

HPHP 4004: The Colonial Project and the Humanities

Session 8 Imperial Encounters: China and European Imperialism

2-5pm 22nd Jan 2021 (Friday Week 2)

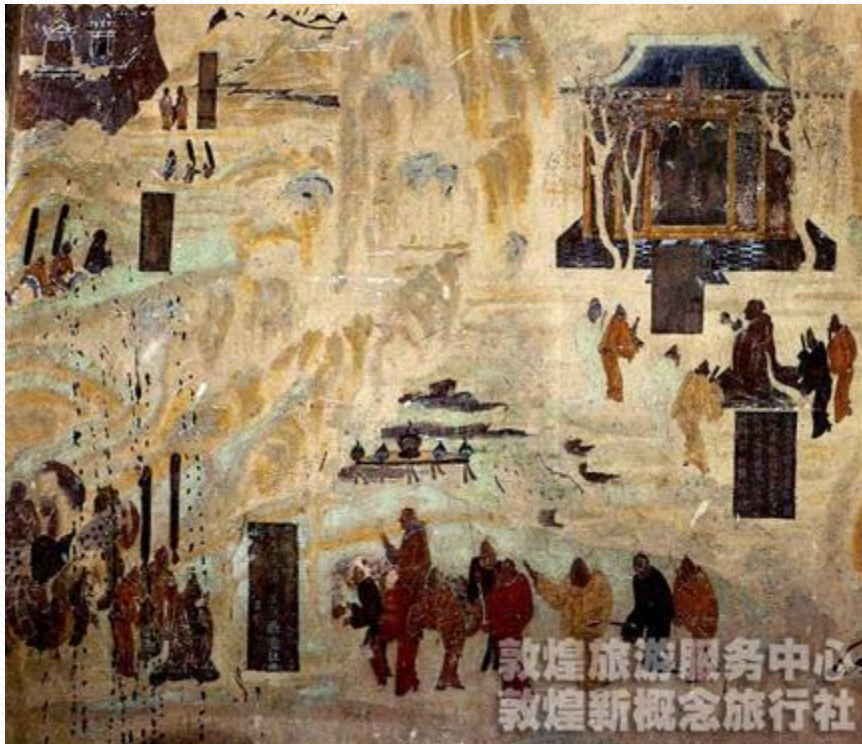
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The Initiation of the Silk Road in the Han Dynasty

- In order to seek allies to against Xiongnu's invasion, Emperor Wu (156-87BCE) of the Han Empire twice sent diplomatic missions led by Zhangqian to the Western Regions.
- Thus he initiated the Silk Road that later served as the route not only for goods but also for the transmission of knowledge and ideas between east and west.
- With the opening of the Silk Road, envoys, merchants and missionaries gradually came to Chang'an, thereby contributing much to the prosperity of the culture and economy of Han.

Zhang Qian's Envoy to the West



Imperial Encounters: Han and Roman Empires through **the Silk Road**

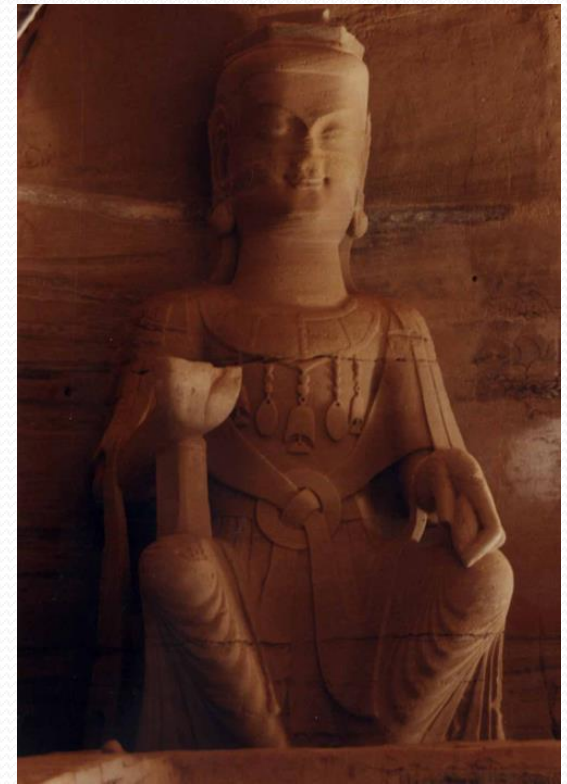
- In AD 200, this transcontinental route linked the Roman Empire in the west with the imperial court of China.
- Trade along the route was carried on by foreign traders who belonged to neither of the two old empires.
- Before the discovery of the sea route to India, the Silk Road was the most important connection between the East and West.
- It experienced its last great era during the time of the Mongol Empire.
- However, the trade route was never called as Silk Road until a German geographer gave it that romantic name in the late 1800s.

Map of the ancient Silk Road



The Northern Wei 北魏 and Buddhism

- In 439, the Beiwei Empire unified the region north of the Yellow River and Northern Dynasties started



Longmen Grottoes (Luoyang)

洛阳-龙门石窟



Sui Dynasty(581-618)

- In 577, the Northern Zhou reunified the North China
- (under the reign of Yuwen family of the Xianbei).
- In 581, Yangjian (a relative of the royal family) usurped the throne and renamed the empire the Sui Dynasty with Chang'an (present Xi'an City) as his capital city.
- Yangjian (Emperor Wen), after the founding of the empire, quickly carried out a series of military plans to unify the country.
- In 589, Emperor Wen reunified the south and the north.



Buddhism in Sui Dynasty

- By the time the Sui had the territorial unification of China, in order to unify the people from different backgrounds, the spread of Buddhism was highly encouraged.
- Under the patronage of the Sui, Chinese Buddhism blossomed.



Four Noble Truths of the Buddhism

- All life is inevitably sorrowful
- That sorrow is due to craving
- Sorrowful life can only be stopped by the stopping of craving
- And this can only be done by a course of carefully disciplined and moral conduct, culminating in the life of concentration and meditation led by the Buddhist Monk.

Foreign Policy in Sui Dynasty

- With the prosperity of Chinese Buddhism, people in other countries came to China in succession to study the religion, turning China into a major center of Buddhist learning.
- The Sui Dynasty re-established these and with the Silk Road, promoted the exchange between China and the Western Asia, laying a solid foundation for a flourishing Tang Dynasty (618 - 907).

丝绸之路



From Sui to Tang (617-960)

- The Emperor Yang of the Sui Dynasty (581 - 618) proved to be unpopular due to his tyranny. Projects such as the Grand Canal, coupled with continual military campaigns and profligate spending made people hard to live.
- In 617, Li Yuan (an aristocratic official stationed in Taiyuan) declared Emperor Yang had retired and set Yang's son Emperor Gong upon the throne at Chang'an
- 618 Emperor Yang was assassinated by an aide, Li Yuan deposed the puppet Emperor and declared himself emperor Gaozu Of Tang Dynasty.

Tang Dynasty: The Pearl on the China Crown

- Tang Dynasty maintained its rule for nearly 300 years, is probably the most well-known and brilliant dynasty in Chinese history:
- China became the largest, richest and most sophisticated state in the world.
- Achievement were made in politics, the military service, economy and culture, specially, in literature as it was the golden age of Chinese poetry.
- Greatly and widely admired abroad, the Tang influence spread into Asia, Europe and Africa.
- Chang'an became the center of cultural exchange between the East and the West.



The Influence of Tang to Japan



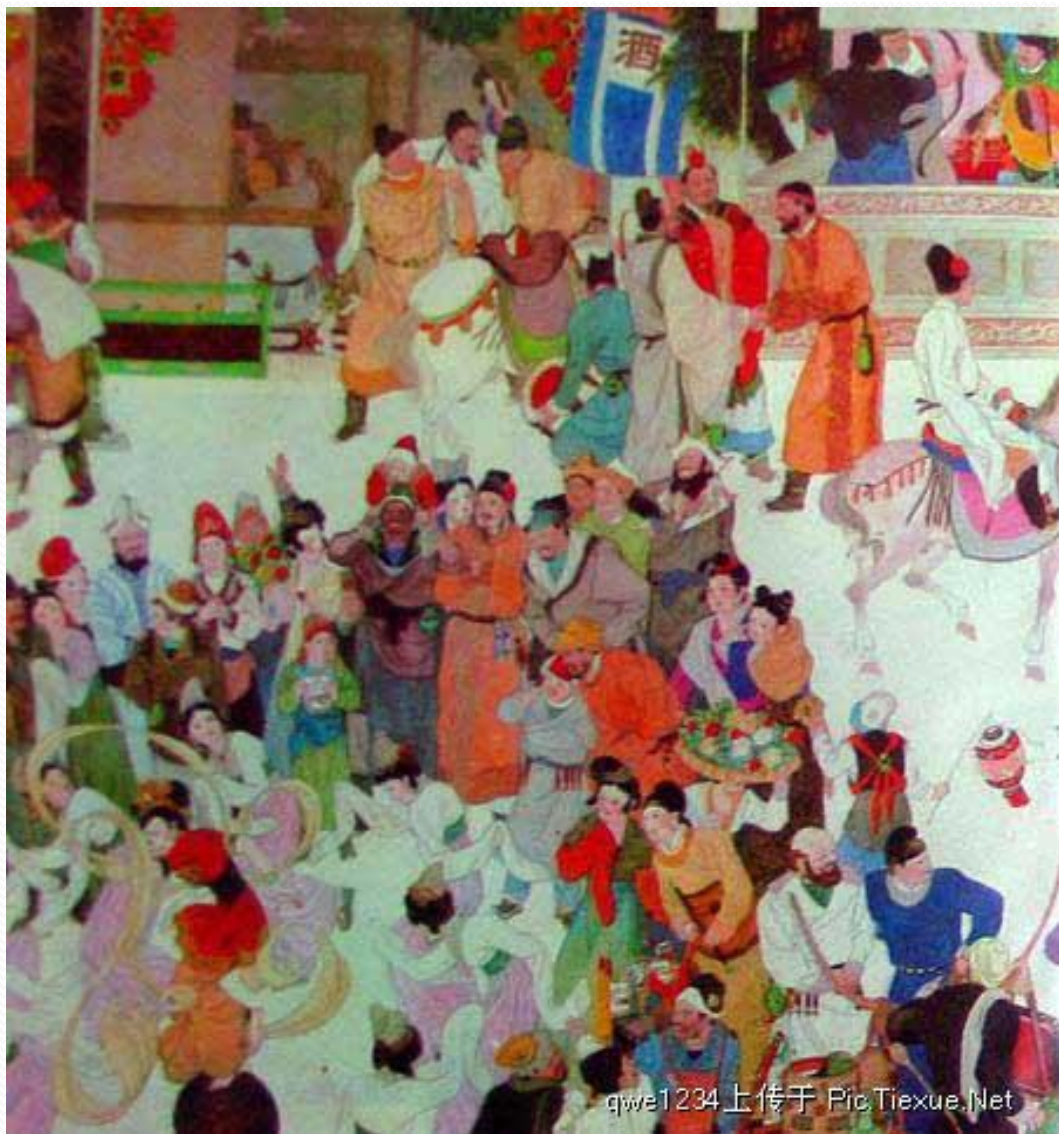
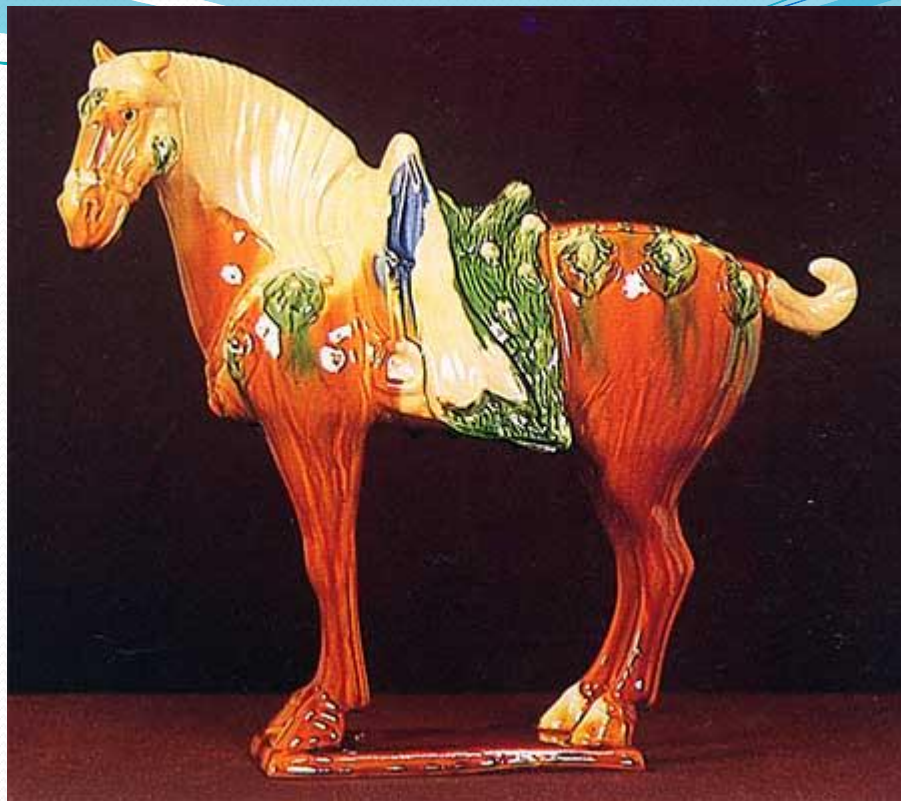




图 44 青铜 鬲



Li Shimin (598-649)'s Reform

- 1. Reinforcement of the Central Government
- 2. Local administrative power was taken away from the heads of powerful clans
- 3. Jiedushi 节度使 was the title given to those who were placed in charge of fortresses and they were given the task of protecting the empire's frontiers
- 4. The Imperial Examination system (or civil service examinations) was perfected by the Tang; which re-opened a door of opportunity for all commoners.

Reinforcement of the Central Government

- He created a centralized administration:
- The departments called as Shangshu 尚书, Zhongshu 中书 and Menxia 门下 were respectively responsible for the issue, verification and implementation of imperial edicts.
- The senior secretary of each department fulfilled the function of Zaixiang 宰相 (prime minister).
-
- Taizong made changes in the appointment of senior officials in each of these departments in order to strengthen his own influence while decreasing that of the Zaixiang.

唐律Tang Code



- Based on the laws of earlier dynasties the **Tang Code** was compiled in 624.
- **Advances were made in this legal system:**
- It is the earliest complete Chinese code that is still in existence.
- It designated various crimes and set standards for both conviction and punishment.
- The lawmakers of ancient Korea, Japan and Vietnam all derived benefit from the Tang Code.

Buddhism in Tang Dynasty

- Buddhism had been introduced to China via the Silk Road during the Western Han Dynasty (206 BC - 24 AD).
- After five hundred years of peaks and troughs, it reached its height during the Tang Dynasty:
- Chang'an became the center of Buddhist learning in East Asia.
- Monasteries and temples were built throughout the country in order to bring the teachings to the people. Some of the emperors adopted Buddhism as their religion.

Monk Xuanzang 唐僧玄奘

- Xuanzang (602-664), concerned by the diversification of Buddhism at home, decided to go to India in order to study original texts and teachings.
- He left Chang'an in 629 to make his pilgrimage.
- After seventeen years of hardships and a journey of some 50,000 kilometers, Xuanzang returned to China bringing with him a large volume of Buddhist scriptures.
- He then spent twelve years at the Da Ci'en Temple 大慈恩寺 translating the scriptures.
- The famous novel *A Journey to the West* is based on his true story.



Travelled through 250000 kilometres in more than 10 years, Xuan Zang arrived at ancient India and studied Buddhism there for 7 years, and then returned China with 657 Volumes of Buddhist Sutras.

In the meantime, he wrote a 12 volumes book entitled as *The West Region of the Great Tang* on what he saw and experienced during his travel to the West, to produce essential materials for a research on the history, geography, and archeology of the western region of China, including India, Nepal, Pakistan, Bangladesh and Middle Asia.

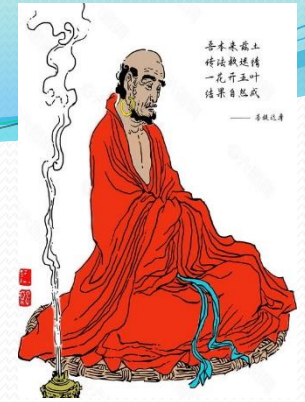
He also translated *Laozi (Dao Dejing)*, *Dacheng Qixin Lun (Mahayana Teaches Faith)* into Sanskrit Language.

Journey to the West 西游记





Monks from India



- The Han Emperor Ping dreamed a golden figure and then invited India Monks to China, there were monks from India came China, either doing translations of the Sudra works, or establish different Buddhist schools in China
- For example, Chan/Zen Buddhism was transmitted by Bodhidharma to China during the 5th/6th century AD who is regarded as the first Chinese patriarch. According to Chinese legend, he also began the physical training of the Shaolin monks that led to the creation of Shaolinquan.

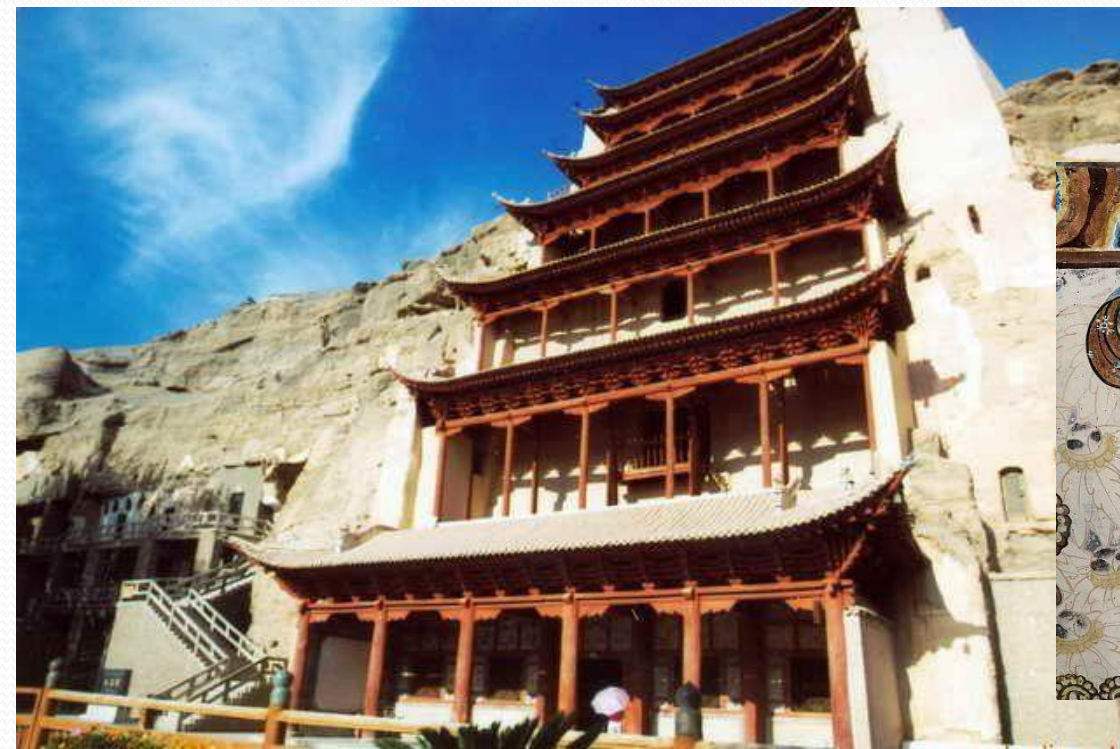
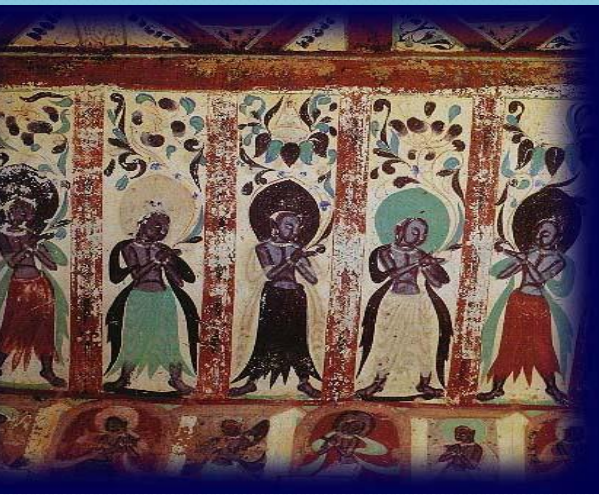
The Empress Wu Zetian (625-705 AD)

- As the first female empress in China, Zetian needed some justification for asserting herself as ruler.
- As the custom, she had to appeal to the mandate of heaven as a primary justification of her reign.
- Confucianism: it was inappropriate for a woman to rule.
- Buddhism promotes equality between the sexes and thus provided a good foundation for her reign.
- After her abdication Confucian historians almost unanimously denounced her.

Dun Huang Studies

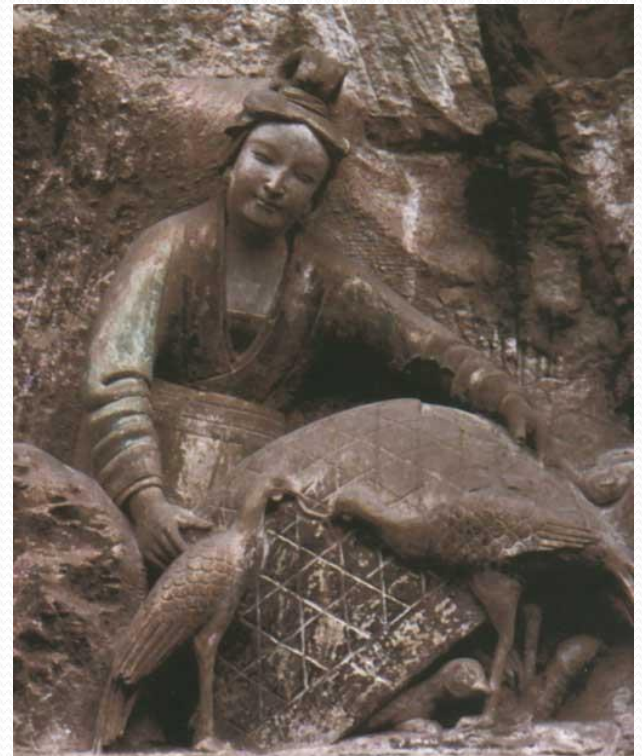
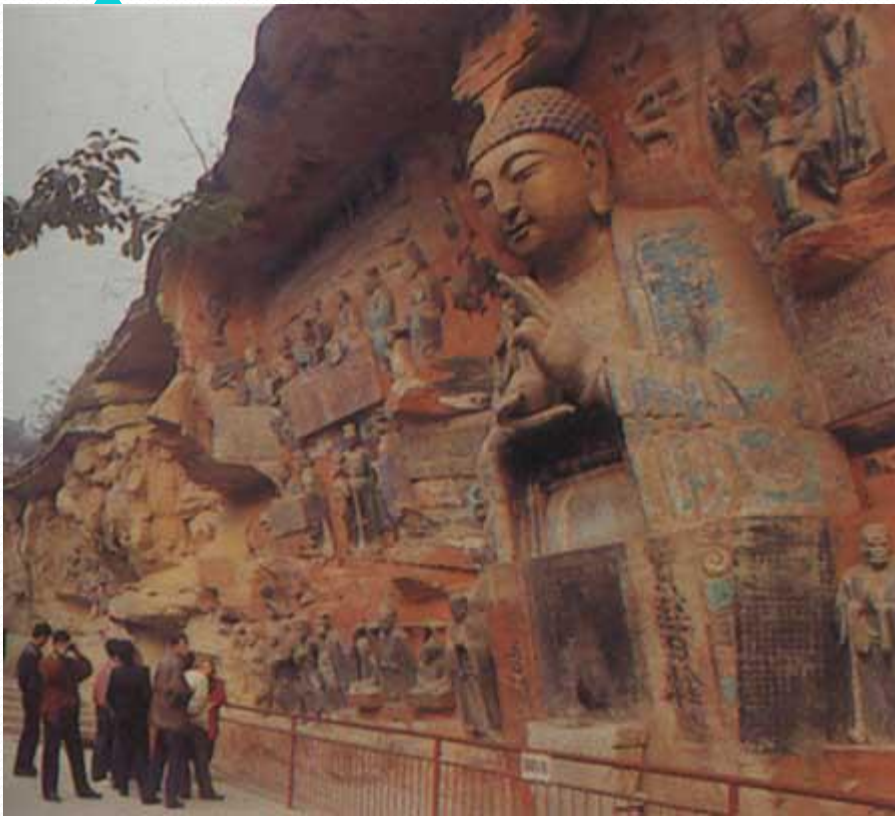


Mougao cave



Dazu Buddha 大足佛

- In addition, Grotto Art in Dazu County, which is
- referred to as 'The Oriental Carved Bible' is
- especially famous for its large scale, rich content
- and exquisite craftsmanship.



Contribution of the Empress Wu Zetian

- She commissioned Buddhist temples and statues,
- She limited military power and size, and promoted women and scholars over soldiers.



Tang Women (Religion and Literature)

- He Xian Gu of the Eight Immortals
- Daoist Nun: Huang Lingwei (ca. 640-721): corpse-simulacrum transcendent
 - Though Huang's entire early life is essentially unknown, Yan's first text (in *Quan Tangwen* 340.1a-3b) identifies her as a native of Linchuan, giving no information about her parentage.
 - At the age of twelve, she was reportedly ordained as a *daoshi* (a plausible datum in that period). In age about fifty, Huang began seeking the long-lost shrine of Lady Wei. She was unsuccessful until late 693, when she received help from a theurgist named Hu Hueichao.
 - Following his directions, she found Lady Wei's shrine and excavated some religious artifacts. Yan relates that the Empress Wu confiscated the artifacts but did not order an account of the matter to be recorded. Huang located and restored a second nearby shrine, and apparently continued *zhai* observances there for nearly thirty years.
 - In 721/22, she informed her disciples that she wished to ascend, and instructed them not to nail her coffin shut, but only to cover it with crimson gauze. A few evenings later, lightning struck, leaving a hole in the gauze and an opening in the roof. The disciples who looked into the coffin found no body, only her shroud and (*jian*). That is, she had undergone *shijie* (*corpse emancipation*).
 - Du Guangting reproduces an 882 rescript by the emperor Xizong, which calls Huang an immortal who had descended from heaven. She has no biography in the standard histories, evidently because she did little to recommend herself as a political exemplar. She apparently wrote nothing, and we know nothing more of her beliefs or practices.

Tang Xuanzong, the start of Persecution of Buddhism

- Li Longji, Emperor Xuanzong also named Tang Minghuang, and, who made every effort to make the country prosperous in his early years, inaugurating the 'Heyday of Kaiyuan'.
- Emperor Hsuan Tsung claimed that Buddhism was an alien threat, and the ideals of Buddhism were not Chinese.

Tang Wu Zong's (reign A.D. 841-847)

Persecution of Buddhism

- The persecution ordered by the following emperor, Wu-Tsung was a very forceful attempt to eradicate Buddhism once and for all.
- Almost all Buddhist property was seized and destroyed. However, despite the fact that strict limitations were enforced under the new regime, Buddhism had immersed itself in Chinese culture sufficiently enough that it could not be completely wiped out.
- Eventually, whether by a deliberate effort or not, the Buddhist way of life gained an increasing number of supporters in the late Tang dynasty, and flourished rapidly.
- http://www.buddhanet.net/e-learning/history/chin_timeline.htm

Textile Industry

- The textile industry prospered.
- The silk products from Songzhou (now Shangqiu City in Henan Province) and Bozhou (now Bo County in Anhui Province) were most renowned for their high quality.

manufacture of pottery and porcelain

- Manufacture was undertaken in both state owned and privately owned workshops.
- Mostly located in larger cities, the crafts included brocade weaving, papermaking, iron smelting, casting, pottery making and others.
- The white and green porcelain produced in Jingdezhen in Jiangxi Province won itself the nickname 'emulous jade ware'.
- Tang Tricolor Porcelain, decorated with yellow, green, white, brown and blue, became famous for the beauty of its designs and the pieces were acknowledged as fine works of art.

Foreign Policies and Relationship between Minorities

- The Tang adopted a policy of extending friendship and co-operation with the minority states along its borders but at the same time developed a strong defense system in order to prevent an attack.
- During the sixth and seventh centuries, the Tubo (Tibet), Tujue (Turk) and Huihe emerged as the most powerful of the neighboring tribes and special efforts were made to consolidate relations with them.



Marriage between Princesses and Tubo Zhanbu

- Emperor Taizong saw the benefit of such an alliance and Princess Wencheng 文成 was betrothed to the Tubo Zhanbu.
- In 641, the Princess accompanied by the Shangshu of the Ministry of Rites set out for the Tubo kingdom.
- The Princess took with her offerings of grain and vegetable seeds, technology and medicine books as well as Buddhist scriptures.
- Later, in the eighth century, Emperor Zhongzong's daughter, Princess Jincheng, was betrothed to yet another Tubo king, Chidaizhuan.
- Thus it was said, 'the Tubo and Tang had been combined into one family'.

Princess Wencheng 文成公主 and Songtsan Gambo 松贊干布



Potala palace 布达拉宫



Foreign Relations

- The Tang Dynasty also marked a golden age of relations with foreign powers.
- The excellence of its advanced civilization rendered the Chinese Empire the envy of countries throughout Asia, Europe and Africa.
- Each in their turn sent envoys and merchants to trade with the Tang, whose empire was to become a world center for trade and cultural exchange.
- **The Tang was trading with more than seventy countries.**
-
- To foster this trade, the government allowed **tax concessions to foreigners**, who were permitted to settle in China and to marry Chinese citizens.
- Some even went on to secure positions within the government.
- Many foreign countries began to call the Chinese 'Tang people', an appellation that survives in some countries to this day.

Tang and Japan

- Contact between China and Japan had been established in the early part of the Han Dynasty. This was enhanced by both the Sui and the Tang.
- During the Tang Dynasty Japan sent envoys to China on nineteen separate occasions. Students and monks swarmed into the empire to study.
- There were two people in particular worthy of mention here.
- They were Apeizhongmalu 阿倍种麻吕 and a monk named Konghai 空海.

Apeizhongmalu 晁衡：阿倍仲麻吕

- Apeizhongmalu was the most famous of the Japanese students who came to China.
- Emperor Taizong gave him the Chinese name Chaocheng 晁衡.
- Not only did he become an official in the central government through the examination system but he also became a close friend of famous poets such as Libai 李白 and Wangwei 王维.
- He stayed at China for 54 years.



Kong Hai 空海

Of the monks who came to China, Konghai was the most outstanding.

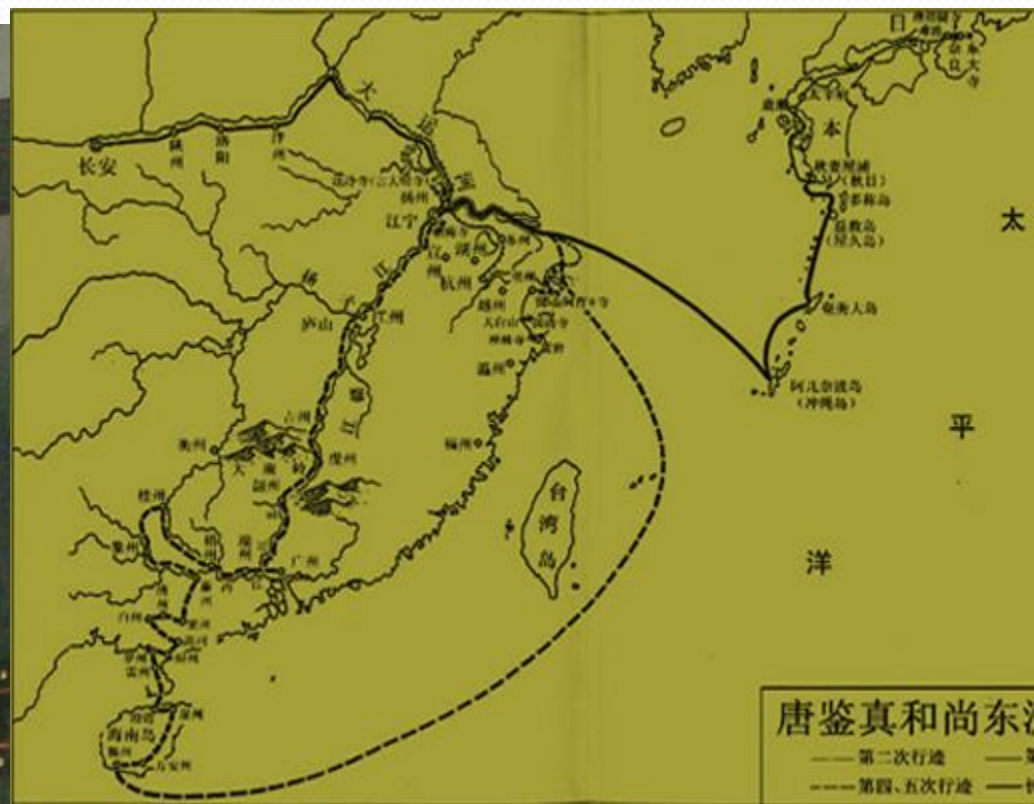
He arrived in 804 and studied Buddhism at the Qinlong Temple.

On his return to Japan, he took with him over one hundred and eighty Buddhist scriptures and established the Tantra sect of Buddhism there



Monk Jianzhen 鉴真和尚

- Students and monks were also sent to Japan from China.
- Jianzhen is considered to be the most influential of the monks.
- He successfully traveled to Japan in 754 after five attempts to visit.
- It was he who introduced Lu Buddhism to the Japanese and he taught sculpture, architecture and painting.



Foreign Religions

- Due to the presence of many foreign merchants, a number of foreign religions were introduced into Tang China.
- These included **Nestorian Christianity, Manicheans, Zoroastrians, Judaism.**
- However, none of these spread through the population in the way that Buddhism had in earlier times.
- The other major foreign religion to be introduced at this time was **Huijiao**, Known today as **Islam**, it was brought to China by the very many Moslems who came to trade with the empire from the Dashi (Arabian) countries.
- While most of the traders would return home with the goods they had purchased, some remained in China and set up in business.
- Consequently, mosques were built and the Huaisheng Mosque in Guangzhou is one of the earliest examples from that period

Cultural exchange between Japan and China

- It was thanks to these cultural exchanges that benefits were derived by both nations.
- Chinese culture and technology spread to Japan. The Japanese political system, legislation, economic policy, life style and culture were all deeply influenced by that of the Tang.
- In return, Japanese culture was introduced into China, in particular this was true of music and dance, which became very popular.

Literature

- The Tang Dynasty was the golden age of Chinese poetry.
- In the number of poems and variety of poetic forms, the beauty of imagery and broadness of themes, Tang poetry surpassed all that had preceded it.
- The Complete Anthology of Tang Poetry, edited during the Qing Dynasty (1644 - 1911), contains over 50,000 poems written by some two thousand poets.
- The collection provides a magnificent insight into all aspects of the social life of the period.
- Tang poets are held in high regard and among the most notable are Li Bai, Du Fu and Bai Juyi.

Painting: 'Sage of Painting': Wu Daozi

- Under his expressive brush, birds, beasts, fish as well as the landscape, plants and people took on vitality and realism.
- Particularly adept at painting Buddhist and Taoist figures, his artistry adorns most of the temples of Chang'an and Luoyang.
- In all, over three hundred murals bear his signature.



Tiemuzhen (Temujin) 铁木真 and the Title of Chengjisihan (Genghis Khan) 成吉思汗

- During the 13th Century a great leader, Tie Mu Zhen, was to emerge from among the nomadic tribes of the Mongolian steppes.
- These tribesmen occupied the area between the northern Daxing'an Mountains 大兴安岭 and the eastern bank of the Argun River.
- As skilled horsemen, they were to become a formidable fighting force once the tribes had united under Temujin's leadership.
- In 1206 Temujin was formally elected as ruler over Greater Mongolia, adopted the name and title of Genghis Khan 成吉思汗.



Yuan Dynasty
铁木真 (Temujin)
成吉思汗
(Genghis Khan)

Yuan Dynasty (1279 - 1368)

- Genghis Khan and Expansion of the Mongols
- (Temujin) 铁木真's China Plan
- In 1227, the newly elected Khan 可汗 defeated the Western Xia 西夏 and in 1234 he defeated the Jin 金.
- This was to open the way to unify the whole of China for the first time under a non-Chinese regime, a people who eventually were to become a minority.

Hubilie (Kublai) 忽比烈 and His Establishment of Yuan Dynasty

- Following Genghis' death, his grandson succeeded him and as Kublai 忽比烈 Khan, the new leader established the Yuan Dynasty in 1271, with his capital city at Dadu (present day Beijing).
- Kublai, who was known as Emperor Shizu 始祖 continued to annex Chinese territory and in 1279 the Yuan forces captured Hangzhou, the capital city of the Southern Song (1127 -1279).

Kublai Founder of Yuan

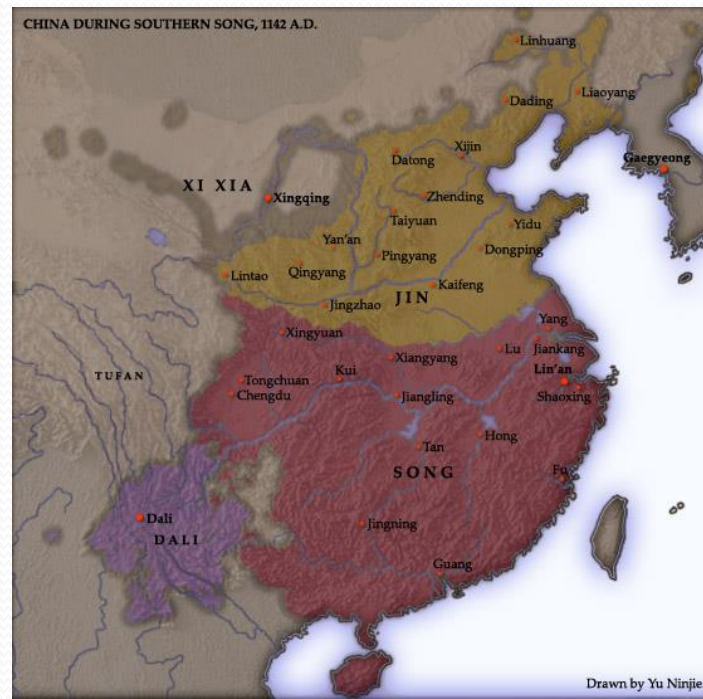


Mongol Empire

- In 1279, the Yuan crushed the "New Song" formed by exiled officials and survivors from the Southern Song.
- Established their dynasty firmly in the Chinese empire, the Yuan found themselves rulers of a complex group of peoples who inhabited the largest land based empire ever to exist,
- which was stretching from what is now Korea and western Russia in the north and from Burma 缅甸 to Iraq in the south.



Yuan Dynasty: A part of Mongol Empire 1279 A.D. - 1368 A.D



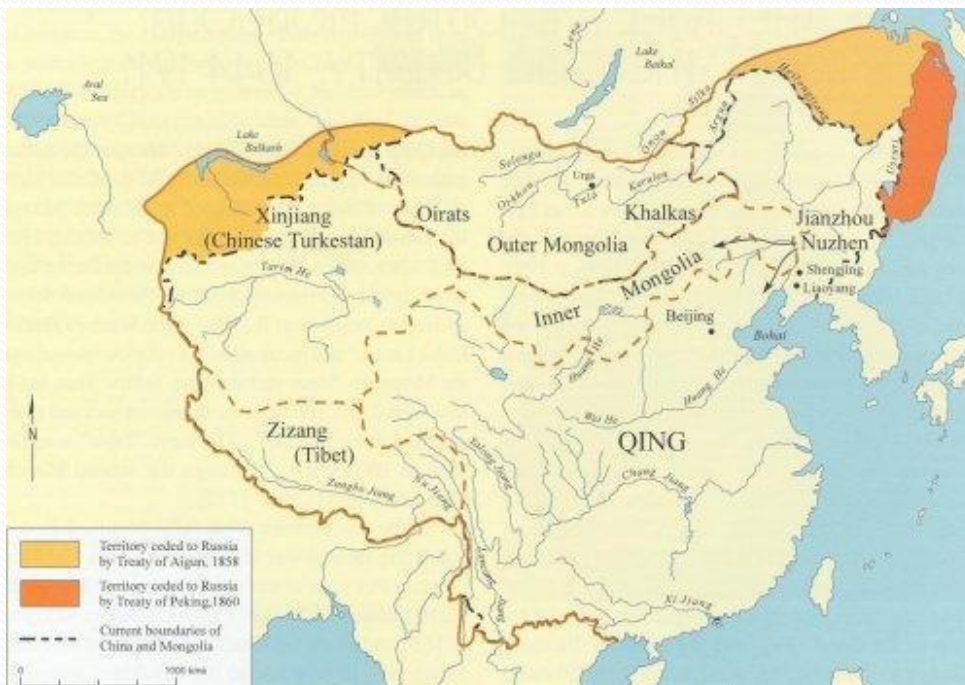
Southern Song



Map of Ming Dynasty



Map of Yuan Dynasty



Map of Qing Dynasty

Yuan's Ruling Policy

- Ruling from their capital city Dadu, the Mongol Khans increasingly adopted the role and style of Chinese emperors.
- However, they failed to unite the people and
- caused further dissension by forming them into clearly defined ethnic groups:
- the four classes: The Mongols as the highest rank, then the Muslims, and next one the Han Chinese and the lowest rank is the Nan people.

The Oppress of Mongols to the Han People

- The Mongols in the first group enjoyed the greatest privileges under the regime, while the fourth group, the Han were to have the least.
- The same applied in so far as taxation and the penal code were concerned as this had a very divisive effect on the population as a whole.
- Mixed marriages were forbidden and it was impossible to gain promotion from one group to another.

Religion and Culture

- Although they practiced a form of shamanism, the Mongols did not impose this on their subject races.
- During the Yuan period there was religious freedom albeit with some degree of favor to one group at the expense of another.
- Their reliance on divination in deciding upon a course of action led to the use of Daoist adepts.
- The Taoist leader, Changchunzi (Qiu chuji 丘处机), who had a famous meeting with Genghis Khan in 1219, gained privileges for his followers over Buddhists.

Contact with the Outside World

- The Yuan period was one in which there was freedom of travel both to and from the empire.
- Such travel encompassed both western Asia and Europe.
- The period also was one in which foreigners were encouraged to settle in China, notably Western Asians.
- A heavy reliance by the Mongolian rulers upon foreign advisers diverted some of the animosity of the Chinese away from them to the in-comers.

Muslims in China (1)

- Muslims in China were grouped as semu and treated as a separate class with special privileges.
- Many were merchants and as such were vital to the government as a source of revenue.
- Others had specialist skills in the scientific field being astronomers, architects and adept in the development of medicine.
- Armaments were also important to the military ambitions of the Mongols and they encouraged foreign experts in their production.

Muslims in China (2)

- It was the financial advisors who incurred the greatest wrath of the Chinese.
- Kublai employed one known as Ahmad as a finance minister.
- It was he who was to be the first of three such villainous men who were guilty of nepotism, corruption and the imposition of oppressive taxation.
-
- The trade association financed the caravans that carried silks along the Silk Road to the West.
- This led to the members being granted tax-farming rights, much to the chagrin of the Chinese population.
-
- Until the end of the Yuan dynasty Muslims continued to hold important positions at court despite the fact that a greater reliance came to be placed on Chinese officials.

First Europeans Travelers

- The first European to reach the Mongolian court at Karakorum was a Franciscan monk, John of Plano Carpini.
- He had been sent by Pope Innocent IV on a diplomatic mission in 1246.
- He was followed by William of Rubruck in 1253.
- It was at this point that the Venetian Polo family was to make its journeys to the empire.

Nicole Polo and Marco Polo

- In 1262 Maffeo and Nicole Polo were received by Kublai.
- Nicole was to return with his son Marco who remained in the east for some twenty years.
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- There is some doubt cast upon whether or not Marco Polo actually traveled into China as his reports neglected to mention many important facts of Chinese life.

Marco Polo

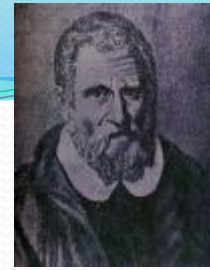
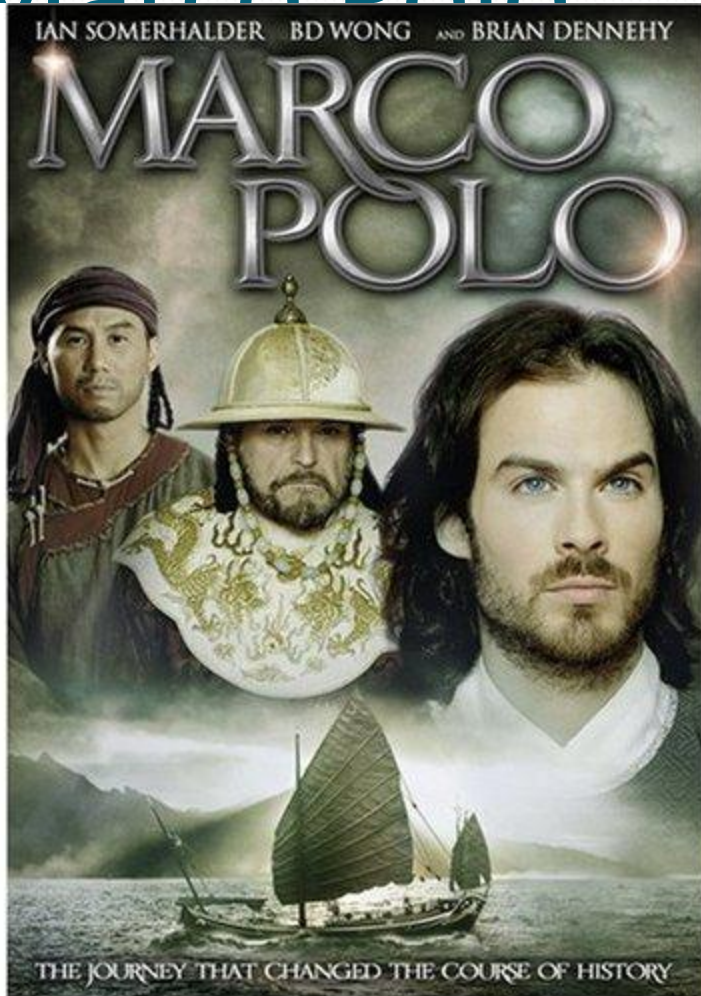


Photo of Marco Polo
In History of Yuan



The Dominant of Tibetan Buddhism in Yuan Dynasty

- Since the Mongolian people were keen academics, they were pleased to integrate religions from other ethnic minorities.
- Tibetan Buddhism became the dominant religion of the Yuan Dynasty.
- Ever since Tibetan Buddhism came to the Mongol area, it was greatly advocated by generations of Khans.
- During the reign of Emperor Chengzong of Yuan, a great many Buddhist sutras were translated from Tibetan into Mongolian, which further contributed to the development of Tibetan Buddhism in the Yuan Dynasty.

Communication with Foreign Countries

- the much more frequent communication with foreign countries during the Yuan Dynasty was of influential significance.
- Because of the external expansion of the early period of the Mongolian Empire, many foreign countries from continental Europe, Asia and Africa started to turn their eyes upon this piece of oriental land.
-
- Through the comings and goings of envoys, merchants and travellers between China and many foreign countries, made the western world developed a deeper understanding of the splendid Chinese civilization.

Development of Science Yuan Empire

- As for astronomy, many astronomy books from foreign countries were introduced and translated during the reign of Kublai Khan.
- Later, a special astronomical observatory called 'Sitiantai' was constructed and a group of astronomers from Arabia and Persia were appointed to administrate the observatory.
- Among them a Persian named Zhama Lading made great contributions to Astronomical observations and the establishment of a calendar.

Ming Dynasty (1368 - 1644)

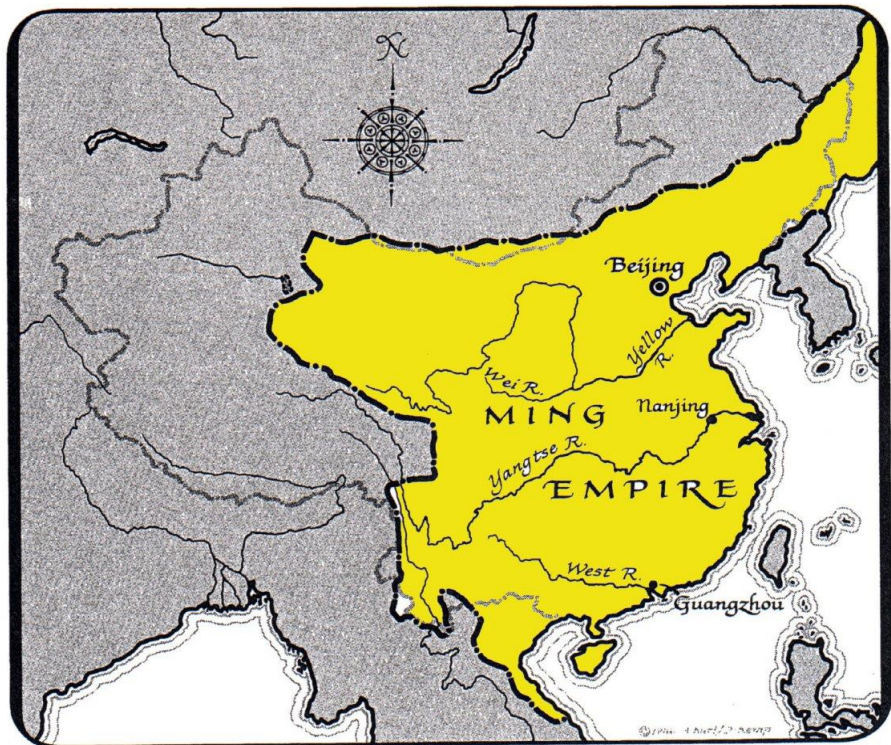
- The Ming Dynasty was the last native Chinese dynasty to rule the empire.
- Spanning almost three centuries between the fall of the Mongol Yuan Dynasty (1271 - 1368) and the rise of the Manchu Qing Dynasty (1644 - 1911),
- The Ming reunited what is now called China proper after almost 400 years of foreign incursion and occupation.

The Territory of Ming Dynasty

- The Ming reached their zenith of power during the first quarter of the fifteenth century.
- The territory they controlled was smaller than that of the Yuan.
- However, at the height of their power, they controlled the Mongols in the north, captured the Western Region in the west, conquered the Jurchen (also Nuzhen) in the northeast, governed the Tibet in the southwest and established the Jiaozhi Prefecture in the south.



ce



Ming Dynasty Empire (1368–1644)



The Influence of Chinese language Korean

- Old Korean (고대국어, 古代國語) corresponds to the Korean language from the beginning of Three Kingdoms period to the latter part of the North South States period, approximately from 1st to 10th century.
- The Use of Classical Chinese by Koreans began in the 4th century or earlier, and phonological writing in Idu script was developed by the 6th century

Achievements of Ming

- The Ming period seems to have been one of China's most prosperous.
- This was a stable period and the population numbered some 100 million.
- The incredible advances in the sciences and arts that were achieved under Ming rule led them to believe that they had created the most perfect civilization on earth.

Achievement in Agriculture and other industries

- The great potential of south China came to be fully exploited.
- New crops such as maize, cotton, and sweet potato were widely cultivated,
- Industries such as those producing porcelain (Jing Dezhén) and textiles flourished.

The Influence of Chinese language to Vietnamese

- Vietnam had been successively governed by a series of Chinese dynasties, beginning with the Han expansion into Bách Việt territory: the Han, Eastern Wu, Jin, Liu Song, Southern Qi, Liang, Sui, Tang, and Southern Han; leading to the loss of native cultural heritage, language, and much of national identity

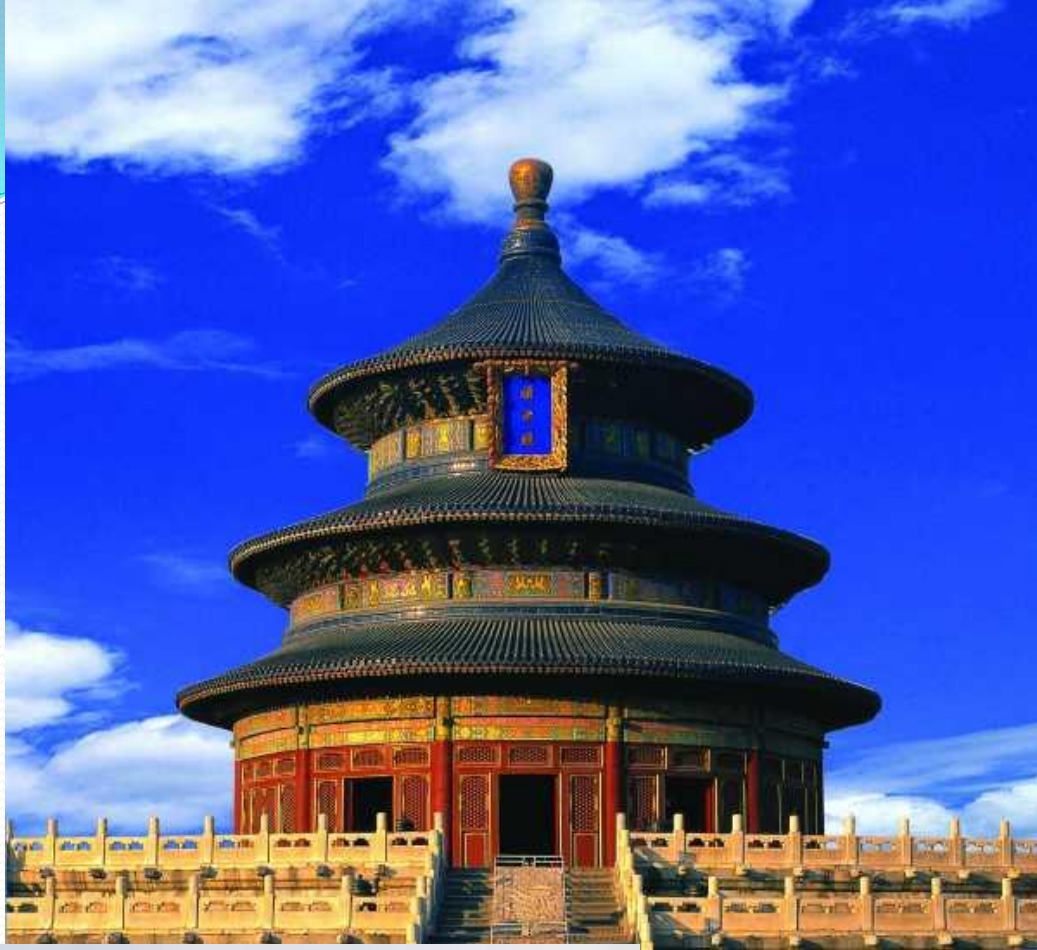
The Influence of Chinese language to Japanese

- Substantial Japanese texts did not appear until the 8th century. During the Heian period (794–1185), Chinese had a considerable influence on the vocabulary and phonology of Old Japanese.
- Late Middle Japanese (1185–1600) saw changes in features that brought it closer to the modern language, as well as the first appearance of European loanwords.

What Happened in China in 1421

- Ming Tombs outside of Beijing City completed
- Great Wall outside of Beijing City completed
- New Year Day: Forbidden City was completed
- 8th of March: The largest fleet the world had ever seen (comprised more than 800 vessels) started its two year journey of circle the globe





Forbidden Palace



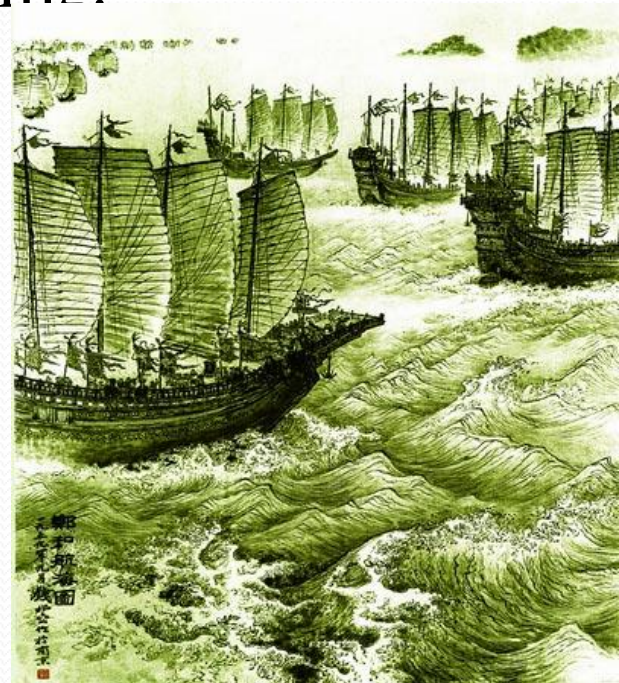
Construction of the Great Wall

- Another accomplishment of the Ming was the final and lasting construction of the Great Wall:
- Most of what is seen today was either built or repaired by the Ming.
- The brick and granite work was enlarged, the watch towers were redesigned and cannons were placed along its length.



The Influence of Ming Dynasty

- During the Ming period, Zheng He's long voyages to Southeast Asia and the Indian Ocean made the Ming much more influential abroad than the Tang and no less influential than the later Qing.



Zheng He & his Seven Voyages

- The great mariner Zheng He (1371-1433, Cheng He) led seven expeditions that sailed from the east coast of China during the years of 1405-1433.
- The farthest Zheng He's expeditions reached was the East Coast of Africa near the Cape of Good Hope.



Zheng He's Armada

- For each voyage, his armada consisted of from 50 to around 300 ships, and about 28,000 crew members in totoal. Each armada was generally on the sea for a period of about two years.



Zheng He's Fleet

- Treasure ships (宝船), used by the commander of the fleet and his deputies (about 126.73 metres=416 ft long and 51.84 metres=170 ft wide).
- Equine ships (馬船), carrying horses and tribute goods and repair material for the fleet (about 103m=339 ft long and 42m=138 ft wide).
- Supply ships (Chinese:粮船), containing staple for the crew (about 78 m =257ft long and 35m=115 ft wide).
- Troop transports (Chinese:兵船), about 67m=220ft long and 25m=83ft wide.
- Fuchuan warships (福船), about 50 m (165 ft) long.
- Patrol boats (坐船), about 37 m=120 ft long.
- Water tankers (水船), with 1 month's supply of fresh water.

17 states Zheng He had visited

- 1st Voyage(1405–1407): [Champa](#), [Java](#), [Palembang](#), [Malacca](#), [Aru](#), [Sumatra](#), [Lambri](#), [Ceylon](#), [Kollam](#), [Cochin](#), [Calicut](#)
- 2nd Voyage (1407–1409): Champa, Java, [Siam](#), Cochin, Ceylon
- 3rd Voyage (1409–1411): Champa, Java, Malacca, Sumatra, Ceylon, [Quilon](#), Cochin, Calicut, Siam, Lambri, [Kaya](#), [Coimbatore](#), [Puttanpur](#)
- 4th Voyage (1413–1415):Champa, Java, Palembang, Malacca, Sumatra, Ceylon, Cochin, Calicut, Kayal, [Pahang](#), [Kelantan](#), Aru, Lambri, [Hormuz](#), [Maldives](#), [Mogadishu](#), [Barawa](#), [Malindi](#), [Aden](#), [Muscat](#), [Dhufar](#)
- 5th Voyage (1416–1419)Champa, Pahang, Java, Malacca, Sumatra, Lambri, Ceylon, [Sharwayn](#), Cochin, Calicut, Hormuz, Maldives, Mogadishu, Barawa, Malindi, Aden
- 6th Voyage (1421–1422)Hormuz, [East Africa](#), countries of the [Arabian Peninsula](#)
- 7th Voyage 1430–1433 Champa, Java, Palembang, Malacca, Sumatra, Ceylon, Calicut, Hormuz.

Compared with latter group of Navigators

- Zheng He's voyages were well ahead of those of Columbus, da Gama, and Magellan:
- The fleets of this latter navigators were generally composed of only few ships and from 90 to 265 crew members.
- The size and sophistication of the grandest ships in Zheng He's fleet far exceeded that of European vessels of the time.

Zheng He's tactics for dealing with foreign nations

- Zheng He commanded seven great expeditions to more than 30 countries between 1405 and 1433 with various tactics in dealing with foreign nations:
- Some rulers were impressed by the fleet's splendour.
- Some were cowed by its military might
- Some seduced into acknowledging imperial supremacy with gifts.

Influence of Zheng He on the Southeast Asian Region

- Zheng He continues to be revered and worshipped in Southeast Asia,
- the role his voyages played in encouraging Chinese traders to continue seeking fortune in Southeast Asia
- the influence Zheng He had over the culture and religion of the local communities.
- It will also feature the history behind Singapore's rise as an entrepot connecting China and Southeast Asia with the rest of the world.

Zheng He and Islam in Southeast Asia

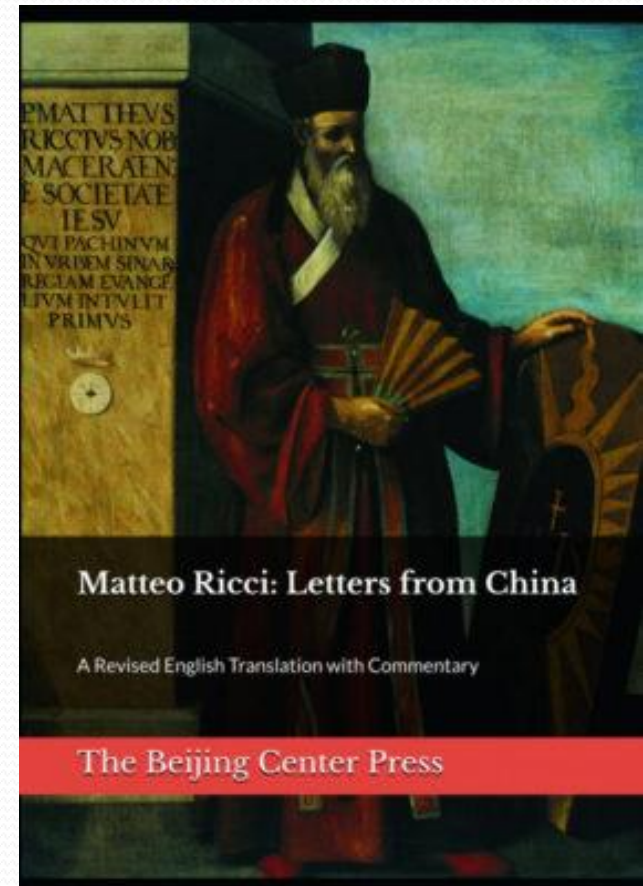
- Indonesian religious leader and Islamic scholar Hamka (1908–1981) wrote in 1961: *"The development of Islam in Indonesia and Malaya is intimately related to a Chinese Muslim, Admiral Zheng He."*
- In Malacca Zheng He built granaries, warehouses and a stockade, and most probably he left behind many of his Muslim crews.
- Much of the information on Zheng He's voyages was compiled by Ma Huan, also Muslim, who accompanied Zheng He on several of his inspection tours and served as his chronicler / interpreter. In his book 'The Overall Survey of the Ocean Shores' (Chinese: 瀛涯勝覽) written in 1416, Ma Huan gave very detailed accounts of his observations of the peoples' customs and lives in ports they visited.

Sea Exploration

- Great achievement in sea explorations but a failure to consolidate any gains from this effort, no permanent value was derived from it.



Matteo Ricci 利玛窦 view on China



Matteo Ricci (October 6, 1552 – May 11, 1610)

Matteo Ricci was an [Italian Jesuit](#) priest and missionary who introduced Christianity and Western ideas to the [Chinese](#) Empire in the sixteenth century.

He was a pioneer in adapting to the [culture](#) and traditions of a society in order to introduce Christianity. Arriving in Macao in 1582, Ricci began learning the Chinese language and customs, and eventually mastered Chinese classical script.

He attracted the interest and gained the respect of Chinese officials and scholars by demonstrating his knowledge of [astronomy](#), mathematics and geography, and by introducing them to European [clocks](#), prisms, astronomical instruments, oil paintings, [musical instruments](#), picture books and architectural drawings.

At first Ricci wore the attire of a Buddhist monk, but after realizing that [Confucianism](#) was dominant in the [Ming dynasty](#), he dressed instead as a Chinese scholar. Ricci produced the first world map in Chinese, and wrote a number of Christian works in Chinese. He also made the first translation of Confucian texts into a European language, Latin.

In 1601, Ricci became the first foreigner from the West to enter the [Forbidden City](#), and was granted permission to establish a mission in [Peking](#). In addition to establishing Christianity in China, he showed Chinese scholars that foreign countries were not barbaric.

Ricci's Letter from China In the end of the Ming Dynasty



- He wrote: 'Products here are extremely abundant, sugar is whiter than that of Europe, cloth/fabric is exquisite than European one, People dressed gorgeously, graceful bearing, and husbandman happy in spirit, courtesy in behavior, speak in a well-mannered way, except for not being bathed by our divine catholici faith, Chinese has no equal in this world. China is not only a kingdom, it actually is a world.'
- He signed with emotion: "the ideal state presented in Plato's Republic has been realized in China for a long time."

Kangxi met Lord George Macartney (1737-1806) the head of the British Delegation in 1793



The Macartney embassy to China 1793-94

<https://www.chinasage.info/macartney-embassy.htm>

- ‘And who are you’, the proud Lord said, ‘that I should bow so low?’
- I left off my survey of [early British contacts with China](#) at 1793 because this was the date for the pivotal embassy of Lord George Macartney which was to mark a watershed in UK-Chinese relations. It also marks the start of a long decline in the [Qing dynasty](#)’s governance of China
- One of the continuing controversies is whether Lord Macartney performed the traditional kowtow or just a low bow to the Emperor. The subtitle ‘who are you that I should bow so low?’ is taken from Games of Thrones song ‘[The Rains of Catamere](#) ↗’ which tells of the Lannister’s revenge on a similar matter of pride as it is an echo of what happened to the embassy.



UK Background

- Britain was now in the Age of Enlightenment ↗ where individual freedom to think and act was paramount. In religion Catholicism had been rejected to become strongly Protestant. The relationship with god had become personal, everyone was their own priest and there was a rejection of ritual, diametrically different to the situation in China. There was a strong antipathy to an autocrat based on ritual like the Pope. This was the time of the madness of King George III ↗ (1788-9) and open opposition to the royal family by Charles Fox's party of government would have been unthinkable in China where governance and leadership went hand-in-hand.
- In Europe the admiration of everything Chinese was on the wane. The elevation of China as a superior civilization touted by the Jesuits, whose mission had ended in failure, was now openly challenged as a fabrication. The Jesuits in order to ingratiate themselves had described the Chinese civilization with a rose tinted glow. Britain's growing sense of superiority was tied to ruling both the waves and India. Britain had only recently achieved pre-eminence in world trade by sea. In terms of sea area controlled this was probably greater than China's land area. Many major trading ports had become dependent on British trade. Even formerly hostile nations like Spain and Portugal beseeched the British to come to trade.

- Britain had embraced trade as the fundamental driving force of development. In 1776 Adam Smith's 'The Wealth of Nations' had set the ground work for the foundation of the 'consumer society' which continues to this day. To get on in life, the route was to make money through trade. Although the Industrial Revolution had begun in England its chief export was still woolen cloth.
- The English East India Company ↗ (EIC) had extended its control over India; it had, even though a private company, 60,000 soldiers to help it govern. The British judged China to be in a similar state to the crumbling Indian Mughal Empire that had been easily overwhelmed. But the EIC had overstretched itself in India and needed rescue by the UK government from impending bankruptcy. The power of the EIC is rather like the Google of today - it touched the lives of an estimated fifth of the world's population with its trading influence. To many it was simply 'The Company'. It had a motto '**Where God leads, nothing harms**' which is rather like Google's 'Do no harm'..
- It had to be very careful with its relations with China in case this would reflect badly in India. Any concessions to China might encourage Indians to seek the same. Recent famine in India and a revolt had shown the limitation of EIC as the de facto governance.
- War with France was brewing, in fact hostilities broke out ↗ while the embassy was on the seas and the threat of naval attack by French ships curtailed the trip. The mission was timed to arrive for the Emperor's 83rd birthday on September 14th. They hoped that the impending winter might force their hosts to keep them at Beijing until the following spring and so perhaps form a permanent embassy there.

China Background

- China had seen a perplexing parade of European powers each supplanting each other as the top one for a brief spell: Portugal, Spain, Holland and France. Would Britain's current supremacy be any different? When the USA won independence in 1770 the Chinese often confused the U.S. and Britain - were they really different peoples? Many take the view that the Qing had turned its back on expansion and only looked to resolutely maintain its current borders rather like [Mao's China](#) in the 1970s. [Emperor Qianlong](#) had expanded the borders and ruled over the greatest ever Chinese empire. Although China ruled a vast land area it ignored the seas, it had the [Grand Canal](#) for bulk transportation without sailing the tumultuous seas that were thick with pirates. Even though China had invented the [compass](#) it was not much used at sea and charts of the coastline were barely known. Local pilots relied on local knowledge to navigate the coastal waters.
- Since the Manchu invasion of 1644 China had been wisely ruled by a series of Emperors: Kangxi (1661-1722), Yongzheng (1723-35) and Qianlong (1736-95). Emperor Qianlong had ruled effectively since the age of 25 until 1780 when he fell under the spell of [Heshen](#) (1750-90). Qianlong believed Heshen was the reincarnation of a childhood sweetheart and showered him with gifts and titles. Heshen by the time of Macartney was the real power in China; he had become by far the richest man after the Emperor. Anyone could buy themselves a position in government with a suitably large 'gift' to Heshen. Many believe that his corrupt and sycophant actions were the rot that was to eventually destroy the Qing Imperial system. At 83 years old Qianlong remained active and competent but was growing rather hard of hearing. The Imperial court was understandably preoccupied with guessing his likely successor.
- China had found that British missions like that of [Captain Flint](#) were particularly aggressive and arrogant; they were the most dangerous and hostile of all the Europeans. With some justification these far away nations were considered barbarian states and were treated with the same disdain as barbarians had always been. The correct behavior towards a dangerous uncivilized people was to minimize contact, so all contact had to be made through Guangzhou and then only under strict conditions. China feared hostile reprisals if the new British requests were turned down. The importance of managing the Macartney embassy can be judged the fact that more Imperial correspondence was written about it than any other mission.

- The Chinese court's main source of information was from the few remaining Catholic 'missionaries' in Beijing. They were no longer permitted to proselytize the [Christian](#) faith and advised principally on mathematics and [astronomy](#). However they did receive news from Europe, albeit six months out of date, and their deeply anti-Protestant view added to the Imperial court's negative view of Britain. Portugal in particular spread hostile rumors about the British in order to protect its interests in [Macau](#). China learned of the French Revolution when King Louis XVI was deposed 1792 and then executed. Something also may have already been heard of the furore caused by the publication of Thomas Payne's '[Rights of Man](#) ✎' - strange and barbaric actions for nations claiming to be civilized!
- Although China did not appreciate the depth of Britain's involvement in its neighbor, India, there were already rumblings on the border. In 1788 Nepalese Gurkhas had invaded [Tibet](#). The 8th Dalai Lama fled Tibet and asked for Chinese aid; they duly came and defeated the Gurkhas in 1792. As this was on the Indian borders, the EIC had become involved, intervening to mediate between the two protagonists. Britain's presence on China's periphery was beginning to be felt and their motives were shrouded with suspicion of hostile intent. The fact that Macartney genuinely did not know of the contact made between British and Chinese in [Nepal](#) made him look mendacious. The embassy was closely studied during their whole visit. The British took to conversing only in English rather than Latin to avoid eavesdropping.
- China's long reign as the top nation on Earth led it to have developed plans for all contingencies, all a ruler needed to do was consult the experts and follow the same trusted formulaic approach as had always be taken. The Chinese saw nothing unprecedented in the British mission. The established rule was to shower embassies with gifts and treat them well but to formally concede nothing and limit contact as much as possible. It had served well over thousands of years and hundreds of such missions. The traditional approaches of Wen and Wu were still in place - treat your civilized friends with culture (文 wén) but barbarians with military might (武 wǔ). Barbarians by their nature could not comprehend culture and using military force was the correct approach.
- The ancient model of society in China was to despise merchants; they were a parasite on the primary producers and the government. Merchants kept their wealth private and did not flaunt it. The route to wealth as a merchant was to move abroad. [Luzon](#) ✎ in the Philippines had become the first major Chinese center of trade but similar Chinese ports at [Singapore](#) and Jakarta were also developing rapidly.
- It seems strange for the two countries to in any way consider themselves to be equal. After all the population of the UK at the time was 8 million and China 350 million, but what both protagonists had in common was the belief that they represented a superior civilization.

1792, 1793 et 1794 par lord Macartney., Paris, J. J. Fuchs, (1798-1799).



British expectations

- Britain was desperate to trade with China. The English India Company hoped that a grand trade mission would so impress the Chinese that they would acquiesce to their demands. Previous missions had been based on missionaries ([Matteo Ricci](#)) or governments. Although it was a government-backed initiative carrying a message from King George III, the huge cost of £78,000 was paid for by the EIC (maybe £50 million in value now). A delegation from a private company was something incomprehensible to the Chinese.
- What Britain sorely lacked was recent knowledge of the Imperial court and the language, their mission failed principally because they did not know the expected way of doing things or even communicate effectively. Britain wanted its own [Macau](#). Portugal had been leased land and now Portugal was in steep decline, why couldn't Britain have a similar arrangement? Eventually it was to take [Hong Kong](#) which quickly eclipsed Macau.
- Britain also wanted a permanent diplomatic mission at the capital Beijing. European nations had a long established tradition of exchanging ambassadors. A key objective was to open communications with the Imperial court so that grievances experienced at [Guangzhou](#) (Canton) could be escalated to the Emperor. Currently the decisions of the local [hoppo](#) 𠵼 were final. It is undeniable that British along with European traders were maltreated in Guangzhou. Macartney aimed to gain better if not equal treatment for its traders. However China had not permitted permanent missions in Beijing as it suggested other nations were on an equal footing and independent.
- British Expectations of success were actually low. Macartney was under instructions that he must at very least not make the situation any worse. This low hurdle was all he managed to achieve.
- Indian production of [opium](#) had begun in 1780. Macartney was under instructions not to raise the issue at all. The embassy did however notice that opium smoking was rife among the better off as an expensive treat. They also saw that tobacco smoking was very widespread - even amongst children, this must have fueled the idea that cheap [opium](#) would find a ready market.
- Britain wanted a fixed system of taxes (tariffs) because local administrators were free to impose as high a tax as they could get away with. So a British merchant could not calculate the profitability of a voyage to China. One of the reasons for these variable taxes is that transportation by sea was in a series of stages and at each port some extra tax was placed on goods. There was no central single tax authority.
- The embassy planned to go on to Japan, Annam (Vietnam), Manila and Korea but the outbreak of war with France curtailed this. It's interesting to speculate what might have happened if they had taken place

Macartney 's comment on the China in the height of the Qing Dynasty

- "Astonishing poverty spread in everywhere, there is no any sort of dignity in people' s life, the Chinese looted what we discarded food, even the dishes we leftover the Chinese still eat with relish. "

Emperor Tongzhi meeting envoys from the western countries



The Opium Wars



