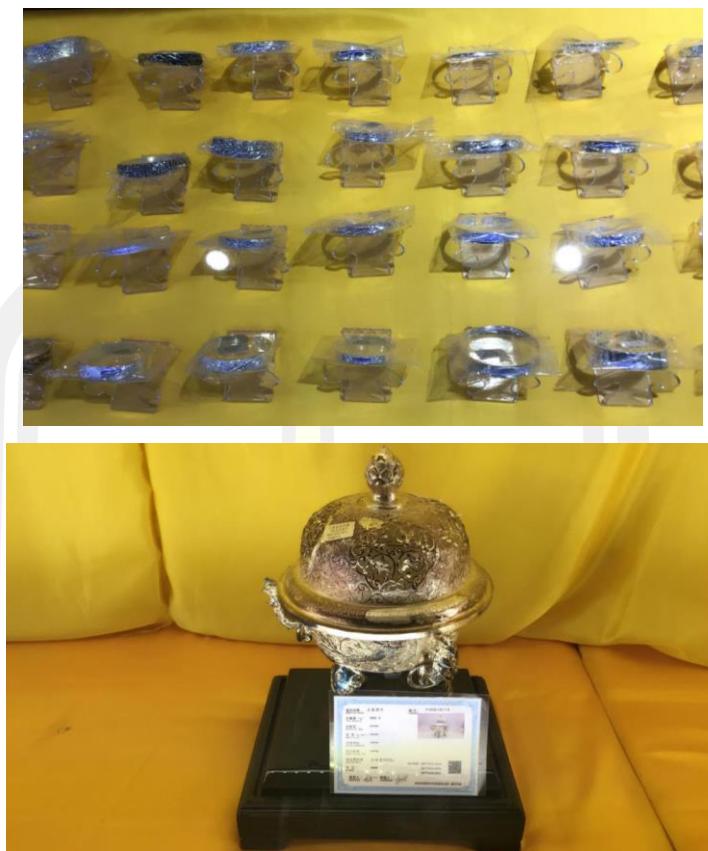


Figure 100 Royal gold and silver handicrafts of the Qing Dynasty
Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020

Summary: In November, 2000, the Eastern Qing Tombs was listed as a world cultural heritage by UNESCO, and it had great significance, that is, it went from abroad to the world. After the Eastern Qing Tombs became a world cultural heritage, it not only promoted the development of local tourism, but also stimulated economic growth, promoted consumption, and also played an important role in China's national economic growth. Based on the interview and field investigation, the researcher discusses the cultural development direction and product development direction respectively. The Eastern Qing Tombs contains profound culture and rich tourism resources, which undoubtedly promotes the all-round development of the Eastern Qing Tombs after becoming a world cultural heritage, and makes the Eastern Qing Tombs undergo great changes and changes in significance, from a real mausoleum to a place for people to travel.

Part 3: Negotiation between the Economic Value of Tourist Attractions and the Wisdom of Ancient Chinese

The development of the Eastern Qing Tombs takes culture as the center. By exploring culture, it can promote the sustainable development of commerce and tourism. Since 1978, the Eastern Qing Tombs has been officially opened as a tourist place at home and abroad, and its economic value still plays a great role. Especially after the Eastern Qing Tombs became a world cultural heritage, the economic value brought by culture and products was particularly prominent. The economic value of tourist attractions is reflected through the cultural development of the Eastern Qing Tombs. However, the emperors and empresses in the Eastern Qing Tombs are the negotiations between the economic value of tourist attractions and the wisdom of ancient Chinese, which complement each other and are indispensable. Then how the two are embodied and negotiated, the following researchers will give examples to illustrate one by one.

First of all, let's look at the Eastern Qing Tombs, which is the imperial mausoleum of the last feudal dynasty in China. The buried empresses of Shunzhi, Kangxi, Gaozong and Cixi directly interpreted the rise and fall of the Qing Dynasty, and were important historical figures of the Qing Dynasty, as well as important figures of the Eastern Qing Tombs. It is a medium for the ancients to negotiate with us in modern times. A series of publicity and exhibition activities were carried out by excavating historical key figures. Then, according to the culture of the Eastern Qing Tombs, villages with ethnic characteristics, food streets and commercial streets were built, thus driving the development of surrounding businesses and promoting the development of tourism. For example, hotels, shops, farmhouses, local products firms, food specialties, silverware workshops, photography, antiques and painting and calligraphy markets, etc.

Next, let's take a look at the general situation of commercial development around the Eastern Qing Tombs. The following are the relevant pictures collected by researchers on the spot.



Figure 101 Yuxiao Food Street

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 102 Farm House

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 103 Silverware workshop

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure 104 Silverware workshop

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure91: Antique Market

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 20220





Figure92: Commercial Street

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2020



Figure93: photograph

Source: field investigation of the Eastern Qing Tombs. Zhou Jiye. 2019

The above pictures are interviewed and investigated by researchers. From this, we can see that the rapid development of tourism in the Eastern Qing Tombs has driven the change and development of commercial economy in various forms, thus driving the development of local economy. Therefore, vigorously developing tourism is an important development direction of Eastern Qing Tombs, and deep excavation of Eastern Qing Tombs culture is the foundation of developing tourism.

Summary: It can be seen that the negotiation between the economic value of tourist attractions and the wisdom of ancient Chinese is mainly based on the Eastern Qing Tombs culture, and the tourism industry is vigorously developed on the basis of deep excavation of the Eastern Qing Tombs culture. At the same time, combined with the actual situation, we broaden our thinking and brainstorm ideas to create a road suitable for the sustainable development of the Eastern Qing Tombs tourism industry.

Chaper V Conclusion: Eastern Qing Tomb, which has gained rapid development in the context of tourism culture, has survived three hundred years of vicissitudes. Supported and assisted by the national and local governments, it went from glory to decay and then to conservation and restoration, and finally became a world cultural heritage site and a place for real tourism. Its significance has changed significantly, thereby, Eastern Qing Tomb has opened a new chapter. Based on the above, Eastern Qing Tomb is developed based on the principle of preserving cultural relics, using deep excavation of culture as the main line, and making full use of tourism and cultural resources. This includes driving the development of the surrounding culture and commodity economy, thus combining the tourist attractions with the ancient Chinese organically and looking for a suitable development path even further.

CHAPTER VI

Eastern Qing Tombs: Developing World Cultural Heritage into the Development Road of World Tourism Material Culture

This chapter mainly studies how Eastern Qing Tombs, as a world cultural heritage, develops the world cultural heritage into the development path of world tourism material culture. The researcher mainly analyzes from two aspects: first, how to develop sustainable heritage tourism in Eastern Qing Tombs; Secondly, as a world cultural heritage, how to study Eastern Qing Tombs from the perspective of semiotics is the need for the development of Eastern Qing Tombs to a higher level. They can make the future development direction of Eastern Qing Tombs clearer and provide a good platform and suggestions for the long-term development of Eastern Qing Tombs.

Eastern Qing Tombs has become a nostalgic place for people to travel, which has promoted economic development through cultural development and commercial development, and brought huge economic benefits to the local and national. As a world cultural heritage and a place where people travel, Eastern Qing Tombs will inevitably encounter various problems. However, with the development of global tourism, the sustainable development of world cultural heritage tourism has become an urgent and urgent problem to be solved. At the same time, as a world cultural heritage, how to develop to a higher level, using the semiotic dimension to study is also an urgent need for the sustainable development of heritage tourism. In the following, the researcher will elaborate from these two sides one by one according to the field investigation.

The first aspect is how to develop sustainable heritage tourism in Eastern Qing Tombs. As a world cultural heritage, both at home and abroad, every place is facing this problem. For example, the government's management of heritage tourism, financial guarantee, heritage tourism development products, etc. Eastern Qing Tombs in China is no exception. As a Chinese world cultural heritage, it also faces such problems. The researcher can provide some experience and reference platform for the sustainable heritage of world cultural heritage in China or other countries through further research on the sustainable development of heritage tourism in Eastern Qing Tombs. In order to study this problem in detail, the researcher interviewed Yu Shanpu, an expert on Qing

history in Eastern Qing Tombs, former deputy director of Eastern Qing Tombs Cultural Relics Management Office, researcher of cultural relics, Li Yin, curator of Eastern Qing Tombs Museum, Xu Guangyuan, former director of Eastern Qing Tombs Cultural Relics Management Research Office, and Liu Jingfa, former director of Eastern Qing Tombs Cultural Relics Management Office.

From 2019 to 2020, the researcher went to the home of Yu Shanpu, an old expert in Eastern Qing Tombs, for two interviews. At this time, the old expert was 90 years old. However, the old expert Yu Shanpu specially arranged time for interviews with the researcher, which lasted for several days, and provided the researcher with a large amount of valuable information of Eastern Qing Tombs and other information related to the Imperial Mausoleum, mainly electronic articles, photos of tombs and photos of participating exhibitions and conferences. At the same time, he presented five books about Eastern Qing Tombs written by himself, which laid a solid foundation for the researcher to write Eastern Qing Tombs. At such an advanced age, Yu Shanpu, an old expert, is still studying and writing some relevant suggestions and ideas for the future development of the Eastern Qing Tombs, which deeply touched the researcher and deeply felt the academic spirit of the old experts' painstaking study of the Eastern Qing Tombs. It is really an endless process of learning.



Figure 105 Book Giveaways

Source: Field Investigation of Eastern Qing Tombs. Zhou Jiye. 2019



Figure 106 Take a group photo with Yu Shanpu, an expert in Qing history

Source: Field Investigation of Eastern Qing Tombs. Zhou Jiye. 2020

Yu Shanpu: Qing history expert, former deputy director of Eastern Qing Tombs Cultural Relics Management Office, and research fellow of cultural institute. He studied

under Tang Lan and Shen Congwen. In 1955, he graduated from the Design Department of Northeast Academy of Fine Arts (now Shenyang Luxun Academy of Fine Arts). He was assigned to work in the Palace Museum in Beijing by the state. He has worked as an intern researcher in the Bronze Research Office and the Weaving and Embroidery Research Office of the Exhibition Department. In 1979, he was transferred to Eastern Qing Tombs, participated in the coffin opening inspection of Cixi, and personally measured the remains of Cixi. He is the author of *Grand View of Eastern Qing Tombs*, *Princess Zhen*, *Princess Zhen of Guangxu Emperor*, *Truth of Stealing Cixi Mausoleum in Qianlong*, *Overseas Celebrities in Shanghai Fushou Garden*, *Treasure Stealing in Eastern Qing Tombs*, etc.

On August 25, 2020, the researcher interviewed Li Yin, curator of Eastern Qing Tombs Museum, in the ticket hall of Eastern Qing Tombs Tourism.



Figure 107 Take a group photo with Li Yin, curator of Eastern Qing Tombs Museum
Source: Field Investigation of Qing Tombs. Zhou Jiye. 2019

Li Yin, curator of Eastern Qing Tombs Museum, explained the geomantic omen, layout and style of the whole macro-architecture of Eastern Qing Tombs to the researcher in detail, and offer forward-looking opinions and suggestions for the future development of Eastern Qing Tombs.

Li Yin: Born in 1965, graduated from History Department of Hebei University

with a major in history. He is a researcher and professor. His research interests are court history and mausoleum system in Qing Dynasty. He is currently the curator and research director of the Eastern Qing Tombs Museum; Professor of History College of Hebei University, Master Tutor of Archaeology Department; Distinguished professor, North China University of Science and Technology. He is the director of the Qing Dynasty History Society of China and the Forbidden City Society of China.

He has published monographs such as *Uncovering the Secrets of Qing Tombs* (China Personnel Publishing House), *Mausoleum of Qing Dynasty* (China Drama Publishing House), *Harem of Qing Dynasty* (Liaoning Nationalities Publishing House), *Tell the Truth about Qing Harem* (China Three Gorges Publishing House), *Code of Qing Tombs* (Electronic Industry Publishing House), *Answers to the Mysteries of the Twelve Emperors of Qing Dynasty* (China Workers Publishing House), *Yongzheng and his Zhen Xuan* (China Workers Publishing House), *Exploring the Empress Mausoleum of Qing Dynasty* (Zhonghua Book Company), *Answers to the Mystery of Cixi* (China Workers Publishing House), *Revealing the Archives of Eastern Qing Tombs* (China Workers Publishing House), *Shadow Emperor-Li Yin Commenting on Tongzhi Emperor* (China Workers Publishing House), *King of Wisdom-Li Yin Commenting on Huang Taiji* (China Workers Publishing House), *Those Things in Qing Palace*, Among them, *The Front and Side of the Qing Palace and Private Houses in the Qing Palace* were published in Taiwan Province and Hong Kong in traditional Chinese.

He has repeatedly entered into the lecture halls of Tsinghua University, Peking University, Renmin University of China, Minzu University of China, Hebei University, Zhengzhou University, Hubei University of Technology, Chongqing University of Posts and Telecommunications, Shandong University of Finance and Economics, Tianjin Normal University and other universities, and was invited to give academic lectures; In May 2012, he gave a lecture on the "Eastern Qing Tombs Password" series at CCTV's "Hundreds of Forums"; In October 2013, he gave a lecture on the "Qing Dynasty Imperial Tomb Mystery Case" series in the "Lecture Room"; In December 2013, he gave a lecture on the series "Yongzheng and His Zhen Xuan" in the "Lecture Room"; In June 2014, he gave a lecture on the series of "Mysteries of the Twelve Emperors of the Qing Dynasty" in the "Lecture Room"; In March, 2015, he gave a

lecture on "Revealing the Mausoleum of Qing Dynasty" in "Lecture Room".

On August 12, 2020, the researcher interviewed Liu Jingfa, former director of the Cultural Relics Management Office of Eastern Qing Tombs at home. This interview was introduced by Guo Jianbo, curator of the exhibition hall of the Eastern Qing Tombs Shouling Family, which enabled the researcher to interview the important figures who had personally participated in the writing and summarization of the world cultural heritage application materials, and made the researcher deeply understand the whole development process and value prospects of the Eastern Qing Tombs in detail.

During this investigation, the researcher personally went to the home of Liu Jingfa, former director of the Eastern Qing Tombs Cultural Relics Management Office for in-depth interviews, and was warmly received by Liu Jingfa, former director of the Eastern Qing Tombs Cultural Relics Management Office. He explained the Eastern Qing Tombs vividly and patiently for several hours, which made the researcher gain a lot and laid a solid foundation for studying the past, present and future of the Eastern Qing Tombs.

During the interview, Liu Jingfa, the former director of the Eastern Qing Tombs Cultural Relics Management Office, first made an overall evaluation of the Eastern Qing Tombs. There are two main points: First, the Eastern Qing Tombs is a creative genius of mankind; Second, Eastern Qing Tombs is a unique cultural landscape in the world. Then he explained in detail the scope of protection of Eastern Qing Tombs and the changes of the Emperor's Mausoleum. Then, he expounded the ten cultural systems of Eastern Qing Tombs. He said that Eastern Qing Tombs is a combination of cultural landscape and natural landscape, and a masterpiece of harmony between man and nature. Among them, the top ten cultural systems include: The first is the geomantic geographical environment cultural system; The second is the cultural system of ancient buildings and cultural relics in collections; The third is the cultural system of funeral sacrifice; The fourth is the dragon and phoenix totem culture system; The fifth is the underground Buddhist cultural system; The sixth is the cultural system of the merits and demerits of the buried characters in Eastern Qing Tombs; The seventh is the historical and cultural system of the rise and fall of the Qing Empire; The eighth is the cultural system of protection and management; The ninth is the folk customs and

cultural system; The tenth is the cultural system of major historical events. Finally, he put forward three important contents for the protection culture of Eastern Qing Tombs, namely, the protection of ancient buildings, the protection of cultural relics in collections and environmental protection. Among them, the protection of ancient buildings is divided into three repairs, namely annual repair, maintenance and rehabilitation; Environmental protection is three principles, namely, original appearance, original state and original state; Collection protection refers to the protection of recovering, storing and displaying cultural relics.



Figure 108 Take a group photo with Liu Jingfa, former director of the Eastern Qing Tombs Cultural Relics Management Office

Source: Field Investigation of Eastern Qing Tombs. Zhou Jiye. 2020

The interview gained a lot, which enabled the researcher to have a deeper understanding of the whole culture of Eastern Qing Tombs, and provided a solid reference for the development of Eastern Qing Tombs after it became a world heritage.

Liu Jingfa: Male, born in 1946, Manchu, member of the Communist Party of China, from Yuda Village, Dongling Township, Zunhua city, Tangshan, Hebei Province. In 1973, he taught at Dongling Township Middle School. In 1980, he was admitted to Luanshi and studied at Tangshan Teachers College. In 1991, he was transferred to the Cultural Relics Management Office of Eastern Qing Tombs and served as the director of the office. He was mainly responsible for the writing and filing of documents and materials. During the application of the World Cultural Heritage in Eastern Qing Tombs, he personally took the lead in writing and summarizing the

application materials of the World Cultural Heritage. He retired in 2006.

On September 2, 2020, under the personal leadership and recommendation of Liu Jingfa, former director of Eastern Qing Tombs Cultural Relics Management Office, the researcher was honored to interview Xu Guangyuan, former director of Eastern Qing Tombs Cultural Relics Management Research Office. Xu Guangyuan mainly studied the tombs and empresses of Qing Dynasty. In this interview, Xu Guangyuan explained the mausoleum architecture of Eastern Qing Tombs in detail, which enabled the researcher to have a deep understanding of Eastern Qing Tombs. The researcher once again thanked Xu Guangyuan for his warm reception and patient explanation under the condition of old age and physical illness!

Xu Guangyuan: Manchu, born in March 1946 in Zunhua city, Hebei Province. From the late 1960s, he began to study the tombs of the Qing Dynasty and served as the director of the Cultural Relics Management Research Office of the Eastern Mausoleum of the Qing Dynasty for many years. Now he specializes in the research of tombs and empresses in Qing Dynasty. He is currently a member of the Standing Committee of the CPPCC Tangshan City, a director of the Forbidden City Society and a director of the Qing Palace History Research Association. He participated in the opening and cleaning of Qianlong Emperor Yuling Underground Palace, Cixiling Underground Palace, Chunhui Imperial Palace and Rongfei (Xiangfei) Underground Palace, and personally arranged the remains of Cixi.



Figure 109 Take a group photo with Xu Guangyuan (left), former director of Eastern Qing Tombs Cultural Relics Management Research Office
 Source: Field Investigation of Eastern Qing Tombs. Zhou Jiye. 2020

Through the interviews with the above key figures, the researcher's thinking on the development of Eastern Qing Tombs is gradually clear. Among them, Liu Jingfa, former director of the Eastern Qing Tombs Cultural Relics Management Office, put forward four strategic ideas. His four strategic ideas are "absorption", "development", "utilization" and "introduction". In the following, the researcher will explain one by one.

As a world cultural heritage site, if we want to develop in the long run, we must base ourselves on China's national conditions and think mainly from the macro-strategic long-term perspective. As a tourist destination at home and abroad, the development of Eastern Qing Tombs' tourism should make a fuss about its status and characteristics, and how to meet the growing material and cultural needs of people in China and the world today. Because only people flow can promote logistics, logistics can promote money flow, and money flow can promote development, it is inevitable to turn the development of world heritage culture into the development path of world tourism material culture.

First of all, the tourism of Eastern Qing Tombs should make a fuss about the word "attraction". "absorption" is the role of factors that promote and develop itself, while "introduction" is the extensive introduction of external conditions such as human,

financial, material, technology, methods and experience for our use. Then the macro-strategic thinking on "absorption" is as follows:

On July 18, 1990, Li Ruihuan, a former member of the Standing Committee of the Political Bureau of the CPC Central Committee and chairman of the National Committee of the Chinese People's Political Consultative Conference, visited Eastern Qing Tombs and said, "I feel that the protection, development and utilization of Eastern Qing Tombs are quite good, and more efforts should be made in the future.". Then, in the congratulatory letter to the Eastern Qing Tombs World Cultural Heritage Site on May 28, 2002, it was pointed out that "cherishing cultural relics, protecting cultural relics and making good use of cultural relics resources are the common mission of party and government leaders at all levels and all sectors of society, and are the historical responsibilities of our generation to ancestors and descendants.

Liu Jingfa believes that the historical responsibility of Eastern Qing Tombs is to do well the three missions of "protection, development and utilization", which is also the clear direction pointed out by Comrade Li Ruihuan.

Then look at the second "development" strategic conception. Liu Jingfa thinks that the "development" of Eastern Qing Tombs is not doing nothing to build, run enterprises, industry and commerce, and improve the historical appearance, thus destroying its geographical environment. Instead, on the basis of protecting the world cultural heritage, it organizes relevant people to do a good job in cultural exploration and research, enrich the cultural connotation and enhance the cultural value. If there is cultural heritage, there is its cultural value. To deepen this cultural value, it is necessary for the research team to work hard. He believes that the cultural research content of the Eastern Qing Tombs can be summarized into four major cultural systems. Interviews have been listed one by one.

Then look at the third "utilization" strategic conception. The effective purpose of protecting the existing geomantic environment, ancient buildings and cultural relics in Eastern Qing Tombs is to make use of them, while the development of cultural research is to enhance the soul of cultural relics and sublimate them spiritually. Then, if we want to do a good job in the tourism of this cultural heritage site, we must make full use of

and protect the good cultural relics and the culture embodied by them, so as to enhance the inherent quality of the tourism units. However, the internal element of doing a good job in service tourism is service. Liu Jingfa thinks that this is a problem that tourism service units should seriously consider and improve. He put forward the following ten points that should be paid attention to. They are: The first is closed management services; The second is the service of eating, lodging and shopping; The third is the social order management service in tourist areas; The fourth is the scenic road management service; The fifth is the management service of tourist vehicles in scenic spots; The sixth is the staff management service of scenic spots; The seventh is the service of cultural relics protection and management area; The eighth is ticket management services; The ninth is the inspection and supervision organization service of tourism services; The tenth is to set up complaints and emergency telephone services.

Finally, let's look at "introduction". As a world cultural heritage site, Eastern Qing Tombs should strengthen the connection between it and the outside world, so it is particularly important to do a good job in foreign affairs.

General Secretary Xi Jinping's recent important speech at the China Foreign Affairs Working Conference has given us great enlightenment. We should use it organically by studying and understanding carefully and combining our own actual situation. The development of Eastern Qing Tombs can not be separated from the outside world, and the development of the outside world can not be separated from Eastern Qing Tombs. On the basis of improving the quality of Eastern Qing Tombs, a world cultural heritage site, and creating this 5A-level historical and cultural scenic spot, expanding the popularity and influence of Eastern Qing Tombs, and further drawing closer the friendly relations between various classes, units and individuals at home and abroad, are the external conditions for the sustainable development of Eastern Qing Tombs tourism, that is, the thinking on the word "cited". He put forward the following three aspects of thinking. They are: First, the close contact between the Eastern Qing Tombs and the higher party and government leaders and business departments; Second, introduce and export talents, capital and technology at home and abroad; Third, the outreach work of tourism.

Summary: The above are the important figures interviewed by the researcher on

the development path of developing world cultural heritage into world tourism material culture. In particular, Liu Jingfa, former director of Eastern Qing Tombs Cultural Relics Management Office, put forward four strategic ideas, which provided valuable opinions and suggestions for the development path of Eastern Qing Tombs as a world cultural heritage site into world tourism material culture. Through in-depth formal and informal interviews with key figures, the researcher thinks that if Eastern Qing Tombs, as a world cultural heritage site, wants to achieve sustainable development and become the development road of world tourism culture, it is necessary to work hard to explore its own culture. Only by exploring culture can it be spiritually sublimated and let Eastern Qing Tombs go further and further. At the same time, on this basis, we should vigorously develop tourism, because only by developing tourism well can people flow and logistics be driven and economic growth be stimulated, which is also a key factor for the sustainable development of Eastern Qing Tombs. Therefore, if the Eastern Qing Tombs, the world cultural heritage, wants to become the development road of the world tourism culture, it must be grasped with both hands, that is, grasping the Eastern Qing Tombs culture while grasping the tourism development.

The second aspect is how to study the significance of the Eastern Mausoleum in the semiotic dimension. As a world heritage, it is the significance and focus of our research that how to play its role, make Eastern Qing Tombs move to another height and rise to a more professional development perspective, so as to further explore the cultural connotation and tourism nostalgia of Eastern Qing Tombs. Chinese imperial tombs reflect semiotics to varying degrees, and Eastern Qing Tombs is no exception. There are semiotic concepts and shadows in architecture, writing, geomancy and sculpture.

As a world cultural heritage site, Eastern Qing Tombs usually contains landscape symbols and cultural symbols, showing natural characteristics and cultural inheritance in tangible and intangible ways. Tourism destination actively transmits the symbols in tourism resources to tourists, and tourists will gain their own cultural significance by visiting tourism resources. In the following, the researcher will explain the semiotics of Eastern Qing Tombs in detail.

If you want to study the symbols of Eastern Qing Tombs, you must clearly

understand what symbols are. Who are the representatives of symbols? After a lot of study and understanding, Pierce and Saussure are the founders of modern semiotic theory. Pierce and Saussure, the founders of modern semiotics theory, people refer to Saussure more. He defined some concepts of symbols and pointed out that "language symbols depend on signifier and signified".

Saussure believes that the existence of symbols depends on the combination of signifier and signified. Signifier refers to the image of symbols; The signified can be understood as the meaning represented by symbols, that is, thoughts, concepts, etc. Symbols also have arbitrariness, that is, the meanings represented by symbols are stipulated according to the conventions of social collectives, and it is impossible to convey correct meanings if this constraint is broken. This paper further points out the relationship among them, that is, the direct relationship between symbolic form and symbolic meaning, and the same relationship between symbolic meaning and real object. There is no direct relationship between symbolic form and physical object, but it only reflects the difference between symbolic form and physical object.(Song Yang. 2007 :p7)

For the landscape of Chinese imperial tombs, it can refer to the form, space and content of the cemetery; It refers to the ideology expressed through the space and content of the cemetery, that is, the content of the landscape of China's imperial tombs is expounded in the form of symbols; Through the symbolic scale, it shows the thought of landscape; embodies the concept of hierarchy through symbolic form.

Spears' theory is based on the philosophical analysis of meaning, expression and symbolic concepts. He regards logic as "the science of the general inevitable law of symbols"⁸, that is, the subject of symbols is regarded as synonymous with generalized logic. He thinks that as long as anything exists independently, is connected with another thing, and can be "explained", its function is symbolic activity, and has fully experienced his level of understanding of human experience activities. This will be of great help to analyze the process of "cognition", deeply understand things and acquire

⁸ Songyang .Landscape design of ancient Chinese imperial tombs.Heilongjiang.Harbin Institute of Technology.2007.p7

knowledge. In his definition, symbols are divided into three levels, namely, first, as anything that exists independently, in essence, it is the symbol itself, which is the first and single. The second level is what it refers to is related to another thing, which is actually a symbol, that is, the signifier and the signified of a symbol, which is a dual relationship. The third level is symbol, its content and its interpretation, in which the interpretation of symbol is the main body, which is a triple relationship and the deepest level, and can also be used as the whole of symbol. In these three levels, there is a mutual inclusive relationship.(Song Yang. 2007 :p7-8)

The landscape of imperial tombs in ancient China can refer to Spears' symbol division of architecture. For example, the Chinese cone mausoleum as a square cone symbol and the square geometry symbol of the square wall of the cemetery appear as a symbol itself; Geometry represents "mound" or "hill", which indicates that it is underground palace and other meanings, but it is the signifier and signified of mausoleum symbol, which is a dual relationship; The deeper expressions, such as commemorative meaning and symbolic meaning, represented by the mausoleum are all expressions of the mausoleum symbols, which is a triple relationship.(Song Yang. 2007 :p8)

However, the ancient Chinese imperial tombs are full of various symbolic forms, which are as follows:

One is Susan Langer symbol, which divides the symbol system into two parts: natural symbol and artificial symbol. There are two types of natural symbols, namely, cemetery environmental symbols and cemetery imitation natural symbols. The landscape of ancient Chinese imperial tombs is located in the countryside, such as "dragon", "sand", "cave", "case" and "dynasty", and its morphological characteristics are the symbols of cemetery environment, while the landscape morphological layout isomorphic with heaven is the symbol of cemetery imitating nature; And artificial symbols include rational symbols and emotional symbols. Among them, words and language are called rational symbols, while the inscriptions in ancient Chinese imperial tombs belong to rational symbols. The wordless tablet in Tang Ganling is the most special tablet in ancient Chinese imperial tombs. There are three characters attached to the inscription of Eastern Qing Tombs, which fully embodies the political culture of

Qing Dynasty, and is also the embodiment of rational symbols.

Second, Spears divides architectural symbols into three types. They are: image symbol, indicator symbol and symbolic symbol. Image symbol means that there is a similar relationship between the form and content of architecture; Indications mean that there is a substantial causal relationship between architectural form and content. Symbol refers to the arbitrary relationship between architectural form and content.

Spears' architectural semiotics is suitable for the landscape symbols of Chinese imperial tombs. For example, as a square cone-shaped geometry itself, the Chinese pyramid-shaped mausoleum is an image symbol, and the square wall of the cemetery as a square geometry is also an image symbol. Geometrical mausoleum stands for "mound" or "hill", and the meaning of underground palace below it is the indicator of mausoleum. The deeper expressions, such as memorial meaning and symbolic meaning, represented by mausoleum are the symbolic symbols of mausoleum. As a world cultural heritage site, Eastern Qing Tombs' own buildings have image symbols, indicator symbols and symbolic symbols, so it is of great significance to study their internal relations and forms.

Third, Saussure put forward the relationship between sentences and paragraphs. It refers to the immutable arrangement of language symbols that make up a sentence. For example, the axis sequence of Ming tomb landscape is: Xiamafang-Dajinmen-Shenggong Shengde Tablet Pavilion-Sacred Path (series of Stone Statues)-Suixing Gate-Yuhe Bridge-Wenwu Square Gate-Xiaoling Gate (destroyed)-Baoding. This landscape sequence is also the construction sequence of most imperial tombs in Ming and Qing Dynasties. Eastern Qing Tombs is no exception.

Through the above statement, we can see that Eastern Qing Tombs can be explained by semiotic theory. Using semiotics to study the Eastern Qing Tombs, we can dig deeper into the culture, thoughts and emotions of the Eastern Qing Tombs, guide the development of the Eastern Qing Tombs and make the culture of the Eastern Qing Tombs go further and further.

In 1970s, the academic circles began to introduce the idea of symbols into the field of tourism research, and Dean MacCannell took the lead in putting forward the meaning

of tourism symbols. In this way, tourist symbols are used. It will be an innovative road for the development of tourist destinations to carry out this symbolic operation, enhance the competitiveness and influence of tourist destinations, and refine it into "cultural symbols" that tourists can't miss. However, there are internal motivations for the operation of tourist destination symbols, namely, the promotion of mass media, the trend of tourists' behavior, the symbolic characteristics of tourism resources and the homogenization competition of tourism resources.

According to the characteristics of tourism resources in Eastern Qing Tombs, its tourism symbols are divided into explicit symbol system and invisible symbol system. Explicit symbol system refers to the symbol recognition system composed of explicit visual symbols, which can directly convey the information of tourist destinations. Among them, architectural symbols refer to the traditional buildings, building components and ornaments in the mausoleum area; Symbol refers to the symbol commonly known as signified and signified by cultural customs. Space symbol refers to the space field that can set off the identity of the tomb owner; Indication symbols refer to the written symbols such as instructions and descriptions appearing in the mausoleum area. The researcher has obtained a large number of photos of Eastern Qing Tombs in their field investigation for more than one month, which paved the way for studying the semiotics of Eastern Qing Tombs. Invisible symbol system refers to the internal symbol recognition system composed of the historical and cultural characteristics of the tourist destination, which indirectly transmits the information of the tourist destination. It is based on the history and culture of the tourist destination, which makes tourists feel the image characteristics of the tourist destination and reflects the differentiation degree of a certain tourist destination in the same kind of tourism resources. From the perspective of semiotics, to interpret the development competitiveness of Eastern Qing Tombs' tourism, researcher thinks that compared with explicit symbols, Eastern Qing Tombs officially uses invisible symbols for deep exploration. It can be seen that tourism semiotics system is of great significance to the development and competitiveness of tourist destinations.

Summary: By analyzing semiotics, the Eastern Qing Tombs can interpret the tourism development and competitiveness of Eastern Qing Tombs from the perspective

of tourism semiotics. Eastern Qing Tombs has its own unique semiotics, so we should develop it with its own culture, and raise the study of Eastern Qing Tombs to semiotics, in order to better develop the world cultural heritage Eastern Qing Tombs into the road of world tourism material culture.

Chper VI Conclusion: as a world cultural heritage site, how to develop Eastern Qing Tombs into a world tourism material culture requires efforts from two aspects. First, how to develop sustainable tourism in Eastern Qing Tombs; Second, how to study Eastern Qing Tombs from the semiotic dimension. In this paper, the researcher elaborated in detail with interviews. Eastern Qing Tombs should take its own culture as its cultural foundation, and use semiotics to promote Eastern Qing Tombs in the context of tourism, so that the culture of Eastern Qing Tombs can go further and further.

CHAPTER VII

CONCLUSION

Chinese tombs have a long history and culture. Funeral etiquette is a very important part of Chinese history and civilization. With the birth and development of Chinese civilization, the tombs of ancient Chinese emperors lasted more than 3,000 years from the first slavery dynasty to the last feudal dynasty. The ancient Chinese generally attach importance to funeral, which is based on the idea that people die and their souls are immortal. After the death of the emperors of the supreme rulers, the grand tombs built with luxury and enjoyment are the witness of Chinese history and culture in different periods.

Thus, the development of everything can not be separated from the soil of culture, which is the root of all development. Chinese tombs have gone through a long historical development from scratch, which is the product of the development of history and culture to a certain stage, and also the necessity of the development of history and culture. Chinese tombs are the result of social and historical development, especially the tombs of Chinese emperors, which are the embodiment of Chinese feudal rule for thousands of years and the symbol of imperial power in ancient China. Through the tombs of Chinese emperors, modern people can see and understand the past political, economic, cultural and military aspects, which is a witness to the development of ancient Chinese history. Therefore, it is of double significance to study ancient Chinese imperial tombs. First, understand the historical development process of China in the past; The second is to understand the traditional Chinese culture in the past. As the last dynasty of China's feudal ruling dynasty, it is even more significant for researchers to study it. Because the Eastern Mausoleum of Qing Dynasty represents the highest degree of development of the imperial tombs in ancient China, it is an important stage of great changes and significance in Chinese history, and it is also a bridge and link connecting the past and the present.

China has a long history and culture, among which funeral etiquette is an important part of Chinese civilization. Two cultural pillars, the immortal religious view and the

Confucian filial piety view, played a decisive role in the emergence, development and deduction of funeral etiquette. In this feudal society, which lasted for more than 2,000 years, Confucianism was compatible with Buddhism and Taoism with strong inclusiveness, which made Buddhism and Taoism secularized. At the same time, it also incorporated the religious thoughts of Buddhism and Taoism, and even appeared the trend of religiousization in the later mature stage. This is the cultural root of the development of Chinese tomb culture. Since its development, the Eastern Mausoleum of Qing Dynasty is no exception. It was based on the ancestral system and was slightly modified on the basis of inheriting the Ming Dynasty.

The development of imperial tombs in China reached its peak in Qing Dynasty. It is a microcosm of the politics, economy, military and culture of the Qing Dynasty, and it is also the evidence of the history of the Qing Dynasty in China. The Qing Dynasty was the last feudal dynasty in Chinese history. It ruled for 268 years from the first year of Shunzhi to the third year of Xuantong. During this period, there were ten emperors in Qing Dynasty. Except for the last emperor Aisingiorro Puyi, who did not build a mausoleum, the other nine emperors modeled the Mausoleum of Ming Dynasty, and built Eastern Qing Tombs and the Western Qing Tombs in Zunhua County and Yixian County of Hebei Province respectively. In addition, there are three tombs of the Qing Dynasty. However, Eastern Qing Tombs was the first large-scale imperial mausoleum complex built after the Qing Dynasty entered the Central Plains. Eastern Qing Tombs, located 125 kilometers east of Beijing, is one of the largest, most complete and well-preserved royal cemeteries of Qing Dynasty in China. A total of 161 emperors, queens and concubines were buried in Eastern Qing Tombs.

Five emperors, Shunzhi Emperor, Kangxi Emperor, Qianlong Emperor, Xianfeng Emperor and Tongzhi Emperor, were buried in Dongling, Qing Dynasty. They were important figures in the development of history of qing dynasty and key figures to witness the rise and fall of history of qing dynasty, which was of great significance to the development of history of qing dynasty. Therefore, it shows different political, economic and cultural developments in different periods, thus showing the cultural space of history of qing dynasty's development to a certain extent. At the same time, the researchers also talked about the physical space for the development of the Qing

Dongling, which is closely related to the construction of the cemetery. The cemetery area, stone statues in the mausoleum area and Huabiao all reflect the physical development space of the Qing Dongling, which paved the way for researchers to further study the Qing Dongling.

Eastern Qing Tombs is a representative mausoleum of emperors in Qing Dynasty. At first, Eastern Qing Tombs was a symbol of the rights and status of the ruling class. With the collapse of the Qing Dynasty, the imperial tombs of the Qing Dynasty suffered varying degrees of damage. Eastern Qing Tombs studied by the researcher is a typical representative of destruction. After the founding of New China, Eastern Qing Tombs was protected by Chinese and local governments, and it was gradually protected and repaired.

After the reform and opening-up in 1978, the Eastern Mausoleum of the Qing Dynasty became a place for people to travel officially, and four underground palaces were opened one after another, namely Qianlong Emperor's Yuling underground palace, Cixiling underground palace, Rongfei underground palace and Chunhui imperial concubine underground palace. However, all the four underground palaces were robbed. Even so, some cultural relics were unearthed during the cleaning. This is also the significance and value of the Eastern Mausoleum of Qing Dynasty, through which we can witness and understand the history and past of Qing Dynasty.

With the development and changes of social history, the ancient Chinese imperial tombs have gradually become the intangible cultural heritage in the world today, which is an important symbol of a country's historical and cultural achievements. By studying the tombs of ancient emperors in different periods, the researcher further studied how the tombs of the Qing Dynasty became the world cultural heritage. Under such an environmental background, the promotion of society also prompted the Qing Dongling to actively participate and declare.

In 1996, when the Eastern Mausoleum of Qing Dynasty applied for the World Cultural Heritage, it made greater strides. After 4 years, the application for the World Cultural Heritage was successful. It was listed as a world cultural heritage by UNESCO in November 2000. So far, great changes have taken place in Eastern Qing Tombs, and

its significance has also undergone substantial changes. It changed from the forbidden area of Qing Dynasty to a real tourist place at home and abroad, from closed to open, from home to the world, and became a world cultural heritage site. However, facing the world heritage sites under the background of tourism, the purpose and significance of this paper is how to develop the world cultural heritage of Eastern Qing Tombs in a sustainable way, and how to develop the world cultural heritage into the development path of world tourism material culture. On the cultural heritage countermeasures of Qing Dongling, the researchers mainly start from six aspects: the protection of natural scenic spots, the community management of Qing Dongling, the gradual rationalization of the management system, the strengthening of research and development functions, the creation of deep tourist areas and the enhancement of the core competitiveness of tourism services. At the same time, after becoming a world cultural heritage site, as a place where the royal family worships their ancestors and performs filial piety, there are mainly two development directions in this cultural heritage development direction, namely, the development direction of culture and products. By explaining and analyzing Chinese burial culture, the development and construction of Eastern Qing Tombs, how Eastern Qing Tombs became a world cultural heritage, the influence of Chinese social changes on ancient emperors' tombs, the historical process of Eastern Qing Tombs under the background of tourism, the economic value of scenic spots of Eastern Qing Tombs and the wisdom negotiation of Chinese ancients, this paper analyzes that if Eastern Qing Tombs wants to achieve long-term sustainable development, it must take deep excavation of its own culture as the main line and take the protection of cultural relics as the principle. Further use of tourism cultural resources will promote the common development of surrounding culture and commodity economy, thus connecting tourist attractions with ancient Chinese people and making the world cultural heritage of Eastern Qing Tombs sustainable development.

The last, the researcher also points out that we should study Eastern Qing Tombs from the perspective of semiotics, so that Eastern Qing Tombs can develop at the height of the world, which will guide the development of world cultural heritage as the development path of world tourism material culture, and also provide useful opinions and suggestions for the development of world cultural heritage of other countries.



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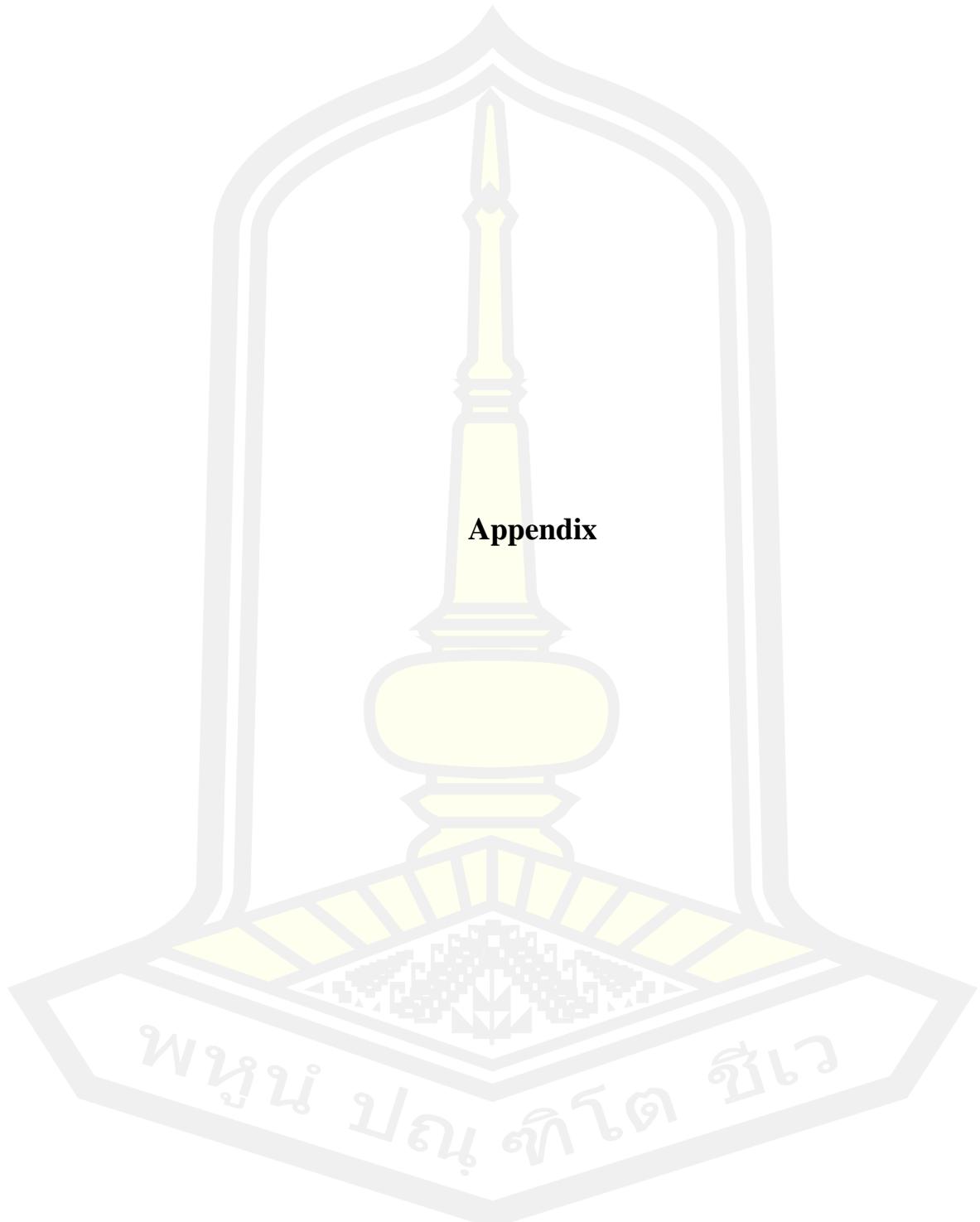
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Appendix



Appendix A
LIST OF RESPONDENTS

LIST OF RESPONDENTS

Li Yin.June 2019.Eastern Qing Tombs ticket hall.

Yu Shanpu.June 2019.Yu Shanpu's home.

Fang Shijun.August 2020.Inside the pavilion of the Shouling Family of the Eastern Qing Tombs.

Go Jianbo.August 2020.Inside the pavilion of the Shouling Family of the Eastern Qing Tombs.

Jiang Baoyi.August 2020.Inside the pavilion of the Shouling Family of the Eastern Qing Tombs.

Liu Jingfa.August 2020.Liu Jingfa's home.

Tan Meili.August 2020.Inside the pavilion of the Shouling Family of the Eastern Qing Tombs.

Xu Guangyuan.August 2020.Xu Guangyuan's home.

Zhang Xiaodong.August 2020.Zunhua Shengye equipment instrument Factory.

Zhang Xiaofeng.August 2020.A pharmacy in the Eastern Mausoleum scenic area of the Qing Dynasty.

Zhang Pengxiang.August 2020.Inside the pavilion of the Shouling Family of the Eastern Qing Tombs.

Zhang Jingyuan.August 2020.Inside the pavilion of the Shouling Family of the Eastern Qing Tombs.

Wu Changli.8 August 2020.Inside the pavilion of the Shouling Family of the Eastern Qing Tombs.

BIOGRAPHY

NAME	Ms. Zhou Jiye
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