

A Brief History of the Development of Bronze Mirror Inscriptions in the Han Dynasty

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Abstract: Since the early Western Han Dynasty, inscriptions appeared on bronze mirrors. With the evolution of history and the progress of casting technology, the number of words has been increasing and the content has become more and more rich. In the early period of the Western Han Dynasty, there were three kinds of sentence patterns: three words, four words, six words, and Sao style. After the late Western Han Dynasty, the situation of the seven-sentence sentence pattern was gradually formed, which has important reference value for studying the evolution of the Han Dynasty poetry style.

1. Introduction

Bronze mirror is a kind of living appliance cast with copper, which is used to reflect appearance, dress up and tidy up clothes. Looking from the handed down documents and unearthed objects, most of the ancient bronze mirrors in China are round, with positive reflections, which can be described by reference; the back is often cast with decorations, inscriptions, etc., and there is a mirror knob in the center that can be tied and hung or hand held. As a daily utensil, Bronze Mirror has a long history of casting and using in ancient China. Among them, the bronze mirror of the Han Dynasty became the first peak in the history of Chinese bronze mirrors with its characteristics of “exquisite workmanship, exquisite writing, gentle and elegant words, and one body and three bodies” [1].

2. Inscription of Bronze Mirror in Western Han Dynasty

2.1 Bronze Mirror Inscriptions in the Early Western Han Dynasty

In the Han Dynasty, with the progress of mirror casting technology and the need of aesthetics, words began to appear on bronze mirrors as an ornament, which made the bronze mirrors in the Han Dynasty and later show the style of both pictures and texts. As for the origin of mirror inscriptions, it is generally believed that in the early Western Han Dynasty, such as Kong Xiangxing, Liu Yiman's History of Chinese Bronze Mirror, Zhou Shirong's Identification of Bronze Mirror in Chinese Dynasties and Lin Suqing's Preliminary Exploration of Mirror Inscriptions in the Han Dynasty. However, some people also raised objections. In 1991 and 1993, Luoyang City unearthed a feather-shaped mirror with the word "Qianjin" and a Pan Chi mirror with a "Qianjin" and "Yizhu" on one side. Cai Yunzhang according to the ornamentation, fonts and other characteristics, inferred that both are bronze mirrors of the Warring States [2]. However, according to Mr. Zhou Shirong's analysis, these two bronze mirrors are actually the Western Han Dynasty [3]. Because there is no reliable unearthed material to prove the existence of inscription mirrors before the Han Dynasty, we believe that the bronze mirror inscriptions began to appear in the early Western Han Dynasty.

From the bronze mirror catalogues and unearthed objects of past dynasties, the early Western Han Dynasty's inscription mirrors are still in the embryonic stage. The inscription is usually filled in the very narrow space between the mirror button and the decoration as decorative embellishment, and the shape of the inscription band is round or square. Among them, the inscription style in the

circular inscription belt is smaller, and sometimes the first and last characters are separated by a fish pattern to mark the reading order. For example, the inscription of "Xiuxiang Mirror" in Figure 24 of the Palace Museum Tibetan Mirror is "Xiuxiang, do not forget, Changle Weiyang (fish pattern)" [4], "map of the Han mirror inscription", FIG. 12, the inscription of "Da Le Wei Ming Si ye ye ChiLong mirror" is "Da Le Wei Yang, Xiang Xiang, Shen Bu Bu Xiang (fish lines)" [5]. The inscription in the square headband is slightly larger, but the number of words is very small. Generally, there are only a few words. For example, the inscription of "Han Mirror Inscriptions" Figure 26 "Pan Chi mirror" is "Seeing the Sun." Light", each word is arranged on the four sides of the square band [5]. Due to the frequent wars between the Chu and Han dynasties and the early Han Dynasty, the dispersion of the people was very common. Therefore, the contents of the bronze mirror inscriptions in this period mostly expressed the love of Acacia, and a few expressed their desire for wealth. The sentence style was mainly in three or four. In addition to the above-mentioned inscriptions, in addition to the above-mentioned "Shou Ai Si" Ming, "Da Le Wei Yang" Ming, "Zhao Ming" Ming, "Qing Bai" Ming, there are also "Ming Si" Ming, "With Heaven and Earth" Ming, "Road Liaoyuan" Ming, etc., such as:

Miserable thoughts once, wish to see loyalty, you do not say, Acacia wishes never [6].
Sorrow is so sad that if you want to see it, you can't say it, but if you want to miss it, you can't.
Wing to the heaven and earth, great happiness, wealth and nobility are not extreme [3].
The road is far away. It's about beams. See no secret, never forget each other.

During the period of Wenjing, the social economy of Han Dynasty experienced steady development for decades, and the casting technology was also improving. The types and quantity of bronze mirrors with inscriptions on bronze mirrors increased. The position of bronze mirrors inscriptions gradually shifted from near the buttons to the more prominent position in the middle of bronze mirrors. Some bronze mirrors even had two circles of inscriptions inside and outside. At this time, in addition to inheriting the early literary essays, there are also some new contents. Among them, "Zhaoming" and "Qingbai" are especially worthy of attention. The more common sentences of these two inscriptions are six words, such as:

Inner purity is bright and shining like the sun and the moon. The heart is willing to be loyal, but obstructed and not let go [8].

He is innocent and considers himself a gentleman. He is full of joy. As the luster of Xuanxi, fear alienation and forgetting day by day. It can be said that the poor beauty of Huai Mi is a joy to the outside world. Mu Duo's spiritual vision, I hope you will never think of it [7].

At the same time, there is also a form of Sao Style, that is, adding a word "Lu" at the end of odd sentences. The last word in the inscription of "innocence" is "catharsis", sometimes "thoroughness". According to the annotation of No. 2 and No. 4 in Jingming Jishi of the Pre-Han Dynasty, the word "Xie" was changed to avoid the taboo of Emperor Wu Liu Che, so the initial time of "Zhaoming" inscription should be earlier than that of Emperor Wu (141 BC) [7]. Also, "Qing Bai Ming" often appeared on the same bronze mirror as the "Zhao Ming" Ming, which was made "Che". It can be concluded that the two appeared before the Emperor Wu, and belonged to the mirror of the Western Han Dynasty.

2.2 Bronze Mirror Inscription in the Middle and Late Western Han Dynasty

After Emperor Wu, with the prosperity of society and the improvement of bronze mirror technology, the casting of inscription mirrors became more popular. From the Wuxuan era to the late Western Han Dynasty, the pattern of bronze mirror decoration had undergone the disappearance of the background pattern, the highlight of the main pattern, and the overall style tended to be concise, so the number of inscriptions and the area occupied by the back of the bronze mirror also increased accordingly. Judging from the contents of Jing Ming, due to the decades-long war against Hungary in the period of Emperor Wu, the separation of family, husband and wife and friends was very common. Therefore, the bronze mirror inscription also returned to the theme of Acacia in the early Han Dynasty, and there were also some rich, praying, Auspicious words such as birthdays, such as:

Chang Dale's wealth and wealth are good, live forever, prolong life [5].

The world's sunshine, the words must be, long live, do not forget [5].

It is noteworthy that inscriptions marked the casting time of bronze mirrors also appeared in the late Western Han Dynasty. The earliest chronology mirror is the square rule four gods mirror unearthed from Tomb No. 267 of Wunu Tomb in Luoyang City. Its inscription says, "Yongshi 2 years, May 1st noon, Shangwugong Fengjian also. The symbol of Jing Gong, Wu Wazhi. As a savvy mirror, as long as the sun and the moon, Sauvignon Blanc is endless. See the pearl, the heart is happy. Chang Yi descendants [9]. In terms of sentence structure, the mirror in the middle of the Western Han Dynasty is still dominated by three words, four words, and six words. In the late stage, there are also some seven-word inscriptions, such as:

Qinglong Tonghua thought it was a mirror, looked at the clothes and looked at their appearance, believed that the silk group was miscellaneous and beautiful [7].

Meizhi Tonghua Qing and Ming Dynasty, take it as a mirror appropriate article, prolong life to go without sheep, and the sky is endless and the light of the sun and the moon, long live, long happy not central [5].

Han Dynasty has good bronze out of Danyang, mixed with silver, tin, clear and bright, carved Lou six Bozhong and Fang, Zuolong Youhu visited Sipeng, Zhu Jue Xuanwu Shunyang, eight sons and nine grandsons governed the central government, always keep their parents and brothers, should be in line with the four seasons, as vast as the sun and the moon, Zhaoshen Ming Jingxianghou Wang, loyal and beautiful as Yuyang, Qianqiu long live, Changle Weiyang Lang [5].

3. New Mang, inscriptions on Bronze Mirrors in the Eastern Han Dynasty

3.1 New Mang times and Bronze Mirror Inscription in the Early Eastern Han Dynasty

From Xinmang to the early Eastern Han Dynasty, the style of bronze mirror inscriptions changed greatly with the political changes and the rich themes of bronze mirror decorations. Although some of the inscribed bronze mirrors in this period still continued the decorative style and inscription content since the early Western Han Dynasty, they occupied the mainstream position with the "Boju Mirror" matched with the four spirits and immortals. These inscriptions on the bronze mirror often introduce the contents of the bronze mirror decoration, and show certain blessings, advertising awareness and fairy beliefs, and some even present certain national concepts (such as "four Yiyi", "Taga" The inscriptions of the people of the country, etc., and the inscriptions of personal love are almost extinct. At the same time, inscriptions with the year of the year also appeared in large numbers. In terms of sentence pattern, there are a large number of seven-character sentences. Among these kinds of inscriptions, the most common ones are the inscriptions of "Gong (7) Yan", "Shangfang", "New Good Copper", "Emerging Copper", "Wang's" and so on. Such as:

The period of Gong Yan has its own discipline, and Meizhi Tonghua will be slaughtered. Eliminate the ominous city, Changbao parents and grandchildren 20].

New good bronze came out of Danyang, Meizhi Yinxi Qingming, Zhu Jue Xuanwu Shunyang, descendants wearing clothes in the center, Changbao's second parent Lefuchang, longevity as King of Golden Stones [7].

The new Yongjianmingtang was built by the emperors. The general ordered Yin Minhuxing to leave all his life in the north and enjoy himself [7].

Wang Zhao even wore the clothes of four Yis. He congratulated the people of the country for their rest, and Hu Zheng destroyed the whole world and restored it. During the rainy season, when grain is ripe, Changbao's second parents and grandchildren are able to tell future generations that there is no urgent need to be happy [7].

Shang Fang's work is really ingenious. There are immortals who don't know how old they are. They are thirsty for Yuquan and hungry for dates. They are not gathering grass in Huiming Mountain. They float from all over the world. They live like gold and stone and get the way of heaven. Their descendants look good [5].

3.2 Bronze Mirror Inscriptions in the Middle and Late Eastern Han Dynasty

In the middle and late Eastern Han Dynasty, with the further popularization of bronze mirror casting technology and the re-transformation of decorative layout and style, mirror inscriptions also appeared new development. Compared with New Mang and the early Eastern Han Dynasty, the number of mirrors showing the theme of immortality and longevity has increased significantly because the bronze mirrors are mostly made of legendary beasts and gods. Such as:

I made it clear that I had my own discipline, and opened up an ancient city that was not suitable for sheep. There was a prince of the East and a princess of the west, so that Junyang would have many grandchildren [11].

I make clear and unexpected, quiet three merchants. Weekly carving without happiness, matching like Wanjiang. White teeth hold the music of the gods, and the four titles of birds of heaven hold Wigan. You have to be a freshman and ride the dragon. Guided by the gods, five emperors and three emperors, they criticize ghosts and evil spirits, often obey the rich and honorable, and the commander of teachers [11].

Another important feature of mirror inscriptions in this period is that the inscriptions begin with "a mirror made by a surname" or "a mirror made by a surname", which is very common, such as:

Long's family is excellent and good at first, but rare in the future and in the future. They are all in charge of carving and dividing. Changbao's second parents are suitable for their grandchildren, Duke of the East and Queen of the West, and Daji Yang's son [10].

Lushi is rare in the world, the prince of the East and the princess of the west. The fairy Qiao Chi chanted, and the chariots and horses were around to ward off evil spirits.

Song's works were self-conscious, and his family was rich in good times and good days. Seven sons and nine descendants had their own joys when they took their wives. They went to the Zhongshan Temple of Gongqing. There are East Wang Father and West Queen Mother, Yutian Mutual Protection do not know the old, officials wear a uniform [11].

Chi Shizuo is rare in the world. He is born on three buses. He is the queen and queen of the Marquis and the queen of Jinshixi [11].

Judging from the information currently available, the surnames of Donghan Jingming include dozens of Tianshi, Longshi, Lushi, Chenshi, Liushi, and Zhushi, which reflects that the bronze mirror casting technology has been in the private sector during this period. Popularization.

4. Conclusion

The above is an overview of the development of Liang Hanming in the Han Dynasty. It can be seen from it. The inscription appeared on the bronze mirror from the early Western Han Dynasty. With the evolution of history and the progress of the mirror-casting process, the number of words has been increasing and the content has become more and more abundant. The mirror inscriptions in the early period included three, four, six and Sao styles. After the late Western Han Dynasty, the seven-character sentence pattern gradually became the mainstream.

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