

# THE HISTORY OF CHINA:

A summary

【中國歷史概要】

An overview of China's history from the beginnings  
to the dawn of the ROC

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By Tilman Aretz

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# The History of China: A Summary

**Note:**

This file describes China’s historical development from the beginnings to the end of imperial China, the main focus being on political events and developments. Since it is rather an outline for orientation, it should not be regarded as a replacement for history books but merely as supplemental to such books.

Furthermore, the maps presented are not intended to depict accurately the territory represented. Since well-defined borders often did not exist in the past (especially in ancient history), these maps are intended simply to give the reader an idea of the territory a certain dynasty controlled.

In this file, “N/A” stands for “not available”, “aka” stands for “also known as”.

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## The emergence of humans in the Greater China area

Human habitation in the area comprising today's PRC during the Stone Age has been confirmed by numerous archaeological finds. The oldest remains of humanoids ever found in the China region date back 2 to 3 million years and were discovered in 1985 in Longgupo 龍骨坡 (Wushan County 巫山縣, Chongqing Municipality). In the 1960s human remains dating back about 1.7 million years—the “Lantian man” (*Lantian yuanren* 藍田猿人, *Sinanthropus lantienensis*)—were unearthed in Gongwangling 公王嶺 (Lantian County 藍田縣, Xi'an City 西安市, Shaanxi Province), and other remains were found in Shangnabang 上那蚌 (Yuanmou County 元謀縣, Chuxiong Lolos Autonomous Prefecture 楚雄彝族自治州, Yunnan Province). In 1954, paleolithic human teeth and stone tools were found at Dingcun 丁村 (Xiangfen County 襄汾縣, Linfen City 臨汾市, Shanxi Province).

The most famous fossils are those of the “Peking man” (*beijing yuanren* 北京猿人, *homo erectus pekinensis*/*Sinanthropus pekinensis*) with a presumed age of 200,000 to 500,000 years, unearthed in the 1920s at the Upper Cave (*shandingdong* 山頂洞) of Longgu Mountain 龍骨山 at Zhoukoudian 周口店 (Fangshan District 房山區, Beijing City). Fossils of a *homo erectus* found in 1985 in Jinniushan 金牛山 (Dashiqiao City 大石橋市, Yingkou City 營口市, Liaoning Province) are 250,000 to 300,000 years old, and remains of a pre-modern *homo sapiens* dating back 120,000 years were discovered in Maba 馬壩 (Qujiang District 曲江區, Shaoguan City 韶關市, Guangdong Province) in 1958.

The oldest human fossils in Taiwan belong to a *homo sapiens* between 20,000 and 30,000 years old, discovered in 1971 in Tsochen 左鎮 (Tainan City 台南市). The age of fossilized teeth of a *homo erectus* unearthed in the 1990s in Takangshan 大崗山 (Kaohsiung City 高雄市) has yet to be determined, but may prove to be much older than the Tsochen remains.

## Neolithic China: The Yangshao and Longshan Cultures

In the Neolithic Age, several cultures were present in China, the oldest of which were the Cishan Culture (*cishan wenhua* 磁山文化) and Peiligang Culture (*peiligang wenhua* 裴李崗文化) active in the 6<sup>th</sup> millennium BC in the Hebei/Henan area. More is known about later cultures like the Yangshao Culture (*yangshao wenhua* 仰韶文化) and the Longshan Culture (*longshan wenhua* 龍山文化) which were active around the Yellow River (*huanghe* 黃河).

The **Yangshao Culture** was a Neolithic culture found along the central Yellow River in China, stretching from the valleys of Gansu Province to southern Shaanxi and northwestern Henan and active ca. 5000 to 3000 BC. The first village representative of this culture was excavated in 1921 in Yangshao 仰韶 (Mianchi County 澗池縣, Sanmenxia City 三門峽市, Henan Province), but the most important archaeological find was discovered at village Banpo 半坡 (Baqiao District 灞橋區, Xi'an City 西安市, Shaanxi Province) in 1953. It was a society of

sedentary farmers who primarily cultivated millet. The most distinctive feature of Yangshao Culture was the extensive use of painted pottery, although the people did not use pottery wheels. According to archaeologists, Yangshao society was based around matriarchal clans, while the succeeding Longshan culture was a patriarchal society.

The **Longshan Culture** was a late Neolithic culture (ca. 2500 to 1700 BC) located along the central and lower Yellow River, centered in western Shandong Province, but also extending to southern Manchuria and the coastal



plains of Jiangsu Province. It is named after Longshan Township 龍山鎮 (Zhangqiu City 章丘市, Ji'nan City 濟南市, Shandong Province), the first site where evidence of this culture was found in 1928. The distinctive feature of Longshan Culture was the people's skillfulness in pottery-making (which included the use of pottery wheels). Bronze-making first appeared with the Longshan culture as well. Cities also emerged at this time, as shown by evidence of rammed earth walls and moats. Rice cultivation was clearly developed by this time. Some archaeologists suggest that the Longshan Culture is connected to the legendary Xia Dynasty 夏 and provided the foundation for the Bronze Age Shang Dynasty 商.

Besides these, there were other cultures like the Majiayao Culture (*majiayao wenhua* 馬家窯文化) in the Qinghai/Gansu region, the Dawenkou Culture (*dawenkou wenhua* 大汶口文化) around Shandong, as well as cultures in South China. The latter included the Hemudu Culture (*hemudu wenhua* 河姆渡文化)—whose 700-year-old lacquerware implements were unearthed in Yuyao City 餘姚市 (Ningbo City 寧波市, Zhejiang Province)—and the Majiabang Culture (*majiabang wenhua* 馬家浜文化). That Chinese civilization had multiple origins is borne out by the Sanxingdui Culture (*sansxingdui wenhua* 三星堆文化) that existed between 5000 and 3000 BC, whose artifacts like masks unearthed at Jinsha 金沙 (Qingliang Township 清涼鄉, Pingshan County 屏山縣, Yibin City 宜賓市, Sichuan Province) keep astonishing scientists with their weirdness. Taiwan's oldest known culture was the paleolithic Changpin Culture (*changpin wenhua* 長濱文化) that can be traced back 5000 to 6000 years, followed by several other cultures including the Peinan Culture (*beinan wenhua* 卑南文化), the people of which built stone monoliths.

### List of major Neolithic cultures in the Greater China area

<i>Dated (BC)</i>	<i>Name</i>	<i>Modern-day location</i>
8500–7700	Nanzhuangtou Culture (南莊頭遺址)	Yellow River region in southern Hebei
7500–6100	Pengtoushan Culture (彭頭山文化)	central Yangtze River region in northwestern Hunan
7000–5000	Peiligang Culture (裴李崗文化)	Yi-Luo river basin valley in Henan
6500–5500	Houli Culture (後李文化)	Shandong
6200–5400	Xinglongwa Culture (興隆窪文化)	Inner Mongolia-Liaoning border
6000–5500	Cishan Culture (磁山文化)	southern Hebei
6000–4200	Dabengkeng Culture (大坨坑文化)	Fujian, Guangdong, western Taiwan
5800–5400	Dadiwan Culture (大地灣文化)	Gansu and western Shaanxi
5500–4800	Xinle Culture (新樂文化)	lower Liao River on the Liaodong Peninsula
5400–4500	Zhaobaogou Culture (趙寶溝文化)	Luan River valley in Inner Mongolia and northern Hebei
5300–4100	Beixin Culture (北辛文化)	Shandong
5000–4500	Hemudu Culture (河姆渡文化)	Yuyao and Zhoushan, Zhejiang
5000–3000	Daxi Culture (大溪文化)	Three Gorges region
5000–3000	Majiabang Culture (馬家浜文化)	Taihu Lake area and north of Hangzhou Bay
5000–3000	Yangshao Culture (仰韶文化)	Henan, Shaanxi, and Shanxi
4700–2900	Hongshan Culture (紅山文化)	Inner Mongolia, Liaoning, and Hebei
4100–2600	Dawenkou Culture (大汶口文化)	Shandong, Anhui, Henan, and Jiangsu
4000–3300	Songze Culture (崧澤文化)	Lake Tai area near Shanghai
3400–2250	Liangzhu Culture (良渚文化)	Yangtze River Delta
3300–1300	Peinan Culture ( <i>beinan wenhua</i> 卑南文化)	southeastern Taiwan
3100–2700	Majiayao Culture (馬家窯文化)	upper Yellow River region in Gansu and Qinghai
3100–2700	Qujialing Culture (屈家嶺文化)	middle Yangtze River region in Hubei and Hunan
3000–2000	Longshan Culture (龍山文化)	central and lower Yellow River
2800–2000	Baodun Culture (寶墩文化)	Chengdu Plain
2800–1100	Sanxingdui Culture (三星堆文化)	Sichuan
2500–2000	Shijiahe Culture (石家河文化)	middle Yangtze River region in Hubei
2500–1500	Qijia Culture (齊家文化)	Yellow River region of Gansu, eastern Qinghai
2200–1100	Lower Xiajiadian Culture ( <i>xiajiadian xiaceng wenhua</i> 夏家店下層文化)	Inner Mongolia, northern Hebei, western Liaoning

## The legendary Xia Dynasty and the Mythical Emperors

According to Chinese tradition, China has a history of 5000 years. However, that claim has yet to be proven—for the time being, the existence of a class society in China and the existence of a written script can be traced back no further than about 2000 BC. For the period of early Chinese civilization—the Xia 夏, Shang 商/Yin 殷 and Zhou 周 Dynasties—it is often difficult for historians to distinguish fact from fiction. No convincing scientific proof has so far been found for the existence of the mythical emperors who were said to be the first rulers of China, or for the Xia Dynasty 夏 (ca. 2000-1500 BC) which was said to have been founded by one of these mythical emperors. However, the government of the PRC is boosting its efforts to prove its claim that Chinese civilization is 5000 years old by carrying out extensive excavations. One site that might contain the capital of the Xia Dynasty is Erlitou 二里頭 (Yanshi City 偃師市, Luoyang City 洛陽市, Henan Province).

Most traditional Chinese sources mention the Xia Dynasty 夏 as first the Chinese dynasty. According to these sources, the Xia Dynasty lasted from 2205 to 1766 BC, and its capital was Anyi 安邑 in Shanxi Province, but traditional sources tell very little about this dynasty. The connection with Chinese myth is found in the belief that the Xia Dynasty was founded by Emperor Yu 禹, who himself was chosen by the mythical Emperor Shun 舜. Traditional sources usually refer to three mythical emperors—Huangdi 黃帝 (trad. 2674-2575 BC), Yao 堯 (trad. 2333-2234 BC), and Shun 舜 (trad. 2233-2184 BC), with the time of their accession to the throne varying from source to source. Other sources list three emperors (*sanhuang* 三皇) and five sovereigns (*wudi* 五帝), and names of mythical emperors in various sources include Fuxi 伏羲 and his wife Nüwa 女媧, Shennong 神農, Shaohao 少昊, Zhuanxu 顓頊, Diku 帝嚳, Dizhi 帝摯, Tangyao 唐堯, Suiren 燧人, and Youchao 有巢. Things become more complicated by the fact that some of the mythical emperors have more than one name: Huangdi—Youxiong 有熊 or Xuanyuan 軒轅; Shun—Yushun 虞舜 or Youyu 有虞; Fuxi—Taihao 太昊, Paoxi 庖羲 or Xi 犧; Shennong—Yandi 炎帝 or Lie-shan 烈山; Shaohao—Jintian 金天; Zhuanxu—Gaoyang 高陽; Diku—Ku 嚳 or Gaoxin 高辛; Tangyao—Taotang 陶唐. Given the inconsistencies in the information about the mythical emperors provided by the traditional Chinese sources, the only thing that can be deducted is probably that historians should not take that information at face value.

However, some historians believe it may be possible that around 2000 BC a small state existed in south-western Shaanxi under a chieftain surnamed Yao and farther to the east another small state under a leader surnamed Shun. The tales about Xia Emperor Yu “controlling the floods” might indicate early efforts in hydrology and flood control.

### Major events in contemporary world history

ca. 2530 BC Completion of the Cheops pyramid

ca. 2300 BC Construction of Stonehenge begins

ca. 2000 BC Begin of Minoan civilization on Crete (ended ca. 1450 BC after volcanic eruption)

## The Shang/Yin Dynasty (ca. 1500-1000 BC)

### Duration, capitals

Shang 商/Yin 殷—duration: about 500 years (ca. 1500-1000 BC, trad. 1766-1122 BC), capitals: Yan 奄 (today’s Qufu 曲阜, Jining City 濟寧市, Shandong Province); Yin 殷 (today’s Xiaotun 小屯 in Anyang County 安陽縣, Anyang City 安陽市, Henan Province)

### Historical outline

The Shang Dynasty was a peasant civilization of towns located in and around north-western Henan. This dynasty’s capital was moved several times, possibly due to the Yellow River (*huanghe* 黃河) flooding. Traditional sources state that Shang ruler Pan Geng 盤庚 moved the capital from Yan 奄 to Yin 殷 and that the dynastic title was then changed from Shang to Yin. After large amounts of tortoise shells and bones (mainly bovine shoulder blades) used for oracle purposes and divination were discovered in Xiaotun in 1899, the place was nicknamed “the ruins of Yin”

(*Yinxu* 殷墟). The Shang buried their kings with many implements in large, subterranean, cross-shaped tombs outside of the capital. The excavation of Shang-era tombs began in 1934 in Xibeigang 西北岡 not far from Anyang.

From the study of thousands of pieces of oracle bone and shell unearthed in the Anyang area it is now known that the Shang had a fully developed feudal agrarian society. Society was divided into noble families and those dependant on their patronage, PRC historians describe this as a “slave society” (*nuli shehui* 奴隸社會). Tyrannical rule by the Shang emperors led to widespread discontent and uprisings that destroyed the dynasty and brought King Wu of the Zhou 周武王 to power.

Religion consisted of the worship of many nature deities; the supreme god of official worship was called Shangdi 上帝. In order to promote the fertility of the earth, human sacrifice was offered to the gods, the victims of which were often prisoners of war. The worship of deceased rulers is regarded as the precursor to the ancestor worship that later became typical of Chinese civilization. The appearance of horse-breeding and wheeled war chariots during the Shang Dynasty highlights the advanced degree of development of that civilization.

### Technology and science

The Chinese Bronze Age, when highly developed metalworking techniques made mass production possible, occurred during the second millennium BC. Bronze—an alloy composed of copper, tin, and small amounts of lead—came into use in China before iron as the preferred metal for making weapons and vessels around 2000 BC. The Shang 商/Yin 殷 and Zhou 周 Dynasties are generally regarded as forming the Golden Age of Chinese bronze art. Due to the rareness of metal, bronze vessels were mostly used for religious purposes; for everyday use earthenware vessels were common.



### The emergence of a written Chinese script

The Shang Dynasty coincided with the emerging of a written script. The first Chinese characters were mostly pictographs and were carved on tortoise shells and ox bones for divination and oracle purposes. The shells and bones were cracked in fire and then interpreted by shamans. Some of the ceremonial bronze vessels of the period bear inscriptions as well. The earliest characters evolved into the “seal script style” (*zhuanshu* 篆書) which reached the peak of its development during the Qin Dynasty. In the following centuries more styles evolved, including the “official script style” (*lishu* 隸書), which came about during the Qin Dynasty by modifying the seal style; the “regular script style” (*kaishu* 楷書) which was developed in the Han Dynasty and was used through the Tang Dynasty; the “running script style” (*xingshu* 行書), probably developed in the Western Han Dynasty; and lastly the “cursive script style” (*caoshu* 草書, literally “grass style”) with all of its subcategories.

### Major events in contemporary world history

- ca. 1450 BC Mycenaean Greece at height of power and prosperity, collapses around 1150 BC
- ca. 1200 BC Olmec, the first pre-Columbian culture in Mesoamerica, appears
- 1166 BC Death of Ramses III, Egypt’s last great pharaoh

## The Zhou Dynasty (ca. 1000-221 BC)

### Overview

The Zhou Dynasty 周, at about 800 years the longest dynasty in the history of China, is divided into the Western Zhou (*xi Zhou* 西周, ca. 1000-770 BC) and Eastern Zhou (*dong Zhou* 東周, 770-221 BC) because in around 770 BC its capital was moved from Hao 鎬/Haojing 鎬京 (today’s Xi’an 西安, Shaanxi Province) eastward to Luoyi 洛邑

(today's Luoyang 洛陽, Henan Province). The Eastern Zhou is traditionally subdivided into the Spring and Autumn Period (*chunqiu* 春秋) and the Warring States Period (*zhangguo shidai* 戰國時代).

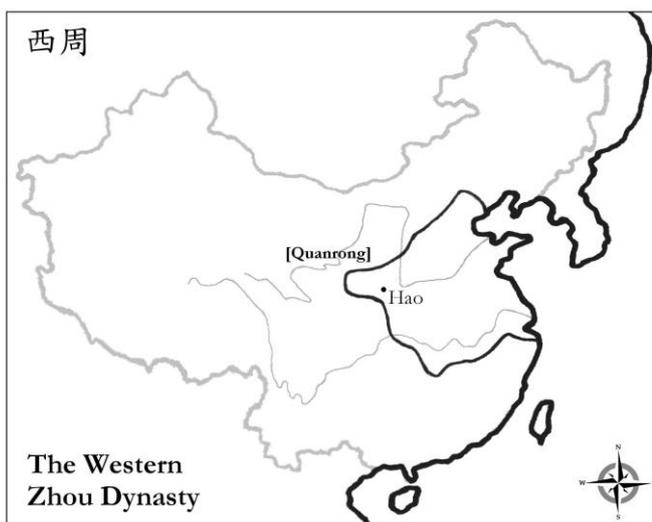
## ■ WESTERN ZHOU (CA. 1000-770 BC)

### Duration, ruling clan, capital

Western Zhou 西周—duration: about 230 years (ca. 1000-770 BC, trad. 1122-770 BC), ruling clan: Ji 姬, capital: Hao 鎬/Haojing 鎬京 (today's Xi'an 西安, Shaanxi Province)

### Historical outline

During the Shang Dynasty, the Zhou 周 occupied a portion of today's central Shaanxi Province. At that time the area was home to many non-Chinese tribes (Turks, Tibetans), and the culture of the Zhou was closely related to the Yangshao Culture (*yangshao wenhua* 仰韶文化), though it was technically more advanced. The presence of other tribes gradually pushed the Zhou eastward, which brought them in closer contact to the Shang 商. While the Zhou became increasingly influenced by the Shang, their power steadily grew, and eventually King Wu of Zhou 周武王 invaded the kingdom of Shang with a group of tribal armies and annihilated the Shang.



Since the conquerors were a small minority and unable to rule the country all by themselves, they turned it into feudal state. Local power was transferred to a number of feudal lords, often related to the Zhou royal family, who received their fiefs in a ceremony. Other small states were controlled as vassal states which had to pay tribute, and certain local potentates were allowed to keep their existing holdings. In the early Zhou Dynasty there were hundreds of these feudal states, dukedoms and principalities that were different in size and often centered around walled garrisons. The establishment of new cities around these military garrisons was one of the ways by which power was consolidated in the post-Shang era, and often it was achieved by the forced resettlement of the Shang's urban population. Some scholars believe the many resettled Shang urbanites either were or became businessmen, which might explain why today the Chinese word *shang* 商 means “merchant”.

While the distribution of fiefdoms enabled the Zhou to control and expand their territory, at the same time it weakened the power of the Zhou authority. Inevitably, political power gradually shifted to the hands of the feudal lords. At the periphery of Zhou territory, nomadic Turkish and Mongolian tribes pushed into Shaanxi and raided Chinese farms for food. Thus, some of the nomad chiefs became local rulers themselves and established states bordering Zhou territory. Since the central authority was far away, feudal lords were increasingly less inclined to send auxiliary troops to the capital for defense when it was struck by tribal attacks. During the reign of Zhou king You Wang 幽王, the barbarian tribe Quanrong 犬戎 sacked the capital Hao 鎬 in 770 BC. You Wang was killed and the Zhou were forced to move their capital eastward, marking the end of the Western Zhou.

### Society, culture, and economy

The political organization of the Zhou is described as a dual system of feudalism (*fengjian zhidu* 封建制度) and the *zongfa* 宗法 system of patrilineal inheritance (property was passed to the eldest son). The feudal lords stood at the top of a hierarchical aristocracy, and the daily life of the Zhou nobility was governed by a complex set of ceremonial rituals. Since the Zhou were rough conquerors and impressed by the high Shang culture with its ancient and highly developed moral system, the Zhou based their culture on the Shang culture—bronze vessels of the early Zhou were virtually identical with those of Shang. The shape of houses remained unaltered as well, but the form of tombs changed. The cult of Heaven (*tian* 天), Shangdi 上帝, and the worship of the sun and the stars played a central role in the Zhou culture, but the Zhou officially abolished human sacrifice. Different from the Shang, the Zhou had no priests, and religious rites were performed by the head of the family, yet literate priests were still needed to ensure

the “correct” performance of rites and ceremonies, and they formed a new class of scholars. Important rites in the capital had to be performed by the king himself. During the Zhou Dynasty, agriculture was developed, improved, and intensified, and the main crops were millet and later wheat.

### Rulers of the Western Zhou

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>
Zhou Wen Wang 周文王 (King Wen of Zhou)	Ji Chang 姬昌	<i>trad.</i> 1108-1058 BC
Zhou Wu Wang 周武王 (King Wu of Zhou)	Ji Fa 姬發	<i>trad.</i> 1058-1042 BC
Zhou Cheng Wang 周成王 (King Cheng of Zhou)	Ji Song 姬誦	<i>trad.</i> 1042-1021 BC
Zhou Kang Wang 周康王 (King Kang of Zhou)	Ji Zhao 姬釗	<i>trad.</i> 1021-996 BC
Zhou Zhao Wang 周昭王 (King Zhao of Zhou)	Ji Xia 姬瑕	<i>trad.</i> 996-977 BC
Zhou Mu Wang 周穆王 (King Mu of Zhou)	Ji Man 姬滿	<i>trad.</i> 977-922 BC
Zhou Gong Wang 周共王 (King Gong of Zhou)	Ji Yihu 姬繫扈	<i>trad.</i> 922-900 BC
Zhou Yi Wang 周懿王 (King Yi of Zhou)	Ji Jian 姬囂	<i>trad.</i> 900-892 BC
Zhou Xiao Wang 周孝王 (King Xiao of Zhou)	Ji Pifang 姬闢方	<i>trad.</i> 892-886 BC
Zhou Yi Wang 周夷王 (King Yi of Zhou)	Ji Xie 姬燮	<i>trad.</i> 886-878 BC
Zhou Li Wang 周厲王 (King Li of Zhou)	Ji Hu 姬胡	<i>trad.</i> 878-841 BC
	Gonghe 共和 (regent)	841-828 BC
Zhou Xuan Wang 周宣王 (King Xuan of Zhou)	Ji Jing 姬靜	827-782 BC
Zhou You Wang 周幽王 (King You of Zhou)	Ji Gongsheng 姬宮涅	781-770 BC

**Note:** The first generally accepted date in Chinese history is 841 BC, the first year of the Gonghe reign 共和. That regency ended in 828 BC. Dates of events prior to 841 BC have not yet been verified.

### Major events in contemporary world history

- ca. 1000 BC Adena culture develops in Eastern North America
- ca. 950 BC Establishment of Assyrian empire
- 814 BC Foundation of Phoenician colony of Carthage
- ca. 800 BC Rise of Etruscan city states in central Italy
- 776 BC First pan-hellenic athletics festival held at sanctuary of Zeus in Olympia

## ■ EASTERN ZHOU (770-221 BC)

### Duration, ruling clan, capital

Eastern Zhou 東周—duration: ca. 549 years (770-221 BC), ruling clan: Ji 姬, capital: until 256 BC Luoyi 洛邑 (today’s Luoyang 洛陽, Henan Province)

### A note about “Spring and Autumn” and the “Warring States Period”

In traditional Chinese historiography, the Eastern Zhou Dynasty is subdivided into the Spring and Autumn Period 春秋 (*trad.* 770-476 BC) and the Warring States Period 戰國時代 (*trad.* 475-221 BC). While the term “Spring and Autumn” is borrowed from the title of historic records about events in the state of Lu 魯 between 722 and 481 BC with the same name, that subdivision is to a certain degree misleading, because actually there are only two major differences between Spring and Autumn and the Warring States Period—the number of an initial 170 contending states during Spring and Autumn was (according to traditional Chinese historiography) reduced to seven in the Warring States Period, and while in Spring and Autumn the Zhou king commanded at least symbolic power and was still recognized as a ceremonial authority, in the closing two centuries of the Eastern Zhou the last shreds of Zhou’s power and authority had vanished entirely. On the other hand, in the 5<sup>th</sup> century BC when according to the traditional sources the Warring States Period began, more than seven states still existed. In fact, the crucial phase of only seven states fighting for power began later than 300 BC. Besides, the date 476 BC seems arbitrary since there was no major event at that time which could have marked the end of Spring and Autumn. While the subdivision into the Spring and Autumn and Warring States Periods as a distinction between the early and later Eastern Zhou is acceptable, there was a smooth transition from one period to another. The most remarkable feature of the Warring States Period is that continuous warfare had become the normal situation.

### List of the seven Warring States

- ✘ **Chu 楚** (847-223 BC), Mi 鬻 clan. Capitals: Danyang 丹陽 (today's Zigui County 秭歸縣, Yichang City 宜昌市, Hubei Province); Ying 郢 (today's Yicheng 宜城, Hubei Province); Chen 陳 (today's Huaiyang County 淮陽縣, Zhoukou City 周口市, Henan Province); Shouchun 壽春 (today's Shou County 壽縣, Liu'an City 六安市, Anhui Province).
- ✘ **Han 韓** (424-230 BC), Han 韓 clan. Capital: Yangzhai 陽翟 (today's Yuzhou 禹州, Xuchang City 許昌市, Henan Province). It was one of the three states created when the Jin kingdom 晉國 broke apart.
- ✘ **Qi 齊** (850-221 BC), Tian 田 clan (before 481 BC Jiang 姜 clan). Capital: Yingqiu 營丘 (today's Zibo 淄博, Shandong Province). Known as a trade center and the first place where money was used, it was also noted for its transportation system and salt production.
- ✘ **Qin 秦** (844-207 BC), Ying 嬴 clan. Capitals: Yong 雍 (today's Fengxiang County 鳳翔縣, Baoji City 寶雞市, Shaanxi Province); Xianyang 咸陽 (Shaanxi Province).
- ✘ **Wei 魏** (424-225 BC), Wei 魏 clan. Capitals: Anyi 安邑 (today's Xia County 夏縣, Yuncheng City 運城市, Shanxi Province); Daliang 大梁 (today's Kaifeng 開封, Henan Province). It was one of the three states created when the Jin kingdom 晉國 broke apart. The defensive walls built by this kingdom at the border with the state of Qin can still be seen today.
- ✘ **Yan 燕** (ca. 1000-226 BC), Ji 姬 clan. Capitals: Ji 薊 (today's Beijing); Wuyang 武陽 (today's Yi County 易縣, Baoding City 保定市, Hebei Province).
- ✘ **Zhao 趙** (517-228 BC), Zhao 趙 clan. Capitals: Puyang 普陽 (today's Taiyuan 太原, Shanxi Province); Handan 邯鄲 (Hebei Province). It was one of the three states created when the Jin kingdom 晉國 broke apart.

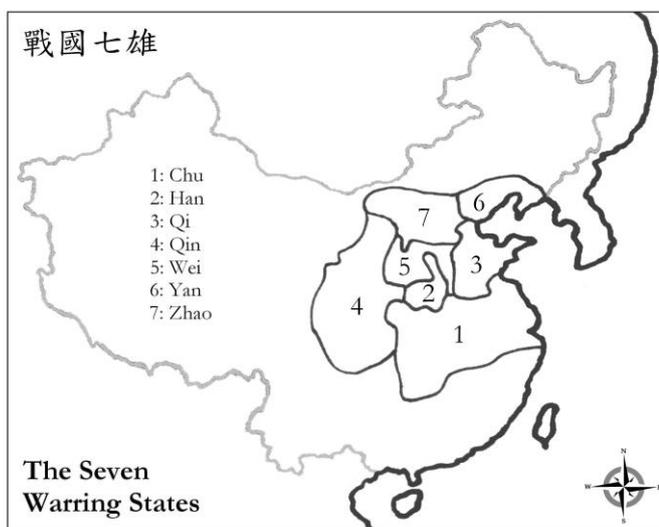
### Historical outline

When the Quanrong 犬戎 tribe invaded the Western Zhou and conquered its capital Hao 鎬, the Zhou court was forced to move eastward into a territory where it had no strong foothold. After the establishment of the new capital at Luoyi 洛邑 (today's Luoyang 洛陽, Henan Province) under king Ping Wang 平王, first ruler of the Eastern Zhou, the principalities developed greater independence, and the feudal lords became kings. The structure of the Eastern Zhou empire can be described as a commonwealth of independent states headed by the Zhou king. These independent states increasingly struggled for power among each other. It was also the time when Confucius (Kong Qiu 孔丘, 551-479 BC) developed the philosophy that profoundly shaped Chinese thought. The period is traditionally referred to as "Spring and Autumn" (*chunqiu* 春秋).

During the Spring and Autumn Period the authority of the Zhou kings extended little beyond the city of Luoyi itself and its environs. They were no longer chiefs of feudal lords but a

kind of sanctified overlord, a mere symbol of power. Yet a supreme leader was needed because all feudal lords still recognized the worship of Heaven, and supreme sacrifices could only be offered by the Son of Heaven, found in the personage of the Zhou king. Zhou rulers were also needed as arbiters to settle conflicts between the feudal lords.

Those conflicts were a prelude to the following Warring States Period. Even during the Western Zhou the principalities had sought to expand their own territory and sphere of influence by force, and by the end of Spring and Autumn, out of the originally hundreds of entities only about a few dozen states remained. Of these states, the two most noteworthy were Qin 秦 (that unified China in 221 BC) and Chu 楚 (that contributed to the development of southern China and was expanded as far as Yunnan by General Zhuang Qiao 莊騫). In 453 BC the state of Jin 晉 split into Han 韓, Wei 魏, and Zhao 趙. Two other important states were Qi 齊 and Yan 燕, and together with Qin and Chu they were to become the seven Warring States (*zhanguo qixiong* 戰國七雄, literally "heroic seven warring states").



Other states (in alphabetical order) were Cai 蔡, Cao 曹, Chen 陳, Lu 魯, Shen 申 (destroyed by Chu at the beginning of Spring and Autumn, its western part—the “barbarian state” Xishen 西申/Shenrong 申戎—was destroyed by Qin), Song 宋, Tang 唐, Teng 滕 (a dukedom of the Ji 姬 clan, destroyed by Yue 越 during the Warring States Period, resurrected and later destroyed by Song 宋), Wei 衛 (destroyed in 209 BC), Wu 吳, Xing 邢, Yue 越, Zheng 鄭, and Zhongshan 中山. Also extant were the fiefdoms of Geng 耿, Huo 霍, Huo 虢, Wei 魏, and Yu 虞.

Besides Chu, Wu 吳 and Yue 越 were the two other important states in the southern part of Zhou. The state of Lu 魯 (home of Confucius) and neighbouring Song 宋 regarded themselves as the legitimate heirs of the Shang culture. Most of the estimated 170 states in the Spring and Autumn Period were very small in size. Unstable and morphous alliances were formed and broken throughout this period. In the Warring States Period some states like Chu, Qi, Wei and Yan built defensive walls to secure their borders. At the end of the Eastern Zhou around 300 BC China first experienced what was to become a perennial problem—the threat from the north posed by the Xiongnu 匈奴.

The struggle for hegemony that had begun in Spring and Autumn with at least 170 small states fighting each other for dominance entered a final stage during the Warring States Period when only seven major players remained and the central authority of the Zhou had been eliminated for good.

### Society and economy

As smaller states were defeated by their stronger neighbours, more and more feudal lords and their underlings lost their land and became itinerant scholars and politicians. Often they were employed by rulers as tutors for their children and to properly conduct sacrifices and festivals.

Agriculture was improved by a system of rotating crops and the use of iron ploughshares. Another important agricultural development was the use of irrigation. Since there was still much arable land available, feudal lords tried to attract peasants to boost their population so they could build larger armies. Around 400 BC all states combined had a population of ca. 25 million, and due to southward migration the populated area had extended as far as Guangdong, Guangxi, and even Tonkin 東京 (today’s Vietnam).

Feudal lord’s cities continued to grow, and roads were built to transport food to cities to meet the increased demand. Naturally these roads could also be used for trade and the transport of supplies for big armies. Camels and donkeys were used to move people and goods. The invention and circulation of coins in the Warring States Period stimulated trade as well, and Sogdian merchants (from Sogdiana 康國 [*kangguo*]: an area between today’s Uzbekistan around Samarkand and Xinjiang) connected China and India. In general, the Eastern Zhou was a period of economic prosperity that also made possible the flourishing of philosophy and literature.

### Technology and science

The most remarkable technical advancement during the Eastern Zhou was the discovery of iron in the 6<sup>th</sup> century BC. Thanks to the use of iron, industries and the arts developed, and agriculture was improved by the use of iron implements. Steel production began, and through the introduction of new weapons—such as halberds and cross-bows—advances in warfare were also seen. As time passed, armies grew to be comprised of thousands of soldiers. The state of Zhao was the first to use cavalry, following the example of non-Chinese neighbours like the Xiongnu 匈奴, and this was then copied by others, especially Qin.

The oldest map of China was possibly drawn in the Spring and Autumn Period—the “Map of Yugong’s Nine Regions” (*Yugong jiu zhoutu* 禹貢九州圖) shows China consisting of nine regions: Jizhou 冀州, Jingzhou 荊州, Liangzhou 梁州, Qingzhou 青州, Xuzhou 徐州, Yanzhou 兗州, Yangzhou 揚州, Yongzhou 雍州, and Yuzhou 豫州. Also during the Eastern Zhou, Chinese astronomers began calculating the orbits of planets in our solar system.

### Culture, philosophy, and the arts

The Spring and Autumn Period and the Warring States Period were marked by intense political strife, constant warfare, and the collapse of the old order, so many philosophers began to contemplate about how to organize an ideal society and came to a number of conclusions. The philosophical diversity of the Eastern Zhou is highlighted by the “Hundred Schools” (*zhuzi baijia* 諸子百家). The four major schools to emerge were Confucianism (*rujiao* 儒教), Taoism (*dao jiao* 道教), Mohism (*mojia* 墨家), and Legalism (*fajia* 法家), and the major works of which were written during the Eastern Zhou.

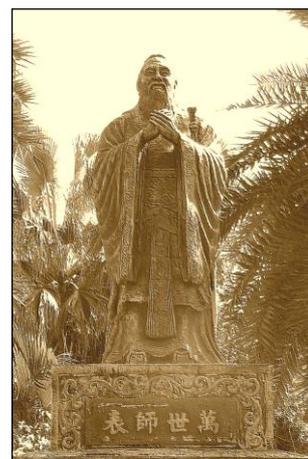
Mohism was the philosophy of Mo Di 墨翟 (ca. 480-390 BC) who protested against the oppression of farmers and advocated universal love (*jian'ai* 兼愛). Other schools included the Yin-yang School (*yinyangjia* 陰陽家) whose

major advocate was Zou Yan 鄒衍/騶衍 (305-240 BC); and the Dialecticians (“school of names” [*mingjia* 名家]) Gongsun Long 公孫龍 (ca. 320-250 BC) and Hui Shi 惠施 (ca. 370-310 BC). Another important book was *Zuo-zhuan* 左傳, a commentary about the Spring and Autumn Annals (*chunqiu* 春秋) written by Zuo Qiuming 左丘明 (556-451 BC?).

Not only philosophy but also literature and poetry flourished during the Eastern Zhou. The “Book of Songs” (*shijing* 詩經) was an anthology with 305 folk songs, poems, and hymns created between the 10<sup>th</sup> and the 7<sup>th</sup> centuries BC in northern China. The “Songs of Chu” (*chuci* 楚辭) originated in the southern part of the country and were mainly created by the poet and statesman Qu Yuan 屈原 (ca. 340-278 BC). One work that clearly reflects the martial spirit of the time was “The Art of War” (*Sunzi Bingfa* 孫子兵法) written by Sun Wu 孫武 in the 4<sup>th</sup> century BC.

## Confucianism

The founder of Confucianism (*rujia* 儒家) was the philosopher Kong Qiu 孔丘 (551-479 BC), who was also called Kong Zhongni 孔仲尼, Kongzi 孔子, or Kongfuzi 孔夫子 (“Confucius” = Master Kong). He was from Qufu 曲阜 in the state of Lu 魯 in today’s Shandong Province. As Lu regarded itself as the legitimate heir of the Shang culture, traces of Shang culture can be seen in Confucius’s political and ethical ideas. Although the Warring States Period had not yet begun, the authority of the royal Zhou court was already disintegrating, and Confucius praised the ideal order of the Western Zhou under the kings Wen 文王, Wu 武王, and the Duke of Zhou 周公 and lamented its collapse. According to tradition, Confucius had numerous students and today is revered as the father of all teachers.



Confucius believed the ideal ruler—or at least his consultants—should be *Junzi* 君子, upright gentlemen of character and virtue. Introducing a concept of morality, duty, and responsibility into politics was new and truly progressive for those times. Like the Taoists, Confucius believed in the universal law represented by the term *dao* 道, but his deductions were quite different. Because the sun, the stars, and the moon move in accordance with the universal law, so humanity should live in harmony with the law of the universe as well. Confucius believed that the ruler was to set an example like Heaven, clearly an element of the ancient Cult of Heaven.

The part of Confucius’s teaching that proved to be most lasting and influential was his concept about social hierarchy with its goal of achieving an orderly, harmonious society. In large families, the established order of relationships between individuals was to be organized by rites to avoid continual friction, so scholars had an important role to play since they were specialized in the conduct of rites and ceremonies. The ancient rituals were meaningful to Confucius for yet another reason: he believed the only way to become a *Junzi* was by performing the rites.

Confucius regarded the state as an extension of the family in which every member had his or her position and was expected to fulfill a distinct role. In this patriarchal system, the ruler was the father of society and the Son of Heaven. Although ancestor worship plays a central role in Confucianism, Confucius’s ideology was completely worldly, and he didn’t focus on questions about deities.

Confucius and his students laid down a canon of social morals. Central to Confucianism are the Five Confucian virtues—*ren* 仁 (benevolence or humanity), *yi* 義 (righteousness), *li* 禮 (propriety), *zhi* 智 (wisdom), and *xin* 信 (trustworthiness). In other sources, the five virtues are listed as *ren*, *yi*, *zhong* 忠 (faithfulness or filial piety), *shu* 恕 (decency or mercy), and *zhi* 直 (honesty).

The most important texts of Confucianism are the Five Classics (*wujing* 五經) and the Four Books (*sishu* 四書). The Five Classics are the Book of Songs (*shijing* 詩經), the Book of Documents (*shujing* 書經), the Book of Changes (*yijing* 易經), the Spring and Autumn Annals (*chunqiu* 春秋), and the Book of Rites (*lijing* 禮記). The Four Books are the Confucian Analects (*lunyu* 論語), Mengzi 孟子, the Great Learning (*daxue* 大學), and the Doctrine of the Mean (*zhongyong* 中庸), the latter two being chapters in the Book of Rites. In the Analects, Confucius explained the proper behaviour of a *Junzi*. Confucius’s personal contribution to these texts cannot be ascertained since Confucius as historical figure was obscured by centuries of apotheosis. It is believed that the Analects were written by his students, but that Confucius himself was possibly involved in the creation of the Spring and Autumn Annals.

During the late Eastern Zhou, Confucius’s philosophy was developed further by other philosophers like Mencius and Han Fei, men whose concepts were quite different in certain respects. Besides Confucius himself, the probably most important proponent of Confucianism was Mencius, whose real name was Meng Ke 孟軻 (372-289

BC), the author of the book Mengzi 孟子. He believed that human nature was good, and that education was central for development of that inborn goodness. Like Confucius he thought that a ruler needed to be morally superior, but Mencius went further by stating that Heaven gave the ruler the mandate to rule (*tianming* 天命), and if the ruler was evil, Heaven could revoke that mandate (*geming* 革命, the modern Chinese word for “revolution”).

While Confucianism temporarily lost its influence after the end of the Han Dynasty, new Confucianist philosophers emerged after the beginning of the Tang Dynasty and instituted reforms that resulted in the creation of Neo-Confucianism (*lixue* 理學) in the Song Dynasty.

## Legalism

Within a couple of centuries after Confucius’ death, Legalism (*fajia* 法家) evolved as a distinctive branch of Confucianism. Legalism had its roots in the teachings of philosophers like Shang Yang 商鞅 (ca. 400-338 BC), Shen Dao 慎到 (395-315 BC), and Shen Buhai 申不害 (385-337 BC), but its main theoretical foundation was provided by Xun Kuang 荀况 (ca. 300-237 BC) and his students Li Si 李斯 (ca. 280-208 BC) and Han Fei 韓非 (ca. 280-233 BC). Xun Kuang (aka Xunzi 荀子) believed that human nature was evil, and a good character could only be achieved by through rigorous study. He recommended a strong, authoritarian government and performance of the ancient rituals in order to maintain a strict hierarchy in society. Han Fei claimed a system of laws and punishments was necessary to stop and prevent crime, and the terms *shih* 勢 (authority, power, and influence), *fa* 法 (laws and regulations) and *shu* 術 (management technique) made up the core of his leadership concept.

The first law codes were mentioned in 536 BC, laws that regulated the life of commoners in the cities. The legalist Li Kui 李悝 (455-395 BC), minister in the state of Wei 魏, is traditionally said to be author of the Book of Law [*fajing* 法經], a body of criminal law. The ideas and theories of Legalism were implemented in the state of Qin 秦 where Li Si became chancellor and organized the notorious burning of (non-legalist) books. Although Legalism had its roots in Confucianism, the relationship between the two schools turned into a deadly rivalry—besides the destruction of Confucian scriptures, many Confucian scholars were persecuted and killed in the Qin Dynasty, some of them even buried alive.

Though Legalism was officially condemned by mainstream Confucians, it had a profound, lasting impact on the development of Chinese civilization. Even in the 20<sup>th</sup> century, Chinese society was shaped by the codex of social rules with its delineated rights and duties for everyone in the family system that can be traced back to Confucius. An example that suggests the principles of Legalism are still alive today was the “strike hard” campaign (*yanda yundong* 嚴打運動) against crime launched in September 1983 by the Chinese Communists. The widespread use of the death penalty in the PRC and Singapore could also be interpreted as having its roots in Legalism.

## Taoism

Taoism is a philosophy much older than Confucianism, having its roots in the Shang Dynasty’s Shamanism. The Taoists desired to bring man’s life on earth into harmony with the laws of the universe—*dao* 道 can be translated as “fundamental principle of nature”. Although this was also the goal of the Confucianists, the Taoists employed an intuitive, emotional method to achieve it. They withdrew from society, lived in nature, and refused to perform acts that ran counter to *dao* (a concept also called *wuwei* 無為, “not acting”). They despised education and sought to prolong life. Their anti-social and anti-intellectual ideology stood in sharp contrast to Confucianism.

The two main Taoist books are Laozi Daodejing 老子道德經 and Zhuangzi 莊子. Laozi Daodejing is a relatively short book (only 5000 characters) with remarkably vague content and no reliable facts known about the author(s). Zhuangzi, a literary masterpiece characterized by indifference towards death, was written by the gifted poet Zhuang Zhou 莊周 (369-286 BC). Another Taoist philosopher of the Eastern Zhou was Yang Zhu 楊朱 (ca. 440-360 BC) who advocated moderate hedonism. Despite the huge differences between Confucianism and Taoism, a fascinating characteristic of Chinese civilization is that people could be Confucianist and Taoist at the same time.

## Chronology (all years are BC; the seven Warring States are highlighted)

- 661 The Jin kingdom 晉國 (Ji 姬 clan) destroys the fiefdom of Huo 霍.
- 636 Wei 衛 annexes Xing 邢.
- 562 In the state of Lu 魯 the Huan 桓 families replace the house of Ji 姬.
- 505 **Chu 楚** destroys the principality of Tang 唐 (Ji 姬 clan) in the Hubei region.
- 487 Cao 曹 is destroyed by Song 宋.
- 473 Wu 吳 is defeated by its southern neighbour Yue 越.
- 469 **Chu 楚** destroys the principality of Chen 陳.

- 453 The Jin kingdom 晉國 is divided into three principalities (**Han 韓**, **Wei 魏** and **Zhao 趙**).
- 447 **Chu 楚** destroys the dukedom of Cai 蔡 (Ji 姬 clan) in the Henan region.
- 431 **Chu 楚** destroys the principality Ju 莒 in Shandong.
- 375 **Han 韓** destroys the state of Zheng 鄭.
- 334 Yue 越 (lower Yangzi area and northern Zhejiang) is divided and annexed by **Chu 楚** and **Qi 齊**.
- 296 **Zhao 趙** annexes the principality of Zhongshan 中山 in northeast Shanxi.
- 286 **Qi 齊** destroys the principality of Song 宋 in east Henan.
- 256 **Chu 楚** destroys Lu 魯; **Qin 秦** defeats the kingdom of Zhou 周, end of the Eastern Zhou 東周.
- 230 **Qin 秦** destroys **Han 韓**.
- 228 **Qin 秦** destroys **Zhao 趙**.
- 226 Pressed by **Qin 秦**, **Yan 燕** moves its capital from the Beijing area to southern Manchuria.
- 225 **Qin 秦** destroys **Wei 魏** and establishes headquarters in Hebei and in the west of Liaohe River 遼河 (Manchuria).
- 223 **Qin 秦** destroys **Chu 楚**.
- 221 **Qin 秦** destroys **Qi 齊**. All Chinese states are united. The Qin Dynasty begins.
- 209 The second emperor of **Qin 秦** destroys Wei 衛.

### Rulers of the Eastern Zhou (Spring and Autumn Period)

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>
Zhou Ping Wang 周平王 (King Ping of Zhou)	Ji Yijiu 姬宜臼	770-720 BC
Zhou Huan Wang 周桓王 (King Huan of Zhou)	Ji Lin 姬林	719-697 BC
Zhou Zhuang Wang 周莊王 (King Zhuang of Zhou)	Ji Tuo 姬佗	696-682 BC
Zhou Li Wang 周釐王 (King Li of Zhou)	Ji Huqi 姬胡齊	681-677 BC
Zhou Hui Wang 周惠王 (King Hui of Zhou)	Ji Lang 姬閭	676-652 BC
Zhou Xiang Wang 周襄王 (King Xiang of Zhou)	Ji Zheng 姬鄭	651-619 BC
Zhou Qing Wang 周頃王 (King Qing of Zhou)	Ji Renchen 姬壬臣	618-613 BC
Zhou Kuang Wang 周匡王 (King Kuang of Zhou)	Ji Ban 姬班	612-607 BC
Zhou Ding Wang 周定王 (King Ding of Zhou)	Ji Yu 姬瑜	606-586 BC
Zhou Jian Wang 周簡王 (King Jian of Zhou)	Ji Yi 姬夷	585-572 BC
Zhou Ling Wang 周靈王 (King Ling of Zhou)	Ji Xiexin 姬泄心	571-545 BC
Zhou Jing Wang 周景王 (King Jing of Zhou)	Ji Gui 姬貴	544-520 BC
Zhou Dao Wang 周悼王 (King Dao of Zhou)	Ji Meng 姬猛	520 BC
Zhou Jing Wang 周敬王 (King Jing of Zhou)	Ji Gai 姬匄	519-476 BC

### Rulers of the Eastern Zhou (Warring States Period)

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>
Zhou Yuan Wang 周元王 (King Yuan of Zhou)	Ji Ren 姬仁	475-469 BC
Zhou Zhen Ding Wang 周貞定王 (King Zhen Ding of Zhou)	Ji Jie 姬介	468-441 BC
Zhou Ai Wang 周哀王 (King Ai of Zhou)	Ji Quji 姬去疾	441 BC
Zhou Si Wang 周思王 (King Si of Zhou)	Ji Shu 姬叔	441 BC
Zhou Kao Wang 周考王 (King Kao of Zhou)	Ji Wei 姬嵬	440-426 BC
Zhou Wei Lie Wang 周威烈王 (King Wei Lie of Zhou)	Ji Wu 姬午	425-402 BC
Zhou An Wang 周安王 (King An of Zhou)	Ji Jiao 姬驕	401-376 BC
Zhou Lie Wang 周烈王 (King Lie of Zhou)	Ji Xi 姬喜	375-369 BC
Zhou Xian Wang 周顯王 (King Xian of Zhou)	Ji Bian 姬扁	368-321 BC
Zhou Shen Jing Wang 周慎靚王 (King Shen Jing of Zhou)	Ji Ding 姬定	320-315 BC
Zhou Nan Wang 周赧王 (King Nan of Zhou)	Ji Yan 姬延	314-256 BC
Dong Zhou Jun 東周君 / Zhou Hou Hui Wang 周後惠王	Ji Jie 姬傑	255-249 BC

### Major events in contemporary world history

- ca. 750 BC First evidence of use of Greek alphabet
- 663 BC The Assyrian Empire reaches its greatest extent, collapses in 612 BC

- 563-483 BC Life of Buddha (Siddhartha Gautama)
- 525 BC Egypt becomes part of the Persian empire
- 510 BC Romans expel Etruscans and found a republic
- 505 BC Establishment of democracy in Athens
- 492-479 BC The Persians invade Greece (battle at Marathon 490 BC, sea battle at Salamis 480 BC)
- 490-429 BC Life of Pericles
- 431-404 BC Peloponnesian War between Athens and Sparta
- 323 BC Death of Alexander the Great
- ca. 280 BC Construction of the Pharos Lighthouse (Alexandria, Egypt)
- 264 BC Rome completes conquest of Italy
- 264-241 BC First Punic War: Rome ousts Carthaginians from Sicily

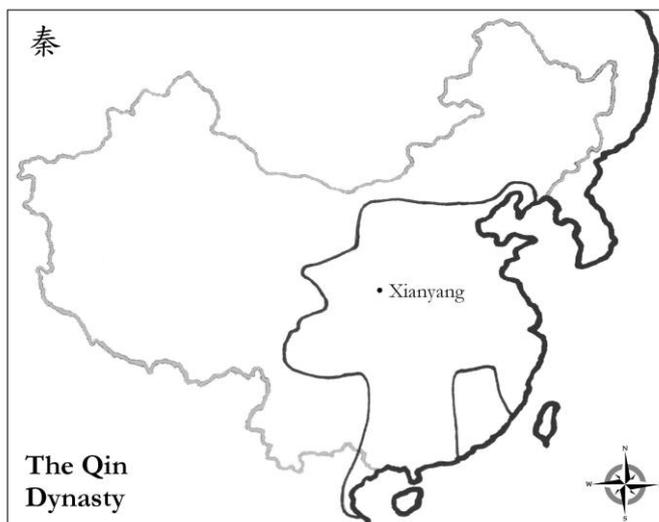
## Qin Dynasty (221-207 BC): Birth of a unified China

### Duration, ruling clan, capital

Qin 秦—duration: 14 years (221-207 BC), ruling clan: Ying 嬴, capital: Xianyang 咸陽 (Shaanxi Province)

### Historical outline

In 770 BC Haojing 鎬京, the capital of the Western Zhou, was attacked by the Quanrong 犬戎 tribe. The ruler of Western Zhou was killed, the Zhou moved their capital eastward to Luoyi 洛邑, and its territory in the Shaanxi region was lost. The ruler of Qin 秦, a lesser feudal prince of the Ying 嬴 clan, reconquered Shaanxi and kept it as a personal fiefdom. Qin's population was not purely Chinese but consisted also of Turks and Tibetans, so some other states regarded Qin as a “barbarian” state. Beginning in 677 BC the capital of the Qin was Yong 雍 (today's Fengxiang County 鳳翔縣, Baoji City 寶雞市, Shaanxi Province), but in 350 BC the capital was moved to Xianyang.



In 256 BC, Qin defeated the house of Zhou 周, effectively ending the Eastern Zhou, and in the last ten years of the Warring States Period the other six competing states were defeated one by one. When in 247 BC the ruler of Qin, King Zhuangxiang 庄襄王, died, his son Ying Zheng 嬴政 became his successor at age 12 with the title King Zheng of Qin 秦王政, and had as his regent Lü Buwei 呂不韋 (ca. 290-235 BC). Lü, a former merchant, and his successor, the legalist philosopher Li Si 李斯 (ca. 280-208 BC), were the main architects of the Qin state. With the victory over Qi 齊 in 221 BC China was unified under Qin's control, and Ying Zheng, replacing the title “king” (*wang* 王) with the new title “emperor” (*di* 帝), assumed the title “First Emperor of Qin” (*Qin shihuangdi* 秦始皇帝 or *Qin shihuang* 秦始皇).

The ruling principle of Qin was Legalism (*fajia* 法家). Shang Yang 商鞅 (ca. 400-338 BC), whose philosophy helped to shape Legalism, served as an advisor at the Qin court and introduced an administrative system that subdivided the territory into prefectures (*jun* 郡) and counties (*xian* 縣) instead of distributing it among feudal lords. While a bureaucratic system of administration had begun to develop in Zhou, the process had gone furthest in Qin, promoted by representatives of the Legalist school. The fact that Qin was able to overcome the other warring states was partly due to its more advanced administration, and in 250 BC Qin was also economically the strongest among all feudal states. Irrigation projects like the Zhengguo Canal (*zhengguoqu* 鄭國渠) completed in 246 BC stimulated agriculture.

Qin Shihuang was an ambitious and aggressive monarch who built a unified, centralized empire. Instead of distributing the land to members of the ruling family, the country was reorganized into 36 prefectures and a number of smaller administrative counties. All local authority was vested directly in the central government—the heads of prefectures and counties and other higher officials were directly appointed by the emperor, and the positions were not hereditary. After the final victory of the Qin, all the ruling families and important nobles were made to move to the capital, and so were deprived of their power base, and their land could be sold. During Qin there was a great increase in the amount of private property because land could be bought and sold.

Qin Shihuang ruled by the sword. As Legalism was introduced in the whole empire, power was no longer symbolized by rites. While in the past morality was a central issue, now the foundation of the administration was the law, and violations of the law were severely punished. The Confucianists with their different set of values were regarded as a threat as the Confucian writings kept alive the memory of the old feudal conditions and the ethics of the old feudal class. Li Si recommended all Confucian books to be burned, including *Shijing* 詩經, *Yijing* 易經, and the writings of the Hundred Schools. Although the burning of the books in 213 BC caused great damage, many writings were passed on by oral tradition and were preserved. One year later, hundreds of members of the Confucianist literati were executed.



Unification was not limited to military conquests and the administrative system, but extended to many other areas. Efforts to eliminate local differences were aimed at the promotion of unity and integration. A major obstacle to unification were the different dialects and different written characters used throughout the empire. Standardization of script became an important element of cultural and political integration, and to this end the “small seal style” (*xiaozhuan* 小篆) was introduced. Measures and weights and the currency and coinage system were standardized as well. Even a standard for wheel gauges was created—many roads consisted of deep cart-tracks, and when axles were not of the same length, roads were unusable for wagons or chariots of different design.

Also characteristic of the Qin Dynasty was the huge construction and engineering projects undertaken. The network of roads was expanded and canals were built to facilitate transport, instrumental for control. So-called speedways (*chidao* 馳道) radiated north, northeast, east and southeast from the capital, and canals connected the Yangtze River (Chang Jiang 長江) with the Pearl River (Zhujiang 珠江) and the West River (Xijiang 西江). Hundreds of thousands of laborers were conscripted for these projects—300,000 people were used for the construction of the defensive walls in the north, 700,000 people for building roads and palaces, and a like number served in the armed forces.

After the defeat of the other warring states, Qin remained belligerent. The empire was expanded significantly to include today’s Guangdong, Guangxi, and parts of Fujian Province. It reached the South China Sea 南海 and included even parts of Vietnam and Laos. In the north, campaigns reached as far as Korea, and nomadic tribes were forced back. Facing starvation, these tribes unified and established the Xiongnu 匈奴 kingdom under Touman 頭曼 that posed a danger to Qin. The defensive walls built by Qin General Meng Tian 蒙恬 (in some cases existing walls were linked) can be regarded as the beginnings of the Great Wall (*wanli changcheng* 萬里長城).

Not surprisingly, the projects and campaigns of the Qin were a heavy financial burden. Soldiers had to be garrisoned and supplied, and a lot was also spent on the construction and engineering projects. The largest of these projects was likely Qin Shihuang’s tomb, which was planned as early as 246 BC. Qin Shihuang’s status as a god-like ruler was reflected in the outline of his palaces and especially his gigantic tomb that was described by historian Sima Qian 司馬遷 (145-92 BC). The tomb of the First Emperor at Li Mountain 驪山 close to Xiyang Village 西楊 (Lintong District 臨潼區, Xi’an City 西安市, Shaanxi Province) became world famous when farmers discovered an army of lifesize terracotta soldiers and horses (*bingmayong* 兵馬俑) guarding the tomb in 1974. The tomb itself has not been opened yet.

Qin Shihuang conducted no less than five journeys that brought him to the most important areas of his empire. Obsessed with the idea of prolonging his life, he died on a tour searching for elixirs of immortality. His death in Shaqiu 沙丘 (near Pingxiang 平鄉, Xingtai City 邢台市, Hebei Province) in 210 BC was kept a secret by Li Si until the entourage returned to the capital in order to avoid a power struggle. Qin Shihuang had designated his eldest son Fusu 扶蘇 as his successor, but after a plot by Li Si Fusu was forced to commit suicide, and Qin Shihuang’s second son Huhai 胡亥 was declared Second Emperor (*ershi* 二世). The plots and intrigues did not abate for the short remainder of the Qin Dynasty. The influential eunuch Zhao Gao 趙高 had Li Si executed in 208 BC, and a year later

Zhao forced Huhai to commit suicide but was himself killed on orders of the Qin Dynasty's last emperor Ziyong 子嬰.

The collapse of the Qin Dynasty was likely caused by overextension of resources and the brutality of its totalitarian regime, which caused popular resentment and finally a nationwide rebellion. Since too many people had been conscripted to complete the empire's gigantic construction projects and engage in warfare, agricultural production was neglected. Uprisings flared up after the death of Qin Shihuang, most notably the peasant revolts led by Chen Sheng 陳勝 (also called Chen She 陳涉) and Wu Guang 吳廣 in the former territory of Chu 楚. The insurgency that toppled Qin was led by Liu Bang 劉邦 (also called Liu Ji 劉季) who hailed from a peasant family in Shandong, another key rebel being Xiang Yu 項羽, a military leader of noble descent from Chu. In 207 BC Liu Bang's army took the capital Xianyang, and Emperor Ziyong surrendered. While Liu Bang spared Ziyong's life, Xiang Yu's army subsequently entered the capital and had Ziyong killed. The following power struggle between Liu Bang and Xiang Yu was called "Chu-Han war" (*Chu Han zhi zheng* 楚漢之爭) and ended only with Xiang Yu's death in 202 BC.

Liu Bang prevented the empire from disintegrating and founded the Han Dynasty. The fall of the Qin Dynasty also marked the end of Legalism as guiding philosophy, and after the restoration of the Confucianists they wrote their own version of history in which the Qin were scathingly condemned. While Legalism was officially rejected, many of its features like harsh punishment for crimes prevailed. Although the Qin Dynasty lasted for less than two decades, the influence of its reforms on Chinese civilization was enormous, and its significance within the history of China can hardly be overestimated. The idea of political and cultural unity, a centralized administrative system, and a standardized script have profoundly shaped China and are still strongly held to. Even the modern name "China" derives from the name of Qin.

### Rulers of Qin before 221 BC

Title	Reign
Qin Zhong 秦仲	838-822 BC
Zhuangong 庄公	821-778 BC
Xiangong 襄公	777-766 BC
Wengong 文公	765-716 BC
Ningong 寧公	715-704 BC
Chugong 出公	703-698 BC
Wugong 武公	697-678 BC
Degong 德公	677-676 BC
Xuangong 宣公	675-664 BC
Chengong 成公	663-660 BC
Mugong 穆公	659-621 BC
Kangong 康公	620-609 BC
Gongong 共公	608-604 BC
Huangong 桓公	603-577 BC
Jingong 景公	576-537 BC
Aigong 哀公	536-501 BC
Huigong 惠公	500-491 BC

Title	Reign
Daogong 悼公	490-477 BC
Ligong Gong 厲共公	476-443 BC
Zaogong 躁公	442-429 BC
Huaigong 懷公	428-425 BC
Lingong 靈公	424-415 BC
Jiangong 簡公	414-400 BC
Huigong 惠公	399-387 BC
Chuzi 出子	386-385 BC
Xiangong 獻公	384-362 BC
Xiaogong 孝公	361-338 BC
Huiwen Wang 惠文王	337-325 BC
[ <i>gengyuan</i> 更元]	324-311 BC
Wu Wang 武王	310-307 BC
Zhao Wang 昭王	306-251 BC
Xiaowen Wang 孝文王	250 BC
Zhuangxiang Wang 庄襄王	249-247 BC
Qin Wang Zheng 秦王政	246-210 BC

### Emperors of the Qin Dynasty

Title	Personal name	Reign	Born/died
Shi Huangdi 秦始皇帝	Ying Zheng 嬴政	221-210 BC	259-210 BC
Ershi Huangdi 二世皇帝	Ying Huhai 嬴胡亥	209-207 BC	230-207 BC
Ziyong the Kid, King of Qin 秦王子嬰	Ying Ziyong 嬴子嬰	207 BC	?-207 BC

### Major events in contemporary world history

- 218 BC Hannibal crosses the Alps and invades Italy during the Second Punic War (218-201 BC)
- 209 BC The Romans capture Tarentum in South Italy

## The Han Dynasty (207 BC – 220 AD)

### Overview

Traditionally the Chinese cherish the Han Dynasty 漢 as a glorious period in their history, which is highlighted by the fact that the Chinese also call themselves Han people (*hanren* 漢人). The Han Dynasty was named after the Han River (*hanshui* 漢水 or *hanjiang* 漢江, a tributary of the Yangtze 長江) in Shaanxi/Hubei and consisted of two parts, the Western Han 西漢 (207 BC-9 AD) and Eastern Han 東漢 (23-220) with a short interlude called “Xin Dynasty” 新 (9-23 AD), which coincided with the rule of Wang Mang 王莽 (45 BC-23 AD). Both of the Han Dynasties combined lasted 427 years (the Wang Mang period included). The capital of the Western Han Dynasty and the Xin Dynasty was Chang’an 長安 (today’s Xi’an 西安, Shaanxi Province), while the Eastern Han Dynasty’s capital was Luoyang 洛陽 (Henan Province).

### WESTERN HAN (207 BC – 9 AD)

#### Duration, ruling clan, capital

Western Han 西漢—duration: 216 years (207 BC – 9 AD), ruling clan: Liu 劉, capital: Chang’an 長安 (today’s Xi’an 西安, Shaanxi Province)

#### Historical outline of the Western Han and the Wang Mang period

After Liu Bang 劉邦 (247-195 BC) prevailed against his rival Xiang Yu 項羽 (232-202 BC) and became the first emperor of the Han Dynasty (title: Gaozu 高祖 or Gaodi 高帝), his first task was to consolidate power. The centralized system and many institutions of the Qin were more or less maintained, but Liu Bang’s rule was not as harsh as that of Qin Shihuang. He reorganized the empire into 13 prefectures (*jun* 郡) and 10 kingdoms (*wangguo* 王國). Although the kingdoms were hereditary kingdoms, within less than two decades most of them were ruled by relatives of Liu Bang. The prefectures were headed by governors (*shou* 首) appointed by the central government.

One important issue significant throughout most of the Han Dynasty was conflict with the Xiongnu 匈奴. The Xiongnu needed to expand to bring large number of peasants under their rule and solve the problem of gaining hold of enough provisions for the winter. After the Xiongnu defeated the Yuezhi 月氏 and the Donghu 東胡, they became a formidable power. Xiongnu raids were regarded as a threat to the capital because their cavalry armies could advance quickly, so Han Emperor Wudi 漢武帝 determined to push them back far enough to remove that threat.

Moreover, the consolidation of the central government had resulted in economic prosperity, allowing for the development of metallurgy and textiles, leading to an increase in trade with Central Asia, and the Xiongnu were a threat to this profitable trade. The caravan routes had to be protected, and in 139 BC imperial envoy Zhang Qian 張騫 (ca. 164-114 BC) was dispatched to the Yuezhi to negotiate terms for an alliance against the Xiongnu. After being held in Xiongnu custody for about a decade, Zhang Qian returned empty-handed in 125 BC. A second mission to the Wusun 烏孫 did not yield immediate success either, but Zhang Qian brought valuable, accurate information about the territories in the far west called “Xi Yu” 西域. At that time, dozens of independent kingdoms existed in Xi Yu. Military operations under Huo Qubing 霍去病 (140-117 BC) and Wei Qing 衛青 (?-106 BC) in 121 BC and 119 BC resulted in important victories for the Han—in 121 BC the road along the Hexi Corridor (*hexi zoulang* 河西走廊) to Xi Yu was occupied by the Han. In 104 BC a Han army under the command of General Li Guangli 李廣利 (?-88 BC) embarked to Dayuan 大宛 (Ferghana),



while another campaign took place in 102 BC. After that, many of the independent states in the Tarim Basin paid tribute to the Han. But while the Xiongnu were regarded as a threat by the Chinese, the reverse was also true—the Xiongnu were weakened by the Han campaigns, and large quantities of their cattle fell in Chinese hands. They were also troubled by lack of unity and internal strife because the Xiongnu were led by a number of rulers (*chanyu* 單于), and the Xiongnu Empire collapsed in 58 BC.

The military expansion of the Han and especially their successful campaigns against the Xiongnu were decisive factors for the establishment of trade routes through the Hexi corridor and the Tarim Basin to Persia. The famous Silk Road (*sitiaozhi lu* 絲綢之路) had its starting point in Chang'an, and in the area of Dunhuang 敦煌 it split into two routes—northern and southern—to bypass the Tarim Basin and Taklamakan Desert. Chinese silk was traded as far away as Rome, and in return products like precious stones and grapes came to China. However, trade developed not as favourably as hoped for, and the cost of military campaigns and occupation drained the treasury. Subsequently, the tax burden on the peasant population increased, sowing the seeds of unrest that would eventually lead to the fall of the government.

During the Han Dynasty, the rise of the gentry (*shenshi* 紳士) as society's most influential force was completed. Families that had substantial land holdings leased their land to tenants. Some members of these families lived on their estates to collect the rent, while other members lived in the capital or provincial administrative centers. The latter were mostly educated literati, some of whom entered officialdom. Many gentry families remained in the ruling elite for centuries or even more than 1000 years, and gentry society remained a characteristic of China from Gaozu until the 1940s. The rule of the Emperors Wendi 文帝 (202-157 BC, r. 179-157 BC) and Jingdi 景帝 (188-141 BC, r. 156-141 BC) was a time of relative peace and economic prosperity. The standard of living rose, and many members of the gentry devoted themselves to scholarship and studied ancient writings. Confucian ideals were popular among the ruling class, and in about 100 BC the examination system for officials was introduced which remained in operation until the first years of the 20<sup>th</sup> century.

Under Emperor Wudi, the Han empire reached its peak. In the northwest, the Great Wall was extended to Yumen 玉門, and in 108 BC Chaoxian 朝鮮 (Manchuria and northern Korea) was conquered. Wudi's empire also included south China, the Leizhou Peninsula 雷州半島 and even coastal areas of Vietnam. Expansion to the south was not met with resistance as strong as that encountered in the north. In order to gain sufficient funds for military campaigns, occupations and the construction of walls, the tax burden on peasants was increased, which led to the impoverishment of the rural population. Besides paying taxes, another form of pressure on peasants was military service. The woes of the peasants became worse due to natural disasters like the flooding of the Yellow River and bad harvests.

Meanwhile, a succession crisis in the capital triggered a power struggle amongst gentry factions. After the death of Emperor Yuandi 元帝 (75-33 BC, r. 48-33 BC), his widow ruled in the name of the new Emperor Chengdi 成帝 (51-7 BC, r. 32-7 BC). Her nephew Wang Mang was given an important government post. Wang Mang secured support also in the imperial family, and after the death of Emperor Aidi 哀帝 (26-1 BC, r. 6-1 BC), Wang installed the 8-year-old Pingdi 平帝 (9 BC-6 AD, r. 1-5 AD) as emperor and acted as his regent. The boy died four years later. His baby successor Ruzi 孺子 (5-25? AD, r. 6-8 AD) was soon deposed and Wang took the throne himself, proclaiming the birth of the Xin Dynasty. Members of the imperial Han family in the capital were removed from office and stripped of their rank and position (except for Wang Mang's supporters).

Wang Mang launched several reforms like abolishing private slave-owning, establishing government monopolies, and implementing land reform. The state was allowed to keep its slaves, while the nationalization of gold and issuing of a new currency made Wang Mang unpopular among merchants. Land reform, meanwhile, was largely a measure to divest wealthy land owners of their property in order to deprive them of their power base. Wang Mang's policies failed to improve the situation for the rural population, and in 18 AD the peasants rose in a great popular insurrection called "Red Eyebrows" (*chimei* 赤眉). Along their march to the capital, the peasants looted and killed officials. Descendants of the deposed imperial Han family—among them Liu Xiu 劉秀 (5 BC-57 AD) and Liu Yan 劉縯 (?-23 AD)—reemerged and gathered troops. Liu Xiu eventually gained the upper hand, conquered the capital, and had Wang Mang killed.

### **Technology and science, culture, philosophy, and the arts**

After the Zhou Dynasty that had seen the birth of a great variety of philosophical schools, the Han Dynasty produced many books of philosophy, but very few fundamentally new ideas. Legalism (*fajia* 法家), the doctrine of the Qin Dynasty, was officially condemned, and Confucianism (*rujia* 儒家) was adopted as the official ideology in its

place. A new element in the official ideology was the concept of a “Mandate of Heaven” (*tianming* 天命), which had as its origins the teachings of Mengzi 孟子 (372-289 BC). The emperor was responsible only to Heaven, but moral behaviour was necessary in order not to lose the mandate of heaven. An indicator that the mandate had been withdrawn was the occurrence natural disasters. The Confucian scholar Dong Zhongshu 董仲舒 (179-104 BC) contributed to the adoption of Confucianism as official doctrine, and the establishment of an imperial academy (*taixue* 太學) in 124 BC for fostering an elite was partly attributable to Dong’s initiative.

Confucianism in the Han Dynasty was not the same as Confucius’ philosophy centered around man but was closely connected with the philosophy of Yin 陰 and Yang 陽 and the theory of the Five Elements (*wuxing* 五行). Cosmologic speculations were popular, as was pondering about the relationship between heaven, earth, and man as well as the connection between natural events like disasters and the rule of the emperor.



An important task for the Confucians was the reconstruction of works that had been burned during the Qin Dynasty in 213 BC. Although many books were saved, the reconstruction remained incomplete, and alterations due to error in oral tradition were unavoidable. Thus, a dispute between supporters of the “old text school” and the “new text school” began. *Guwen* 古文, meaning those classical (old) texts which had survived the Qin proscriptions, were found to be in opposition to the *jinwen* 今文 (new) texts which had been lost in the Qin and then reconstructed and recorded from memory. After old writings were discovered in the walls of Confucius’ house around 102 BC that were said to have survived the Qin purge, a dispute about the interpretation of Confucian texts and the status of Confucius followed. The new text school, supported also by Dong Zhongshu, subsequently won approval in the Han court. Wang Mang had ancient Confucian scripts of the old school written in his favour to secure his legitimacy.

One of the most noteworthy writings of the Western Han is the historical book *Shiji* 史記 by Sima Qian 司馬遷 (145-92 BC), a compendium of source materials. The *Huai-nanzi* 淮南子 is a philosophical classic that blends Taoist, Confucianist, and Legalist concepts and is traditionally attributed to Liu An 劉安 (179-122 BC). An important writer and poet of the Western Han was Sima Xiangru 司馬相如 (179-117 BC). The oldest known Chinese dictionary, “Erya” 爾雅, was compiled around 200 BC. Han architecture was magnificent and technically highly complex. In 1972, Western Han-era tombs were discovered in Mawangdui 馬王堆 (near Changsha, Hunan Province) that contained artifacts like silk paintings and lacquerware.

### Emperors of the Western Han Dynasty

Title	Personal name	Reign	Born/died
Han Gaozu 漢高祖 or Gaodi 高帝	Liu Bang 劉邦	206/02-195 BC	247-195 BC
(Xiao) Huidi 孝惠帝	Liu Ying 劉盈	194-188 BC	210-188 BC
Empress Dowager Lü 呂后	Lu Zhi 呂雉	187-180 BC	241-180 BC
(Xiao) Wendi 孝文帝	Liu Heng 劉恒	179-157 BC	202-157 BC
(Xiao) Jingdi 孝景帝	Liu Qi 劉啟	156-141 BC	188-141 BC
(Xiao) Wudi 孝武帝	Liu Che 劉徹	140-87 BC	157-87 BC
(Xiao) Zhaodi 孝昭帝	Liu Fuling 劉弗陵	86-74 BC	95-74 BC
(Xiao) Xuandi 孝宣帝	Liu Xun 劉詢	73-49 BC	91-49 BC
(Xiao) Yuandi 孝元帝	Liu Shi 劉奭	48-33 BC	75-33 BC
(Xiao) Chengdi 孝成帝	Liu Ao 劉鶯	32-7 BC	51-7 BC
(Xiao) Aidi 孝哀帝	Liu Xin 劉欣	6-1 BC	26-1 BC
(Xiao) Pingdi 孝平帝	Liu Kan 劉衍	1-5 AD	9 BC-6 AD
The Kid 孺子, ruler: Wang Mang 王莽	Liu Ying 劉嬰	6-8 AD	5-25
[Xin Dynasty 新]	Wang Mang 王莽	9-23	45 BC-23 AD

### Major events in contemporary world history

- 200 BC The Nazca Lines are carved into the surface of the South Peruvian desert
- 168 BC The Romans crush the Macedonians at Pydna
- 146 BC Rome conquers Carthage
- 48 BC Caesar defeats Pompey at the battle of Pharsalus (Greece)
- 44 BC March 15: Assassination of Julius Cesar in Rome
- 14 AD Death of Augustus

## EASTERN HAN (23-220 AD)

### Duration, ruling clan, capital

Eastern Han 東漢—duration: 197 years (23-220 AD), ruling clan: Liu 劉, capital: Luoyang 洛陽 (Henan Province)

### Historical outline

The death of Wang Mang 王莽 did not mean an immediate restoration of peace, order and stability. The peasant armies of the “Red Eyebrows” (*chimei* 赤眉) were still strong, and among the various leaders of the Liu clan which had constituted the leadership of the Western Han Dynasty were three men with ambition to become emperor—Liu Yan 劉縯 (?-23 AD), Liu Xiu 劉秀 (5 BC-57 AD, r. 25-57) and Liu Xuan 劉玄 (?-25 AD, r. 23-25 AD). In 23 AD, Liu Xuan was proclaimed emperor (title: Gengshi 更始帝). His cousin Liu Yan was appointed prime minister but soon became the victim of intrigue and was executed. Liu Yan’s younger brother Liu Xiu rebelled against Emperor Gengshi and declared himself emperor. Gengshi was defeated by Red Eyebrow troops in 25 AD and later killed by Red Eyebrow allies.



As Emperor Guangwudi 光武帝, Liu Xiu crushed the Red Eyebrow movement, and since Chang’an 長安 had been looted and burned down he chose Luoyang 洛陽 as his new capital. A phase of reconstruction and restoration began. During the preceding chaos many peasants, land owners, and moneylenders had been killed, so many peasants found themselves free of debt, and more land was available. The economy, especially the areas of agriculture and handicrafts, flourished, and gradually a landowning class reemerged.

Meanwhile, several regions in the south had become independent, and General Ma Yuan 馬援 (14 BC – 49 AD) was dispatched to reconquer them. The Eastern Han’s territorial extension in the south was comparable with the Western Han’s, and there were even Chinese settlements in Annam 安南 and Tonkin 東京 (today’s Vietnam). In the north, the Xiongnu 匈奴 were defeated by the Xianbei 鮮卑 and the Wuhuan 烏桓, and split into northern and southern Xiongnu. Around 60 to 70 AD the Xiongnu regained strength, and a successful campaign by Eastern Han General Dou Gu 竇固 (?-88 AD) was led against Turkestan in 73 AD. The succeeding emperor, Zhangdi 章帝, conducted an isolationist policy, and a considerable part of Turkestan broke away from the Eastern Han. Emperor Hedi 和帝 did not continue this isolationist course, and in 89 AD there was a new successful campaign against the Xiongnu. Dou Gu’s deputy commander Ban Chao 班超 (32-102 AD) was sent as an envoy to the Roman Empire, and in 97 AD Ban Chao’s subordinate Gan Ying 甘英 (b./d. N/A) reached the Persian Gulf.

As in the Western Han, the military campaigns placed a great burden on the peasants and caused an economic downturn. The Eastern Han was thus weakened. Uprisings of the Qiang 羌 in Gansu were successfully quelled, but the crackdown took many years and consumed a lot of resources. At the imperial court, life had become more luxurious, and the number of wives and eunuchs increased. Since the eunuchs were close to the emperor they became an important political factor, often serving different interests than the ministers and scholars. (A sign of the improved status of eunuchs was that in the 2<sup>nd</sup> century AD they were granted the right to adopt children so that they could pass on property.) As the provinces were difficult to control from a distance, around 150 AD the importance of generals commanding provincial troops grew. Cao Cao 曹操 (155-220) was one of these commanders, others of whom included Dong Zhuo 董卓 (139-192) and his adopted son Lü Bu 呂布 (156-198), Yuan Shao 袁紹 (154-202) and his cousin Yuan Shu 袁術 (155-199), Sun Ce 孫策 (175-200), and later Liu Bei 劉備 (161-223). From 180 AD on, the rivalry between them escalated into warfare.

The struggles of the cliques against each other caused considerable distress in the countryside. When conditions became disastrous, a popular movement broke out in 184 AD: the “Yellow Turbans” (*huangjin* 黃巾), led by Zhang Jue 張角 (?-184). The uprising spread to the entire country and raged for about thirty years, causing death and

destruction. Although the movement was eventually suppressed by the joint efforts of all generals and cliques, it weakened the Eastern Han tremendously, and it never fully recovered. Another uprising against the Eastern Han was instigated by the Taoist sect “Way of the Five Bushels of Rice” (*wudoumi dao* 五斗米道) in Sichuan.

In 189 AD, the death of Emperor Lingdi 靈帝 triggered a succession crisis. He Jin 何進 (?-189 AD), regent for the new infant emperor, was killed in a coup of the eunuchs, whose opponents later massacred more than 2000 of them. The capital Luoyang was then occupied and destroyed by Dong Zhuo’s troops. Dong moved the capital back to Chang’an, deposed Lingdi’s infant successor and installed Emperor Xiandi 獻帝 on the throne. Holding the emperor was the critical factor for government control, because since Wang Mang the legalization of enthronement was formalized by the transfer of the imperial seal. Subsequently, Xiandi became a virtual prisoner of one or another of the generals.

Around 200 AD, only three major players remained. Cao Cao, the strongest of the warlords, controlled northern China. Sun Ce and his brother Sun Quan 孫權 (182-252) controlled southeastern China around the middle and lower Yangtze, and the southwest including Sichuan was held by Liu Bei. None of the warlords was strong enough to defeat the others and bring the whole empire under his control, so civil war resulted in the division of China.

### Technology and science, culture and philosophy

The uprisings by the two Taoist secret societies “Yellow Turbans” and the “Way of the Five Bushels of Rice” suggested that Taoism was no longer a predominantly philosophical school following the teachings of Laozi 老子 and Zhuangzi 莊子 but had become more worldly. Although the old Taoist texts were regarded as central to their ideology, Taoism also developed the features of a religious organization. The main objective of religious Taoism was to prolong life, which was to be accomplished by special breathing exercises and sexual techniques. The Taoists also looked for drugs that could help prolong life or even achieve immortality, thus aiding the development of alchemy and chemistry.

Buddhism was introduced to China during the Han Dynasty and gained a foothold in Eastern Han’s capital Luoyang 洛陽, but Buddhist learning and scholarship as well as exchanges with foreign missionaries flourished especially after the decline of the Eastern Han and during the time of China’s division. In the 2<sup>nd</sup> century AD poverty drove members of the lower classes to Buddhism, and educated circles became interested in Indian sciences. The significance of trade routes between the East and the West like the Silk Road must not be underestimated because they not only served to facilitate the exchange of goods but also that of knowledge and ideas.

After Sima Qian 司馬遷 in the Western Han, another important historian was Ban Gu 班固 (32-92 AD), the author of *hanshu* 漢書, a history book subdivided by dynasty. The philosopher and poet Wang Chong 王充 (ca. 27-100 AD), author of *lunheng* 論衡, criticized superstition and advocated free natural science, and his views were regarded by the gentry as a criticism of all that was traditional. Xu Shen 許慎 (ca. 58-149) was the author of *shuowen jiezi* 說文解字, an etymological dictionary with 9353 characters and 540 radicals.

Paper was the most important invention of the Eastern Han Dynasty. When Confucius compiled the Five Classics (*wujing* 五經) during the Zhou Dynasty, books were written on slips of bamboo or wood or on silk. The use of paper for writing in China was recorded as early as 105 AD, although recent archaeological discoveries suggest that paper was invented earlier than that. Zhang Heng 張衡 (78-139) invented the seismometer (*houfeng didong yi* 候風地動儀) and constructed a rotating celestial globe; astronomy was an important subject because the emperor’s mandate came from Heaven. The mathematician and engineer Zhuge Liang 諸葛亮 (181-234) invented a crossbow that could shoot several arrows at the same time.

### Emperors of the Eastern Han Dynasty

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Emperor Gengshi 更始帝	Liu Xuan 劉玄	23-25 AD	?-25 AD
Guangwudi 光武帝	Liu Xiu 劉秀	25-57	5 BC-57 AD
Mingdi 明帝	Liu Zhuang 劉莊	58-75	28-75
Zhangdi 章帝	Liu Da 劉烜	76-88	57-88
Hedi 和帝	Liu Zhao 劉肇	89-105	79-106
Shangdi 殤帝	Liu Long 劉隆	106	105-106
Andi 安帝	Liu Hu 劉祜	107-125	94-125
Shundi 順帝	Liu Bao 劉保	126-144	115-144
Chongdi 衝帝	Liu Bing 劉炳	145	143-145

Zhidi 質帝	Liu Zuan 劉縝	146	138-146
Huandi 桓帝	Liu Zhi 劉志	147-167	132-168
Lingdi 靈帝	Liu Hong 劉宏	168-188	156-189
Liu Bian, minor emperor 少帝劉辯	Liu Bian 劉辯	189	175-189
Xiandi 獻帝, ruler: Cao Cao 曹操	Liu Xie 劉協	189-220	181-234

### Major events in contemporary world history

- ca. 29 AD Crucifixion of Jesus Christ
- 64 AD Execution of St. Peter
- 73 AD After three years, the Roman siege of Masada ends, the Zealots commit suicide
- 79 AD Aug. 24: Vesuvius erupts and destroys Pompeii and Herculaneum
- 113 AD Trajan's column is erected in Rome
- 180 AD Death of Roman Emperor Marcus Aurelius

## Time of division between Han and Sui (220-589)

### Overview

After the fall of the Eastern Han Dynasty 東漢 in 220 AD, China was divided into three states. Altogether the period between the beginning of the Three Kingdoms (*sanguo shidai* 三國時代, 220-280) and the establishment of the Sui Dynasty 隋 in 581 was a complex period of division (except for the time when China was briefly unified again by the unstable Western Jin 西晉, which lasted a mere 51 years). The sharpest division was between northern and southern China.

After the rulers of the Western Jin retreated to the south, marking the beginning of the Eastern Jin 東晉, northern China was fragmented into what is generally called the "Sixteen Nations" (*wuhu shiliuguo* 五胡十六國). That period was followed by the "Northern Dynasties" (*bei chao* 北朝). After the collapse of the Eastern Jin southern China was ruled by four short-lived states called the "Southern Dynasties" (*nanchao* 南朝). Some historians combine the Northern Dynasties and the Southern Dynasties in the term "Southern and Northern Dynasties" (*nanbeichao* 南北朝).

The following table makes this period easier to understand. "6D" stands for the Six Dynasties (*liuchao* 六朝), a category that is used by some historians for six states in southern China; their capitals were Jianye 建鄴 and Jiankang 建康, respectively (today's Nanjing 南京, Jiangsu Province).

Northern China	Southern China	
<i>Three Kingdoms</i> 三國時代 (220-280)		
Wei 魏 (Cao Wei 曹魏): 220-265	Shu 蜀 (Minor Han/Shu Han 蜀漢): 221-263	Wu 吳: 222-280 [6D]
Jin Dynasty 晉 (= Western Jin 西晉): 265-316		
The Sixteen Nations 五胡十六國: 304-439	Eastern Jin Dynasty 東晉: 317-419 [6D]	
<i>Northern Dynasties</i> 北朝 (386-581)	<i>Southern Dynasties</i> 南朝 (420-589)	
Northern Wei 北魏: 386-534	Song 宋/Liu Song 劉宋: 420-479 [6D]	
Eastern Wei 東魏: 534-550	Qi 齊/Southern Qi 南齊: 479-502 [6D]	
Western Wei 西魏: 535-557	Liang 梁/Southern Liang 南梁: 502-557 [6D]	
Northern Qi 北齊: 550-577	Chen 陳/Southern Chen 南陳: 557-589 [6D]	
Northern Zhou 北周: 577-581		

## THE THREE KINGDOMS: CAO WEI, SHU HAN, WU (220-280)

### List of the Three Kingdoms

- Wei 魏 (aka Cao Wei 曹魏) [ruling clan: Cao 曹]: 220-265 (duration 45 years), capital Luoyang 洛陽 (Henan Province)
- Shu 蜀 (aka Minor Han/Shu Han 蜀漢) [ruling clan: Liu 劉]: 221-263 (duration 42 years), capital Chengdu 成都 (Sichuan Province)
- Wu 吳 (*one of the Six Dynasties*) [ruling clan: Sun 孫]: 222-280 (duration 58 years), capital Jianye 建鄴 (today's Nanjing, Jiangsu Province)

### Historical outline

The Three Kingdoms were, as the name suggests, a period in which three competing kingdoms fought for supremacy. Each ruler of the Three Kingdoms claimed to be the legitimate ruler of all China—after the last emperor of the Han abdicated in favour of Cao Cao's son Cao Pi 曹丕, the two other army commanders Liu Bei 劉備 and Sun Quan 孫權 declared themselves emperor. Liu Bei claimed to be a member of deposed Han imperial family, but the ruler of Wei (Cao Wei) declared that the last Han emperor had handed over power along with the imperial seals. While Wu never attempted to conquer all of China, Wei was more ambitious, but although its area was rich and densely populated, the events at the end of Han had inflicted great economic damage to it. It was yet powerful enough to defeat Shu Han in 263. Meanwhile, the Sima family had gradually gained influence in Wei, and after Cao Pi's death the Sima family controlled the government. The throne was finally usurped in 265 by Sima Yan 司馬炎 who proclaimed the birth of the Jin Dynasty (Western Jin). Wu was weakened by power struggles after the death of Sun Quan, and when Jin annexed Wu in 280, China was unified again, albeit for less than four decades.



### Emperors of Cao Wei

Title	Personal name	Reign	Born/died
King of Wei 魏王, posthumous name: Emperor Wudi 武帝	Cao Cao 曹操	215-220	155-220
Wendi 文帝	Cao Pi 曹丕	220-226	187-226
Mingdi 明帝	Cao Rui 曹叡	227-239	205-239
Shaodi 少帝/Cao Fang, King of Qi 齊王曹芳	Cao Fang 曹芳	240-253	232-274
Duke of Gaogui Town 高貴鄉公	Cao Mao 曹髦	254-259	242-260
Emperor Yuandi 元帝, King of Chenliu 陳留王	Cao Huan 曹奐	260-265	246-302

### Emperors of Shu Han

Title	Personal name	Reign	Born/died
Zhaoliedi 昭烈帝	Liu Bei 劉備	221-222	161-223
The Later Ruler Liu Shan 後主劉禪	Liu Shan 劉禪	223-263	207-271

### Emperors of Wu

Title	Personal name	Reign	Born/died
Dadi 大帝	Sun Quan 孫權	221-251	182-252
Sun Liang, King of Kuaiji 會稽王孫亮	Sun Liang 孫亮	252-257	243-260

Jingdi 景帝	Sun Xiu 孫休	258-263	235-264
Sun Hao, Marquis of Wucheng 烏程侯孫皓	Sun Hao 孫皓	264-280	242-284

### Major events in contemporary world history

- 224 Parthia falls to the Sassanians under Ardashir I, who founds a new dynasty  
 250 The Classical Period of the Maya civilization begins

## ■ JIN DYNASTY/WESTERN JIN (265-316)

### Duration, ruling clan, capital

Jin 晉/Western Jin 西晉—duration: 51 years (265-316), ruling clan: Sima 司馬, capitals: Luoyang 洛陽 (Henan Province); Chang'an 長安 (today's Xi'an, Shaanxi Province)

### Historical outline

During the beginning of the Western Jin, the peasants' lives were improved by the implementation of a new land distribution system (*zhantianzhi* 占田制). But soon after the death of Sima Yan 司馬炎 several influential families started struggling for power, a conflict called “Chaos of the eight princes” (*ba wang zhi luan* 八王之亂) which escalated into a civil war between 300 and 306 during the reign of Sima Yan's successor, Huidi 惠帝. Meanwhile, the Xiongnu 匈奴 under Liu Yuan 劉淵 and his successors had gained strength in the north and took advantage of the chaos by conducting invasions into Jin territory. Liu Yuan's son Liu Cong 劉聰 captured Luoyang 洛陽 in 311 and took Jin Emperor Huaidi 懷帝 prisoner. Huaidi was killed in 313, and the Jin moved their capital to Chang'an 長安. Since the power struggle among the princes continued in Chang'an, Huaidi's successor Mindi 愍帝 was unable to improve his military situation. When the Xiongnu attacked again in 316, Mindi had to surrender, and the Jin collapsed. While the Xiongnu established the Han 漢/Former Zhao 前趙, many Jin princes, generals, and members of the gentry fled to the south and established the Eastern Jin 東晉 in Jiankang 建康 (today's Nanjing).

### Emperors of the Western Jin

Title	Personal name	Reign	Born/died
Wudi 武帝	Sima Yan 司馬炎	265-289	236-290
Huidi 惠帝	Sima Zhong 司馬衷	290-306	259-306
Huaidi 懷帝	Sima Chi 司馬熾	307-312	284-313
Mindi 愍帝	Sima Ye 司馬鄴	313-316	300-317

### Major events in contemporary world history

- 284-305 Reign of Roman Emperor Diocletian

## ■ NORTHERN CHINA: THE SIXTEEN NATIONS PERIOD (304-439)

### Overview

The period of the Sixteen Nations (*wubu shiliuguo* 五胡十六國, literally “16 kingdoms of 5 barbarian tribes”) which lasted for 135 years (304-439) was one of the most chaotic periods in China's history. Northern China was divided into several short-lived states led mostly by non-Chinese minorities, a battleground for tribal kingdoms and some remnant Chinese military chieftains. The territory of the Sixteen Nations was limited mostly to an area including today's Hebei, Shandong, Shanxi, Shaanxi, Gansu, and Sichuan Provinces.

The five dominant tribes of that period were the Xiongnu 匈奴, Jie 羯, Di 氐, Qiang 羌, and Xianbei 鮮卑. Di and Qiang were Tibetan tribes, the Qiang were also called “Western Rong” 西戎. The Jie were related to the Xiongnu and probably to the modern Pamir Tajiks. The Xianbei were nomadic people, probably a proto-Mongolian tribe and descendants of the Donghu 東胡; the Tuoba 拓跋 who would later end the Sixteen Nations and unify northern China under the Northern Wei Dynasty 北魏—the first of the Northern Dynasties 北朝—were a Xianbei clan.

### List of the states in the Sixteen Nations Period

No.	State	Dates	Capital/s (province/s)	Ethnic origin	
1	Han 漢	304-329	Pingyang 平陽 (Shanxi)	Xiongnu 匈奴	3
	Former Zhao 前趙		Chang'an 長安 (Shaanxi)		
2	Cheng Han 成漢	304-347	Chengdu 成都 (Sichuan)	Di 氐	EJ
3	Later Zhao 後趙	319-351	Ye 鄴 (Hebei)	Jie 羯	5
4	Former Liang 前涼	314-376	Guzang 姑臧 (Gansu)	Han 漢	6
5	Former Yan 前燕	349-370	Longcheng 龍城 (Liaoning), Ye 鄴 (Hebei)	Xianbei 鮮卑	6
6	Former Qin 前秦	351-394	Chang'an 長安 (Shaanxi)	Di 氐	11
7	Later Yan 後燕	384-409	Zhongshan 中山 (Hebei)	Xianbei 鮮卑	15
8	Later Liang 後涼	386-403	Guzang 姑臧 (Gansu)	Di 氐	9
9	Later Qin 後秦	384-417	Chang'an 長安 (Shaanxi)	Qiang 羌	EJ
10	Southern Liang 南涼	397-414	Xiping 西平, Ledu 樂都 (Qinghai)	Xianbei 鮮卑	11
11	Western Qin 西秦	385-431	Yuanchuan 苑川 (Gansu)	Xianbei 鮮卑	14
12	Southern Yan 南燕	400-410	Guanggu 廣固 (Shandong)	Xianbei 鮮卑	EJ
13	Western Liang 西涼	400-421	Dunhuang 敦煌, Jiuquan 酒泉 (Gansu)	Han 漢	16
14	Xia 夏	407-431	Tongwan 統萬 (Shaanxi)	Xiongnu 匈奴	NW
15	Northern Yan 北燕	409-439	Longcheng 龍城 (Liaoning)	Han 漢	NW
16	Northern Liang 北涼	401-439	Zhangye 張掖 (Gansu)	Xiongnu 匈奴	NW

The last column on the right in this table reveals which other state the state in the respective line was defeated by or which followed after its collapse: EJ = Eastern Jin 東晉 (317-419, one of the Six Dynasties 六朝), NW = Northern Wei 北魏 (386-534).

### Historical outline

The first of the Sixteen Nations, the Han 漢 (called “Northern Han” 北漢 by some historians), was founded by Liu Yuan 劉淵, a charismatic Xiongnu leader and descendant of Mo Du 冒頓. Mo Du had cooperated with the Western Han 西漢 centuries before, and he and his successors had married Chinese princesses. Liu Yuan, who had adopted the family name of the Han Dynasty’s ruling clan and received a Chinese education, had the ambition to be the ruler of all of China, but his vision was shared neither by other fellow Xiongnu leaders like Shi Le 石勒 nor by Liu Yuan’s successors Liu Cong 劉聰 and Liu Yao 劉曜; the latter renamed Han Former Zhao 前趙. Shi Le opposed Chinese methods and favoured the old warrior-nomad traditions. He later annexed Former Zhao and made himself emperor of the Later Zhao 後趙.

The Later Zhao lasted little more than three decades, which was also approximately the average lifespan of the kingdoms in the Sixteen Nations Period. Among these short-lived kingdoms, the Former Qin 前秦, founded by Fu Jian 苻健, is noteworthy. Fu Jian was a member of the Tibetan Di tribe and (like Liu Yuan) had received a Chinese education. The most important characteristic of his kingdom was its adoption of a military organization instead of a tribal structure, and, at least in its early years, it also enjoyed some support among the Chinese gentry. In addition to cavalry, Fu Jian also built up the infantry, and after he annihilated the Former Liang 前涼 in 376, the Former Qin became the supreme power in the north, holding Luoyang and Chang’an and controlling the routes to Turkestan. After a failed attempt to invade the Eastern Jin in 383, the instability of the Former Qin and the faltering support of the Chinese gentry spelled the end of the kingdom. The Sixteen Nations Period came to an end in 439, when the Xianbei clan of the Tuoba (original name: Tabgach) brought the whole of northern China under its control and established the Northern Wei. The end of the Sixteen Nations also marked the end of the Xiongnu’s significance in China’s history.

All in all, the Sixteen Nations was a period of devastation for northern China. Agricultural production collapsed and many Chinese peasants were robbed of their possessions and livelihood or were killed. Landowners, officials, and the aristocracy fled to the south. These dire circumstances proved favourable for the spread of Buddhism. When the foreign Buddhist monks found little approval among the local Chinese gentry, they turned to the middle and lower classes. The doctrine of the afterlife was especially popular among the poor who had suffered a lot, because the thought of reincarnation and a subsequent life of better conditions gave them hope. Non-Chinese rulers who needed educated people for their administration usually enjoyed little support among the Chinese gentry, so they turned to the foreign Buddhist monks. The rulers being foreigners themselves, it was easier for them to accept a

foreign religion, although many of them retained their own mixture of worship of Heaven and shamanism. The Buddhist monks used their growing influence to spread religious propaganda. To sum up, the real significance of the Sixteen Nations Period lies in two facts—for the first time in Chinese history, the economic and cultural center of China was shifted to the south; and the Sixteen Nations Period was crucial for the spread of Buddhism.

### Major events in contemporary world history

337	Death of Roman Emperor Constantine
404	The Vulgate version of the Latin Bible is completed by Jerome
410	The Visigoths under Alaric sack Rome

## ■ THE NORTHERN DYNASTIES (386-581)

### List of the Northern Dynasties (386-581)

- Northern Wei 北魏 [ruling clan: Tuoba 拓跋/Yuan 元, ethnic Xianbei 鮮卑]: 386-534 (duration 148 years), capitals Pingcheng 平城 (today's Datong 大同, Shanxi Province); Luoyang 洛陽 (Henan Province)
- Eastern Wei 東魏 [ruling clan: Yuan 元, ethnic Xianbei]: 534-550 (duration 16 years), capital Ye 鄴 (today's Linzhang County 臨漳縣, Handan City 邯鄲市, Hebei Province)
- Western Wei 西魏 [ruling clan: Yuan 元, ethnic Xianbei]: 535-557 (duration 22 years), capital Chang'an 長安 (today's Xi'an 西安, Shaanxi Province)
- Northern Qi 北齊 [ruling clan: Gao 高]: 550-577 (duration 27 years), capital Ye
- Northern Zhou 北周 [ruling clan: Yuwen 宇文, ethnic Xianbei]: 577-581 (duration 4 years), capital: Chang'an

### Historical outline

The Northern Wei 北魏 were the successors of the state of Dai 代 that had emerged in 315 in Inner Mongolia/Shanxi with its capital at Shengle 盛樂 (today's Helinger County 和林格爾縣, Hohhot City 呼和浩特市, Inner Mongolia 內蒙古). The Dai's first king was Tuoba Yilu 拓跋猗盧. In 376, Dai was defeated by the Former Qin 前秦 (one of the Sixteen Nations) of Fu Jian 苻健. During the subsequent collapse of the Former Qin, Dai was re-founded by the Tuoba as the Northern Wei in 386, and after defeating the Rouran 柔然 tribe, the Tuoba conquered the other kingdoms in the north one after another—Xia 夏 in 431, and Northern Yan 北燕 and Northern Liang 北涼 in 439. In 440, northern China was completely under the control of the Northern Wei.

The early years of the Northern Wei were marked by the development of agriculture and pragmatic administrative measures. In order to be able to govern the Chinese population, the Tuoba adopted a Chinese administration system, and gradually more and more administrative posts were given to Chinese. The Tuoba court encouraged assimilation and recommended intermarriage, so many Tuoba married into families of the rich Chinese gentry. In the course of time the court became completely sinified, and Chinese became the only official language. Emperor Xiaowendi 孝文帝 changed the family name of the ruling clan from Tuoba to Yuan 元. In 494 the capital was transferred from Pingcheng 平城 to Luoyang in order to claim dominion over all China, but the transfer also had practical reasons since Luoyang was more accessible as it lay along a navigable river.

The result of the transfer of the capital was a shift of Northern Wei's political center to the south, a step that increased the internal tension which would eventually destroy the Northern Wei. There was a growing alienation between the sinified central government and the Tuoba tribe leaders whose herds had lost their value after the capital's transfer. The Tuoba nobles were separated from their tribes, and the court did not allow them to return to the north. Incursions of the Rouran across the neglected northern border led to a mutiny of the military, who conquered the capital and massacred Chinese and pro-Chinese Tuoba, and the Northern Wei split into the Western Wei 西魏 and Eastern Wei 東魏.

The clash between the traditional Tuoba on one side and the pro-Chinese Tuoba and Han Chinese on the other side continued after the end of the Northern Wei. Han Chinese Gao Yang 高洋 assumed power in the Eastern Wei and established the Northern Qi 北齊, which was supported by the Chinese gentry. Xianbei Yuwen Jue 宇文覺 assumed power in the Western Wei and established the Northern Zhou 北周, which was supported by non-sinified Tuoba. The war between Northern Zhou and Northern Qi went on for more than a decade, but in 577 Northern Qi was annihilated by Northern Zhou.

The Northern Zhou was soon weakened by intrigues and assassinations within the ruling group, and real power passed from the emperor and his Tuoba entourage to the Chinese Yang family. A daughter of Yang Jian 楊堅 became the wife of Northern Zhou Emperor Wudi 武帝, while other family members were also related to or connected with the imperial house. Yang Jian gained great power and prestige from his family connections. In 581 Yang Jian massacred the members of the imperial family and declared himself emperor of the new Sui Dynasty 隋. With the end of the Northern Dynasties, the Tuoba and Rouran disappeared from the annals of China's history.

### Emperors of Tuoba-Wei/Northern Wei [Xianbei]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Daowudi 道武帝 or Taizu 太祖; Ruler of Dai 代	Tuoba Gui 拓跋珪	386-408	371-409
Mingyuandi 明元帝	Tuoba Si 拓跋嗣	409-423	392-423
Taiwudi 太武帝 or Shizu 世祖	Tuoba Dao 拓跋燾, changed dynasty name to Wei	424-451	408-452
Tuoba Yu, king of Nan'an 南安王拓跋余	Tuoba Yu 拓跋余	452	?-452
Wenchengdi 文成帝	Tuoba Jun 拓跋濬	452-465	440-465
Xianwendi 獻文帝	Tuoba Hong 拓跋弘	466-470	454-476
Xiaowendi 孝文帝, moved capital to Luoyang	Yuan Hong 元宏, changed family name to Yuan	471-499	467-499
Xuanwudi 宣武帝	Yuan Ke 元恪	500-515	483-515
Xiaomingdi 孝明帝 or Suzong 肅宗	Yuan Xu 元詡	516-528	510-528
Xiaozhuangdi 孝莊帝	Yuan Ziyou 元子攸	528-530	507-530
Yuan Ye, King of Changguang 長廣王元暉	Yuan Ye 元暉	530-531	?-532
Jiemindi 節閔帝	Yuan Gong 元恭	531-532	498-532
Yuan Lang, king of Anding 安定王元朗	Yuan Lang 元朗	532	513-532
Xiaowudi 孝武帝	Yuan Xiu 元修	532-534	510-534

### Emperors of Eastern Wei [Xianbei]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Xiao Jingdi 孝敬帝	Yuan Shanjian 元善見	534-550	524-551

### Emperors of Western Wei [Xianbei]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Wendi 文帝	Yuan Baoju 元寶炬	535-551	507-551
Feidi 廢帝	Yuan Qin 元欽	551-554	?-554
Gongdi 恭帝	Yuan Kuo 元廓	554-556	537-557

### Emperors of Northern Qi

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Wenxuandi 文宣帝	Gao Yang 高洋	550-559	529-559
Feidi 廢帝	Gao Yin 高殷	560	545-561
Xiaozhaodi 孝昭帝	Gao Yan 高演	560-561	535-561
Wuchengdi 武成帝	Gao Zhan 高湛	561-565	537-568
Hou Zhu 後主	Gao Wei 高緯	565-577	556-577
Youzhu 幼主	Gao Heng 高恒	577	570-577

### Emperors of Northern Zhou [Xianbei]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Xiao Mindi 孝閔帝	Yuwen Jue 宇文覺	557	542-557
Mingdi 明帝	Yuwen Yu 宇文毓	557-560	534-560
Wudi 武帝	Yuwen Yong 宇文邕	561-578	543-578
Xuandi 宣帝	Yuwen Yun 宇文贇	579	559-580

Jingdi 靜帝	Yuwen Chan 宇文闡	579-581	573-581
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### Major events in contemporary world history

404	The Vulgate version of the Latin Bible is completed by Jerome
410	The Visigoths under Alaric sack Rome
475	The keyhole-shaped tomb of the 15 <sup>th</sup> Yamato 大和 Emperor Nintoku 仁德 (d. 399) is completed in Osaka 大阪 (Japan)
526	Death of Roman Emperor Theodoric the Great
537	The Hagia Sophia is completed in Constantinople

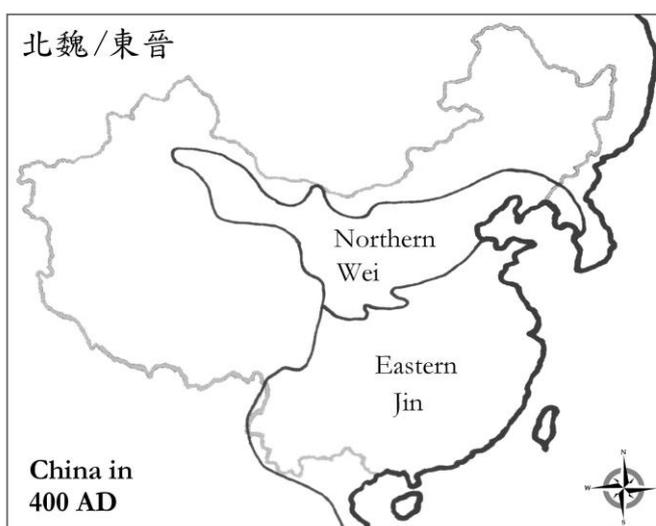
## ■ SOUTHERN CHINA: EASTERN JIN (317-419)

### Duration, ruling clan, capital

Eastern Jin 東晉—duration: 102 years (317-419), ruling clan: Sima 司馬, capital: Jiankang 建康 (today's Nanjing 南京, Jiangsu Province)

### Historical outline

After the invasion of the Xiongnu 匈奴, the Jin 晉 (i.e. Western Jin 西晉) moved south and established the Eastern Jin in Jiankang. They were accompanied by princes, generals, and many members of the gentry who fled to the south to avoid persecution. The population in the south at that time consisted not only of non-Chinese ethnic groups but also of Han Chinese immigrants who had moved to the fertile Yangtze valley with its favourable climate around the time of the beginning of the Three Kingdoms 三國時代 in the third century AD. While the old immigrants had become wealthy landowners and had no connection to the north,



the new immigrants were politically ambitious militarists with no wealth or land, having no firm rooting in the south but family ties to the occupied areas in the north. The newcomers tried to grab as much land as possible, and soon conflicts between the two immigrant groups emerged. However, the population movement brought also new agricultural techniques to the south, resulting in the development of agriculture (which was also stimulated by increased demand due to the growing population, leading to higher prices), more trade, and overall economic prosperity.

The rulers of the Eastern Jin lacked political astuteness, and the dynasty was characterized by short reigns of weak emperors (11 emperors in 102 years), many of them dominated by General Yu Liang 庾亮 whose sister was the mother of Emperor Chengdi 成帝. Another familiar phenomenon was court intrigue and morphous alliances between several influential families against each other. In 440 the ambitious military leader Liu Yu 劉裕 marched on the capital where warlord Huan Xuan 桓玄 had assumed power and drove him away; Huan Xuan was the son of General Huan Wen 桓溫 who had conquered Sichuan in 347 by defeating Cheng Han 成漢 (one of the Sixteen Nations). Liu Yu restored the emperor to his throne, but the real power was Liu Yu's. In 415 Liu conquered the Later Qin 後秦, and in 420 he made himself emperor of the new Song Dynasty 宋 (also called Liu Song 劉宋 to avoid confusion with the Song Dynasty [960-1279]), the first of the Southern Dynasties 南朝.

### Emperors of the Eastern Jin

Title	Personal name	Reign	Born/died
Yuandi 元帝	Sima Rui 司馬睿	317-322	276-322
Mingdi 明帝	Sima Shao 司馬紹	322-325	299-325
Chengdi 成帝	Sima Yan 司馬衍	325-342	321-342
Kangdi 康帝	Sima Yue 司馬岳	342-344	322-344

Mudi 穆帝	Sima Dan 司馬聃	344-361	343-361
Aidi 哀帝	Sima Pei 司馬丕	361-365	341-365
Sima Yi, duke of Haixi 海西公司馬奕	Sima Yi 司馬奕	365-371	342-386
Jianwendi 簡文帝	Sima Yu 司馬昱	371-372	320-372
Xiaowudi 孝武帝	Sima Yao 司馬曜	372-396	361-396
Andi 安帝	Sima Dezong 司馬德宗	396-418	382-418
Gongdi 恭帝	Sima Dewen 司馬德文	419-420	386-421

### Major events in contemporary world history

- 330 Roman emperor Constantine the Great (280-337) moves the capital to Byzantium  
 410 Sacking of Rome by the Visigoths

## THE SOUTHERN DYNASTIES (420-589)

### List of the Southern Dynasties (420-589)

- Song 宋/Liu Song 劉宋 [ruling clan: Liu 劉]: 420-479 (duration 59 years), capital Jiankang 建康 (today's Nanjing 南京, Jiangsu Province)
- Qi 齊/Southern Qi 南齊 [ruling clan: Xiao 蕭]: 479-502 (duration: 23 years), capital Jiankang
- Liang 梁/Southern Liang 南梁 [ruling clan: Xiao 蕭]: 502-557 (duration 55 years), capital Jiankang
- Chen 陳/Southern Chen 南陳 [ruling clan: Chen 陳]: 557-589 (duration 32 years), capital Jiankang

### Historical outline

After Liu Yu 劉裕 had brought the Eastern Jin 東晉 to an end by establishing the Song Dynasty 宋 (Liu Song 劉宋), the intrigues and struggles of cliques against each other that had plagued the Eastern Jin continued. The Tuoba 拓跋 of the Northern Wei 北魏 began a lengthy military campaign against Liu Song, and the kingdom was further weakened by uprisings led by princes from 460 onward. Liu Song was finally overthrown by Xiao Daocheng 蕭道成 who created the Qi Dynasty 齊 (Southern Qi 南齊). Neither the Southern Qi nor its successor kingdoms was particularly stable. In 502 Emperor Xiao Yan 蕭衍 changed the name of the Southern Qi to Liang 涼 (Southern Liang 南梁). After the Northern Zhou 北周 invaded Hubei and captured Hankou 漢口 where Liang's emperor resided, General Chen Baxian 陳霸先 in the eastern part of the kingdom took power and established the Chen Dynasty 陳 (Southern Chen 南陳), a feeble kingdom located in the lower Yangtze valley. When Chen was defeated by Yang Jian 楊堅 and incorporated into the Sui Dynasty 隋 in 589, China was again unified.

### Emperors of Liu-Song

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Wudi 武帝	Liu Yu 劉裕	420-422	363-422
Shaodi 少帝	Liu Yifu 劉義符	422-423	406-424
Wendi 文帝	Liu Yilong 劉義隆	423-453	407-453
Xiaowudi 孝武帝	Liu Jun 劉駿	453-464	430-464
Qian Feidi 前廢帝	Liu Ziye 劉子業	464-465	449-465
Mingdi 明帝	Liu Yu 劉彧	465-472	439-472
Hou Feidi 後廢帝	Liu Yu 劉昱	472-477	463-477
Shundi 順帝	Liu Zhun 劉準	477-479	469-479

### Emperors of Qi

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Gaodi 高帝	Xiao Daocheng 蕭道成	479-482	427-482
Wudi 武帝	Xiao Ze 蕭蹟	482-493	440-493
Mingdi 明帝	Xiao Luan 蕭鸞	494-498	452-498
Donghunhou 東昏侯	Xiao Baojuan 蕭寶卷	498-501	483-501
Hedi 和帝	Xiao Baorong 蕭寶融	501-502	488-502

### Emperors of Liang

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Wudi 武帝	Xiao Yan 蕭衍	502-549	464-549
Jianwendi 簡文帝	Xiao Gang 蕭綱	549-551	503-551
Yuandi 元帝	Xiao Yi 蕭繹	552-555	508-554
Jingdi 敬帝	Xiao Fangzhi 蕭方智	555-557	543-558

### Emperors of Chen

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Wudi 武帝	Chen Baxian 陳霸先	557-559	503-559
Wendi 文帝	Chen Qian 陳蒨	559-566	522-566
Feidi 廢帝	Chen Bozong 陳伯宗	566-568	554-570
Xuandi 宣帝	Chen Xu 陳頊	569-582	530-582
Hou Zhu 後主	Chen Shubao 陳叔寶	582-589	553-604

### Major events in contemporary world history

- 475 The keyhole-shaped tomb of the 15<sup>th</sup> Yamato 大和 Emperor Nintoku 仁德 (d. 399) is completed in Osaka 大阪 (Japan)
- 526 Death of Roman emperor Theodoric the Great
- 537 The Hagia Sophia is completed in Constantinople

## CULTURAL DEVELOPMENT BETWEEN 220 AND 589

### The spread of Buddhism and its impact

Before 220 AD Buddhism had no real influence in China. The variation of Buddhism that found its way to China was Mahayana Buddhism (also called Northern Buddhism, *dache* 大車 in Chinese, popular in Korea and Japan as well). Closer to original Buddhism was Hinayana Buddhism (also called Southern Buddhism, *xiaoche* 小車 in Chinese, popular in Burma, Laos, Thailand, Cambodia, and Sri Lanka). When Buddhism spread from India to Central Asia and China, it incorporated major elements of the local cultures. Mahayana Buddhism proved to be particularly tolerant and adaptable, developing into a popular religion that spoke of salvation.

Although Buddhism had undoubtedly a great impact on China after 220 AD, it did not affect all classes of society in the same way. While it was widely accepted among the poor and lower classes in war-torn northern China and also often by non-Chinese rulers during the Sixteen Nations Period and the Northern Dynasties, it was far less successful among the Chinese gentry and Confucian scholars. Indeed, some aspects of Buddhism were found incompatible with orthodox Confucian tradition. Life as a Buddhist monk meant not to be able to fulfill the duties to family and state, while celibacy violated the concept of filial piety because the continuity of ancestor worship required male offspring. Nevertheless Confucian scholars didn't ignore Buddhism but reacted to the challenge it represented by engaging in scholarly debates and writing critical or sometimes even polemic essays (e. g. Fan Zhen 范缜, author of "Mortality of the Soul" [*shenmielun* 神滅論]) concerning it.

Under the Tuoba 拓跋 who ruled northern China between 386 and 534 in the Northern Wei 北魏, Buddhism became the official religion. The construction of Buddhist cave temples was influenced by a Tuoba myth that their ancestors had come to the world from a sacred grotto, and the Tuoba constructed spectacular cave temples in the vicinity of their capitals—the Yungang Caves 雲岡石窟 close to their first capital Pingcheng 平城 (today's Datong 大同, Shanxi Province) and the Longmen Caves 龍門石窟 near Luoyang 洛陽 (Henan Province). Magnificent caves were also built in Gansu: the Thousand Buddha Caves of Dunhuang 敦煌千佛洞 (also called Mogao Caves 莫高窟) and the Maijishan Caves 麥積山石窟. These caves show how much the introduction of Indian art left its mark on Chinese sculpture and painting. Architectural structures of different kinds were related with Buddhism as well: pagodas, temples, monasteries and statues, although they were often wooden structures that have not survived to the present day.

Buddhism didn't remain confined to a religious and cultural role but also became a factor in the economy: monasteries accumulated large estates, temples became peasants' landlords, and merchants supported Buddhist monasteries, using them as banks and warehouses. On the other hand, some measures were also taken to limit the

power of Buddhism. In 446 the Northern Wei ordered the destruction of statues of Buddha and the abolition of monasticism, and after the Northern Zhou 北周 issued an edict ordering the confiscation of temple property, thousands of monks were defrocked. Buddhism's development in the north was matched by that in the south. In the Southern Liang Dynasty 南梁 Emperor Wudi 武帝 abdicated and became a monk, and in its capital Jiankang 建康 there were more than 500 monasteries housing approximately 100,000 monks and nuns.

The spread of Buddhism brought about a vivid intellectual exchange with dozens of monk delegations traveling to India, the most famous one led by the monk Faxian 法顯 who set out in 399. After returning to China in 414, he wrote a "A Record of Buddhist Kingdoms" (*foguoji* 佛國記). According to some sources, approximately 3000 foreign Buddhist monks resided in Luoyang between 500 and 515. Large translation offices were set up to translate Buddhist sutras into Chinese.

### Other cultural developments

With northern China a battlefield, numerous members of the rich Chinese gentry fled to the south, and poets and scholars gathered around the capitals and courts of the south. The famous calligrapher Wang Xizhi 王羲之, a native of Shandong Province, spent most of his life in Zhejiang Province, while Tao Yuanming 陶淵明 (aka Tao Qian 陶潛), the most famous writer and poet of his time, lived in present-day Jiangxi Province.

Among the most important writings of the period was "The Literary Mind and the Carving of Dragons" (*wenxin diaolong* 文心雕龍) by Liu Xie 劉勰, the first book of literary criticism to be written in the Chinese language. An anthology of literature entitled "Selected Literature" (*wenxuan* 文選) was compiled by Xiao Tong 蕭統, a prince from the Southern Liang Dynasty 南梁. Li Daoyuan 酈道元 wrote a major work on geography: "A Commentary on the Classic of Waterways" (*shuijingzhu* 水經注). During the Three Kingdoms, Taiwan was mentioned for the first time in Chinese geographical records under the name Yizhou 夷州, meaning "barbarous region". Jia Sixie 賈思勰 was the author of China's first agricultural encyclopedia "Essential Skills for Common People" (*qimin yaoshu* 齊民要術). In the natural sciences, Zu Chongzhi 祖沖之 succeeded in calculating the mathematical figure *pi* ( $\pi$ ) as being between 3.1415926 and 3.1415927 (actual value 3.141592653589793238).

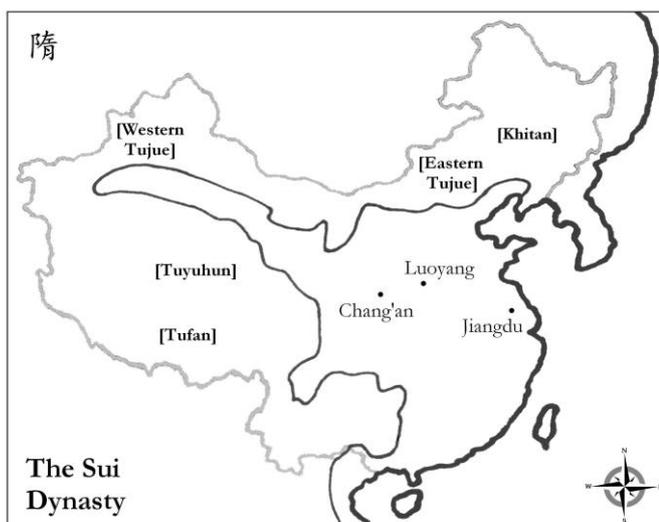
## The Sui Dynasty (589-618)

### Duration, ruling clan, capital

Sui 隋—duration: 37 years (581-618), ruling clan: Yang 楊, capitals: Daxingcheng 大興城/Chang'an 長安 (today's Xi'an 西安, Shaanxi Province); Luoyang 洛陽 (Henan Province); Jiangdu 江都 (today's Yangzhou 揚州, Jiangsu Province)

### Historical outline

In 581 Yang Jian 楊堅 assumed power in the Northern Zhou 北周 in a bloodless *coup d'état* and established the Sui Dynasty 隋. Its capital Chang'an 長安 was called "Daxingcheng" 大興城 at that time. With the defeat of the Chen Dynasty 陳 in the south, China was unified again. Although short, the Sui Dynasty was important because of its accomplishments. The Sui Dynasty not merely reestablished centralized power, but institutional reforms carried out at this time and the engineering marvel that was the Grand Canal (*dayunhe* 大運河) were crucial to China's integration after centuries of division, and paved the way for the glory of the succeeding Tang Dynasty 唐, and making the Sui a significant transitional period from division to



unity.

During the long period of division, northern and southern China had developed in different ways and as a result had very different social and economic structures. The Sui streamlined the bureaucracy, albeit keeping many functions of the former states in the north or simply renaming them. A new legal code was introduced; the currency, measures, and weights were standardized; and tax collection was made more efficient. After reforms, agricultural production increased. At the same time, Yang Jian—now Emperor Wendi 文帝—reduced the use of forced labor. Wendi hailed from the area around Chang’an and was a devout Buddhist. With a military background and having anti-intellectual tendencies, he was a practical man who did not trust Confucian scholars.

After Wendi’s death in 604 his second son ascended the throne as Emperor Yangdi 煬帝, but his succession is regarded as illegitimate by most historians; according to Chinese sources, Wendi was killed by Yangdi. Yangdi was an unsavoury character, and to satisfy his extravagant lifestyle and his love for palaces, hundreds of thousands of people were conscripted into construction gangs. He moved the capital to Luoyang 洛陽 and later established Jiangdu 江都 as another capital. Besides the construction of palaces and the Grand Canal, Yangdi continued to build defensive walls in the north, a process that had begun under Wendi.

In retrospective, the construction of the Grand Canal was probably the most spectacular achievement of the Sui Dynasty. After the capital was moved to Luoyang, Yangdi ordered the construction of the canal system to facilitate the transport of grain to the capital, a move that was also welcomed by many members of the gentry because the canal made it much easier for them to sell their produce. About a million people were pressed into service between 587 and 608 to complete the canal. The canal linked the new capital Jiangdu on the lower Yangtze 長江 with Chang’an (situated not far from the Wei River 渭河, a tributary of the Yellow River 黃河), and by 608 Luoyang (on the Luo River 洛河, another tributary of the Yellow River) was connected with Peking 北京 as well. This man-made waterway could be used by large freight barges with a capacity of up to 800 tons. The significance of the Grand Canal can hardly be overstated, it remained the most important communication route between northern and southern China until the 19<sup>th</sup> century. Besides its importance for the economy and trade, it was invaluable to the integration of northern and southern China and also important for the development of Chinese culture.

The necessity to control trade routes with the West and access to Central Asia brought the Sui into conflict with the Tuyuhun 吐谷渾 on the western border. The Tuyuhun lived in the extreme north of Tibet, and while their ruling class was apparently of Xianbei 鮮卑 origin, the people were Tibetan. In 609 the route to Central Asia through the Gansu Corridor was made safe again. More problematic though was the conflict with the Tujue 突厥. While the Xiongnu 匈奴 had not been a threat since the end of the Sixteen Nations Period, the ethnic Turkish Tujue had risen in the north as a force to be reckoned with. Luckily for the Sui, the Tujue split into two factions in 581 that could be played off against one other. Regarding the Tujue, diplomacy proved more effective than military expeditions.

Furthermore, several unsuccessful Sui military campaigns against the Koguryo in Korea were related to the conflict against the Tujue. The Koreans had sought an alliance with the Tujue, so the Sui attacked Korea to avoid a situation in which there would be enemies on multiple fronts. However, the Sui overextended themselves with their incursions into Korea, resulting in disastrous military setbacks and rebellions. On the other hand, between 600 and 609 Japan’s ruler Shotoku Taishi 聖德太子 (574-622) sent four delegations to China, marking the start of Japan’s inclusion into the Chinese cultural sphere.

Yangdi’s military campaigns and costly construction projects ended the period of prosperity that had begun under his father. The heavy burden imposed on the people by grain taxes, military recruitment, and forced service in self-serving construction projects led to widespread impoverishment. Around 615 when the Sui suffered a military defeat against the Eastern Tujue, several uprisings erupted in different parts of the country. Already in 613 Yang Xuangan 楊玄感 (son of influential General Yang Su 楊素) had led a rebellion in the Luoyang area. Besides peasant uprisings like those led by Zhai Rang 翟讓, Dou Jiande 竇建德, and others, the emperor started to lose the support of the gentry. In 616 Yangdi retreated to Jiangdu where his base of support was, but in 618 was assassinated by General Yuwen Huaji 宇文化及. Yangdi’s nephew was installed as new emperor, but Li Shimin 李世民 and his father Li Yuan 李淵, who in 617 had captured Chang’an with the help of Turkish troops, later installed Yangdi’s grandson as emperor. Meanwhile, Wang Shichong 王世充 installed another puppet emperor in Luoyang. Before long, Liu Yuan took the place of the puppet emperor he had installed and declared himself emperor of the new Tang Dynasty, but it took another five years until the competing leaders who had made themselves independent were defeated and the whole empire came under the control of the Tang.

## Emperors of the Sui Dynasty

Title	Personal name	Reign	Born/died
Wendi 文帝	Yang Jian 楊堅	581-604	541-604
Yangdi 煬帝	Yang Guang 楊廣	604-617	569-617
Gongdi 恭帝	Yang You 楊侑	618	611-618

### Major events in contemporary world history

- 585 The Visigoths conquer Sueves in Spain
- 590 The papacy of Gregory the Great begins (until 604)
- ca. 610 Muhammad (570-632), prophet of Islam, has his first revelation and begins to preach in Mecca

## The Tang Dynasty (618-907)

### Duration, ruling clan, capital

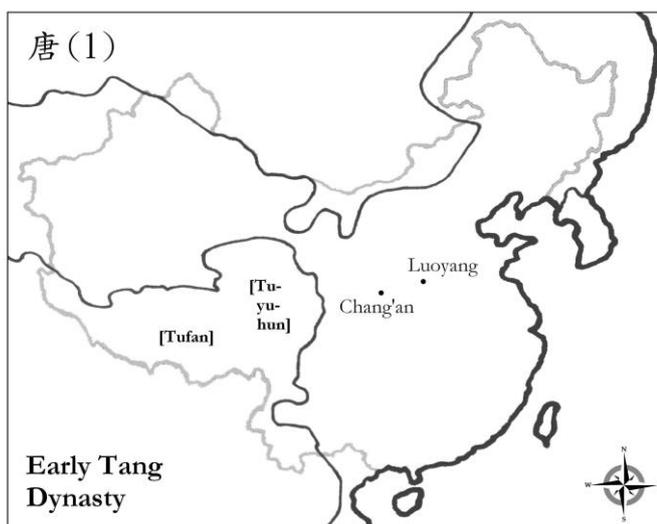
Tang 唐—duration: 288 years (618-906), ruling clan: Li 李, capitals: Chang'an 長安 (today's Xi'an 西安, Shaanxi Province); Luoyang 洛陽 (Henan Province)

### Historical outline

The Tang Dynasty was the most powerful “Chinese” dynasty since the Han Dynasty 漢 and is widely regarded as a “Golden Age” in Chinese history. Not only were its territorial holdings greater than those of any previous period, the Tang Dynasty also witnessed remarkable cultural development.

The first emperor of the Tang Dynasty, Li Yuan 李淵 (posthumous title: Gaozu 高祖) had been a military commander of the Sui Dynasty 隋 and rose to power in 618 with the aid of Turkish troops. It took Gaozu five years to defeat rival claimants to the throne and consolidate power. Gaozu's son Li Shimin 李世民 had contributed a great deal to his father's success but was not named heir to the throne because he was not the eldest son. In 626 tensions between Li Shimin and his brothers escalated into an armed clash. Li Shimin emerged victorious, killed his brothers and their families, and forced Gaozu to abdicate in his favour. Li Shimin's reign as Emperor Taizong 太宗 was probably the most stable and prosperous period in the Tang Dynasty, and under his son and successor Gaozong 高宗 the dynasty was further consolidated.

In 640 a woman named Wu Zetian 武則天 (aka Wu Zhao 武曩 or later Empress Wu 武后) was introduced into Taizong's court as concubine for the emperor. After Taizong's death in 649 she became a Buddhist nun, but the new emperor, Gaozong, fell in love with her and made her his concubine. She had two sons with Gaozong and replaced the (childless) Empress Wang 王皇后 in 655. Empress Wang was cruelly killed shortly afterwards, and Wu Zetian's son Li Hong 李弘 was named heir to the throne. Wu gained in influence and gradually replaced her husband as ruler of the empire. When Gaozong died in 683 she first put Li Xian 李顯 (Emperor Zhongzong 中宗) on the throne, soon replacing him with Li Dan 李旦 (Emperor Ruizong 睿宗). After a failed coup of princes against her, she declared herself empress of the new Zhou Dynasty 周 in 690 and moved the capital from Chang'an 長安 to Luoyang 洛陽. That dynasty ended with Empress Wu's death in 705, and Emperor Zhongzong was reinstated, but his wife, Empress Wei 韋后, tried to rule in the same fashion as Empress Wu—after Zhongzong's death in 710 she installed young Li Chongmao 李重茂 on the throne. A rebellion led by Li Longji 李隆基 brought Ruizong back to power, and when Ruizong abdicated in favour of Li Longji (Emperor Xuanzong 玄宗), stable rule was finally re-



stored in the Tang Dynasty.

The rule of Emperor Xuanzong was the longest of a Tang emperor. Xuanzong moved the capital back to Chang'an, which became the political, economic, and cultural center of the empire. Chang'an was the biggest city in the world at this time with two million inhabitants, and its geometric outline with an area of almost 70 km<sup>2</sup> was used as a model for the Japanese cities Nara 奈良 and Kyoto 京都 as well as later for Peking 北京. During the early part of his reign, Taizong initiated reforms in the areas of financial and economic policy as well as military administration with the help of able ministers like Yao Chong 姚崇 and Song Jing 宋璟. Between 736 and 752 Li Linfu 李林甫, who held the office of chancellor (*zhuixiang* 宰相), assumed almost dictatorial powers as Xuanzong neglected the nation's administration, preferring the arts, Taoism, and mysticism. Another person with significant influence on the emperor was Yang Yuhuan 楊玉環 (better known as Yang Guifei 楊貴妃), who had become Xuanzong's concubine in 745. She managed to have important government posts given to her relatives like her brother Yang Guozhong 楊國忠 (who succeeded Li Linfu as chancellor after Li's death in 752), but the decline that began in the late years of Xuanzong's rule was not so much her fault as the result of the disastrous rebellion of An Lushan 安祿山 between 755 and 763, also called the "An Shi Rebellion" (*An Shi zhi luan* 安史之亂).

An Lushan was a man of mixed Sogdian and Turkish descent and served as military governor (*jiedushi* 節度使) in Fanyang 範陽/Youzhou 幽州 (southwest of present-day Beijing 北京). The military governors were powerful men since they had not only military but also fiscal authority in the area under their responsibility. An's rise began with a victory over the Khitan 契丹 in the northeast in 744. In a bid to usurp the imperial throne An Lushan and an army of 200,000 men marched south in 755 and quickly conquered first Luoyang and then Chang'an. While Emperor Xuanzong retreated to Chengdu 成都 in Sichuan—his troops killed Yang Guozhong and forced Yang Guifei to commit suicide—and gave up the throne in favour of his son (Emperor Suzong 肅宗), An Lushan declared himself emperor of the new Yan Dynasty 燕 in 756. Suzong turned to the Uighurs (Huihe 回紇/Huigu 回鶻), Tibetans (Tufan 吐蕃), and other tribes in the Tarim Basin for help. After the Uighurs sent troops to aid the Tang government, An Lushan was defeated in 757. An himself was murdered by his son An Qingxu 安慶緒. Although the Uighurs took control of Luoyang, the insurgency was not yet finished. General Shi Siming 史思明 who had taken command after An's death recaptured Luoyang but in 761 suffered the same fate as An Lushan, being murdered by his son Shi Chaoyi 史朝義. Troops loyal to the Tang government finally quelled the rebellion in 763.

The An Lushan Rebellion was the turning point in the Tang Dynasty. The civil war had claimed tens of millions of lives, destroyed the economy, and devastated large areas, especially in the Yellow River region around Chang'an and Luoyang. Furthermore, the rebellion had significantly eroded the central government's authority, which had proven itself unable to effectively control the military governors. No taxes came in from large parts of the empire as the military governors retained most of the revenues and spent it on their armies. Separatist tendencies among military governors was a problem for the central government until the end of the Tang Dynasty. Despite the terrible experiences with An Lushan and other military governors who turned against the court, the system of military governors was maintained because it still provided effective protection against foreign invasions, notably at the northern border. Although the Tang Dynasty was saved by Uighur troops, the Uighurs and Tufan were strengthened at the expense of the Tang, which eventually lost its western territories (and thus control over the trade routes) to the Uighurs and Tufan.

After the end of the An Lushan rebellion, the situation remained grim. The Tang Dynasty would never regain the glory it had under Taizong or Xuanzong. The economy was in ruins, and the loss of the western territories resulted in less trade and lower revenues. In the inner court the power of the eunuchs (*buanguan* 宦官) increased and they engaged in a power struggle with the literati, weakening the central government. Further rebellions by military governors which the government was unable to suppress weakened the empire even more. But the common people remained the real victims of the heavy tax burden, weakened economy, and disloyal troops. The first big popular uprising in 860 was led by Qiu Fu 裘甫, followed by a mutiny of the army under Pang Xun 龐勳, and finally the great uprising from 874 on led by Wang Xianzhi 王仙芝 and Huang Chao 黃巢. The rebels and their massive peasant army quickly brought the Yangtze region and eastern China under their control. In 880 they took Luoyang and Chang'an, and Huang Chao declared himself emperor of the Great Qi Dynasty 大齊 while Emperor Xizong 僖宗 and the Tang court retreated to Sichuan. Once again, the Tang had to rely on foreign help to suppress the rebellion—this time they turned to the Turkish Shatuo 沙陀, a tribe of the Western Tujue 西突厥. Led by Li Keyong 李克用, the Shatuo's first attack against the rebels was repelled in 881, but in 883 they were victorious. Huang Chao fled and was killed by the Shatuo the following year. Although the Tang emperor returned to Chang'an in 885 and the dynasty was nominally restored, it exercised no real power.

In 890 open war broke out between Li Keyong and Zhu Wen 朱溫 (aka Zhu Quanzhong 朱全忠), a strong military commander in the east who had initially been a follower of Huang Chao but, after surrendering to Tang forces, helped them recapture Chang'an. In 904 Zhu brought Emperor Zhaozong 昭宗 (who had sided with Li Keyong) under his control and killed him, installing young Li Zhu 李祝 (Emperor Aidi 哀帝) on the throne. In 907 he forced Aidi to abdicate and declared himself emperor of the Later Liang Dynasty 後梁, the first of the Five Dynasties 五代.

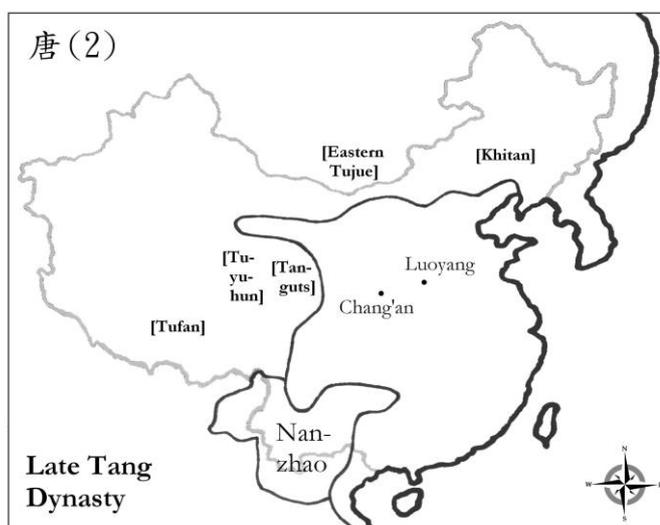
The Tang empire disintegrated quickly in the first decade of the tenth century. Already in 902 the Yang 楊 clan had established the kingdom of Wu 吳 (Huainan 淮南) in Yangzhou 揚州 (Jiangsu Province), and in 907, besides the Later Liang in Henan, other kingdoms were founded independent of Tang control—Min 閩 in Fujian, Former Shu 前蜀 in Sichuan, Wuyue 吳越 in Zhejiang, Southern Han 南漢 (Yue 粵) in Guangdong, and Nanping 南平 (Jingnan 荆南) in Hubei. The period of division after the end of the Tang Dynasty lasted until 979 when China was unified again under the Northern Song Dynasty 北宋.

### Foreign policy—the Tang, the Turks, and the Tibetans

Major foreign policy issues during the Tang Dynasty included securing the vital trade routes and fending off the threat posed by neighbouring ethnic groups. The first half of the Tang Dynasty was marked by dynamic territorial expansion which was brought to a halt when Tang troops under General Gao Xianzhi 高仙芝 were defeated by Arabs in the battle of Talas 怛羅斯 (in present-day Kazakhstan) in 751.

In 583, the Turkish empire of the Tujue 突厥 in the north was defeated by the Sui Dynasty and split into Western Tujue 西突厥 (centered around present-day Xinjiang and Kazakhstan) and Eastern Tujue 東突厥 (centered in present-day Inner Mongolia). The Tang had come to power with the aid of the Eastern Tujue, but the latter were not a reliable ally and turned against the Tang less than a decade after the dynasty was established. In response to Turkish invasions, Tang Emperor Taizong dispatched General Li Qing 李清 with an army in 629, and the Eastern Tujue were defeated in 630. In an effort to neutralize future threats by assimilation the Tang resettled the Eastern Tujue in the Yellow River area and admitted their leaders into the Chinese army. The sons of their nobles lived at the imperial court. As for the Western Tujue, the Tang conducted two campaigns in 639/640 and 647/648 against them, conquered the city state of Gaochang 高昌 in the east of present-day Turfan in 639 and eventually brought the whole Turkestan basin under their control. The last military units of the Western Tujue were destroyed in 657. Around 680 the Tujue reunified and formed a kingdom in present-day Gansu called the Later Turks (*Hou Tujue* 後突厥), but they did not militarily challenge the Tang. In 774 the Later Turks were destroyed by the Uighurs (Huihe 回紇/Huigu 回鶻, part of the Turkish Tölös 鐵勒 tribe). The Uighurs had played a key role in the suppression of the An Lushan Rebellion, at which time the Tang lost its western territories to the Uighurs and the Tufan 吐蕃. The Uighur empire collapsed in 840.

In 635 the Tuyuhun 吐谷渾 in the Qinghai/Tibet region were defeated by General Li Jing 李靖 and their territory incorporated into the Tang Empire. Meanwhile, a new political unit had formed in Tibet. Songtsen Gampo 松贊干布—also called Songzain Gambo (604-650)—unified the Tibetan tribes in the Kingdom of Tufan. Tufan's relations with the Tang were mostly friendly, and in the course of Tang's nuptial diplomacy towards Tufan Songtsen Gampo was given the Tang princess Wencheng 文成公主 as a wife. As a result of the economic and cultural bonds forged between the Tang and Tufan, Buddhism was brought to Tibet. In 663 the Qaidam Basin 柴達木盆地 (Qinghai Province) became part of Tufan. There were periods in which the relations between the Tufan and the Tang deteriorated. In 763 (when the Tang was in the throes of the An Lushan Rebellion) the Tufan captured Chang'an and the surrounding area, and the Tang lost access to central Asia in 790. Relations between the Tang and Tufan improved again in 821. The Tufan kingdom fell in 842, and parts of its western territories were subsequently reconquered by the Tang.



In the northeast, the Khitan living in present-day Manchuria never posed a real threat to the Tang. While the unsuccessful campaigns against Korea had greatly contributed to the fall of the Sui Dynasty, the Tang allied themselves with the Korean state of Silla 新羅, and together they defeated the other two Korean states Paekche 百濟 and Koguryo 高句麗 in 660 and 668, respectively. Korea continued to be an important bridge for cultural transfer between China and Japan.

Nanzhao 南詔 (649-902) was a kingdom of the Borean tribe 白族 centered around Erhai Lake 洱海 in present-day Yunnan Province. The kingdom often switched between an alliance with the Tang and one with the Tufan but was never conquered by Tang troops. Nanzhao united with six other small kingdoms in 737 with the support of the Tang, rebelled against the Tang in 750, and defeated a Tang army at Xiaguan 下關 in 751. After another victory against the Tang in 754 Nanzhao expanded into Burma, the rest of Yunnan, and parts of Laos, Thailand, and even Sichuan. Nanzhao captured Chengdu in 829, but Nanzhao forces were expelled from Sichuan in 873, and the kingdom was finally overthrown in 902, though not by the Tang.

### Economy of the Tang Dynasty

The first half of the Tang Dynasty was by and large a time of political stability and economic prosperity. Many sectors of the economy like agriculture, handicrafts, manufacturing and trade flourished. The Grand Canal, constructed during the Sui Dynasty, greatly facilitated the flow of merchandise, and there was a lively exchange of goods and knowledge along the Silk Road. For instance, the Chinese knowledge of paper manufacturing spread as far as Europe via the Arab world. Chang'an, Luoyang, Yangzhou, and Guangzhou 廣州 were important centers for commerce and trade.

In the 7<sup>th</sup> century technical improvements like the plough and irrigation techniques greatly boosted agricultural output. To the same end, the Tang put in place a land law—a modification of the Tuoba land law (*juntianfa* 均田法)—aimed at equalizing land ownership. However, many provisions of the law were not implemented because concessions to rich and influential members of the gentry were unavoidable. The system of land equalization eventually failed and was officially abolished around 780.

The late 8<sup>th</sup> century saw the first steps in the development of paper money. The use of copper coins (*tongqian* 銅錢) as currency impeded large-scale trade because in larger quantities it was too heavy and difficult to transport. As the use of money became more common, more coin metal was needed, so coins were then often minted from iron. Silver coins were common as well. Areas with an adverse trade balance could lose all their copper, but a prohibition of copper export would end external trade, so merchants prepared deposit certificates which soon entered into circulation, first in Sichuan. The use of deposit certificates instead of coins allowed for a much larger trade volume, and by the end of the Tang Dynasty the government had started to issue deposit certificates of its own.

The state became a major player in manufacturing and set up numerous facilities to produce textiles, metals, ceramics, paper, and others. Mining was another industry in which remarkable progress was made at this time. Economic and commercial opportunities also attracted many foreign immigrants. Unfortunately, these positive developments came to an end when the An Lushan Rebellion turned large parts of China into a battlefield and the Tang Dynasty lost control over its western territories and thus the international trade routes.

### Government and administration

The Tang empire was divided into 10 provinces (*dao* 道), 260 prefectures (*zhou* 州), and more than 1000 counties (*xian* 縣), the administration of which was strongly centralized. The most important institutions were three departments (*sheng* 省) and six ministries (*bu* 部)—the Department of State Affairs (*shangshubsheng* 尚書省), the Secretariat (*zhongshusheng* 中書省), and the Chancellery (*menxiasheng* 門下省). The six ministries under the Department of State Affairs were the Ministry of Personnel (*libu* 吏部), the Ministry of Revenue (*hubu* 戶部), the Ministry of Rites (*libu* 禮部), the Ministry of War (*bingbu* 兵部), the Ministry of Justice (*xingbu* 刑部), and the Ministry of Works (*gongbu* 工部). This institutional structure was kept intact even in succeeding dynasties. The examination system for government officials from the Han Dynasty was reactivated, and as a result the aristocracy gradually lost power to the professional government bureaucracy recruited through those examinations. Although the examination system was modified in the following centuries, it remained in place largely unchanged almost until the end of Imperial China in the 20<sup>th</sup> century. The exam shaped Chinese officials by forcing those who aspired to pass it to receive an education in the Classics and be indoctrinated in the Confucian tradition. Several test-preparation academies were set up, most notably the “School for the Preservation of Literature” (*hongwen dian* 弘文殿, established in 621), the “School of the Congregation of the Wise” (*jixian yuan* 集賢院, established in 725), the “Hanlin Academy” (*hanlin yuan* 翰林院, established in 738). The law code *Tanglü shuyi* 唐律疏議, laid down in 624, was an impressive work with a high

standard of juridical rationality.

At the beginning of the Tang the backbone of the armed forces were militias (*fubing* 府兵) consisting of conscript troops recruited from among the farming population, but after territorial expansion a professional army was needed, especially for the protection of border regions. Ten military governors (*jiedushi* 節度使) were assigned to oversee those border troops. The military governors were able to accumulate great power because they commanded areas the size of whole provinces, and they were also in charge of the civil and financial administration in their area of responsibility. Although the system allowed for effective control over border areas, it also nurtured powerful military rulers who could challenge the central government.

### Buddhism and other religions

Throughout the Tang Dynasty, Buddhism remained the dominant religion, but in the later Tang, attempts by rulers to limit the influence of Buddhism through administrative measures, combined with growing criticism by Confucian scholars like Han Yu 韓愈, made it clear that Buddhism would no longer play such a crucial role in China.

Buddhism was at its height during the early Tang. An important event in the history of Chinese Buddhism was the pilgrimage of Xuan Zang 玄奘 to India between 639 and 645. He and other pilgrims like Yi Jing 義淨 returned with many Buddhist texts and translated them into Chinese. Monasteries in China were important centers of learning and cultural activity. Several schools of Buddhism developed, the most important being Chan Buddhism 禪宗 (better known under the Japanese name “Zen”), the Pure Land Sect (*jingtu zong* 淨土宗) or Lotus Sect (*lian zong* 蓮宗), and the Secret Sect/Tantrism (*mi zong* 密宗). Among the most influential supporters of Buddhism was Empress Wu, a former Buddhist nun.

During the Tang Dynasty, Buddhist temples and monasteries became an important economic force. Temples were exempt from taxation and accumulated land, and monasteries collected large quantities of metal to use in casting bronze Buddhas, thus giving them significant influence over the money market. Certain measures of the Tang government during the 9<sup>th</sup> century against foreign religions in China also affected Buddhism—many foreign merchants belonging to religions like Manichaeism (*monijiao* 摩尼教), Zoroastrianism (*xianjiao* 祆教), Nestorianism (*yingjiao* 景教) and Islam were under the political protection of the Uighur embassy, and when the influence of Uighurs decreased from 832 onward, the Tang decided to profit from that opportunity by decreeing a ban on foreign religions. The real objective was to seize the funds the foreigners had accumulated. In the process, thousands of Buddhist temples, shrines and monasteries were secularized, and all statues were required to be melted down and delivered to the government, even those in private possession.

The An Lushan Rebellion also had a deleterious effect on Buddhism in China. Buildings were destroyed, monks were dispersed, and teaching traditions were interrupted. In 842 an intense persecution of Buddhism began during the reign of Emperor Wuzong 武宗, instigated by Li Deyu 李德裕. Land belonging to monasteries was confiscated, more than 4000 monasteries were demolished, and a quarter of a million monks and nuns were defrocked. The anti-Buddhist regulations were not applied to Taoism since Wuzong was influenced by Taoists like Zhao Guizhen 趙歸真. The persecution ended with Wuzong’s death in 846—Wuzong’s successor Xuanzong 宣宗 was a Buddhist and changed the religious policy.

The Tang Dynasty was a period of great religious diversity. Foreign merchants who settled down in Chinese cities brought their religions with them and, in general, enjoyed religious freedom. Arabian Muslims and Jews came to China, the Jews mostly as fabric dealers. Nestorian Christianity arrived in China during the reign of Tang Emperor Taizong in 635. In 781 the famous Nestorian Stele (*yingjiaopai* 景教碑) was erected in Chang’an to mark the opening of a Nestorian church, featuring texts in Chinese and old Syriac. Manichaeism was popular among the Uighurs, and the Uighur king adopted Manichaeism in 762. Another religion introduced into China was Zoroastrianism, also called Mazdaism or Parsism. The confiscation of property of followers of Manichaeism in Tang China dealt a heavy blow to the religion, from which it never recovered. Although Islam was much more successful in China than Nestorianism, Manichaeism, and Zoroastrianism in the long run, Buddhism and Taoism remained the major faiths at that time.

### Culture: Literature and arts

The Tang Dynasty is commonly associated with its impressive cultural developments, most notably in poetry. A comprehensive collection of Tang poems (*quan Tang shi* 全唐詩) compiled in the 18<sup>th</sup> century includes 50,000 poems by 2200 poets, the most famous of whom are Li Bai 李白 (also called Li Taibo 李太白), Du Fu 杜甫, and Bai Juyi 白居易. Other important poets were Du Mu 杜牧, Li Shangyin 李商隱, He Zhizhang 賀知章, and Yuan Zhen 元稹. The poems, songs, and also random pieces are a treasure trove of information showing what daily life was like in the

Tang Dynasty. The end of the Tang also witnessed what can be regarded as the beginnings of opera—poems with free versification (lines having no fixed end) sung as a continuous series to accompany theater. Writers like Han Yu 韓愈 and Liu Zongyuan 柳宗元 created magnificent prose works. While Han Yu revived the classical *guwen* style (古文), other prose styles were influenced by Buddhist translations. In 601 Lu Fayan 陸法言 compiled the dictionary *Qieyun* 切韻 which comprised some 26,000 characters arranged according to phonetic aspects, so it could be used much later by linguists to understand the phonetics of Chinese during the Tang Dynasty. At this time, Liu Zhiji 劉知幾 critically surveyed all aspects of historical scholarship in *Shitong* 史通. The Diamond Sutra (*jin'gangjing* 金剛經), the world's oldest surviving printed work, discovered in 1907 in Dunhuang 敦煌, was produced in 868.

As for fine arts, the most famous painter of the Tang Dynasty was Wu Daozi 吳道子. Landscape painter Wang Wei 王維 was also a poet, and another noteworthy painter was Xie He 謝赫. Sculpture was still very much influenced by Buddhism as evident in cave temples like Yungang 雲崗, Dunhuang, and Longmen 龍門. The ceramics art of the Tang was highly developed, and although porcelain was not yet of the white variety, technically and artistically it was already of a very high quality.

### Emperors of the Tang Dynasty

Title	Personal name	Reign	Born/died
Gaozu 高祖	Li Yuan 李淵	618-626	566-635
Taizong 太宗	Li Shimin 李世民	627-649	599-649
Gaozong 高宗	Li Zhi 李治	650-683	628-683
Zhongzong 中宗	Li Zhe 李顯	684	656-710
Ruizong 睿宗	Li Dan 李旦	684	662-716
Wuhou 武后, who proclaimed the Zhou Dynasty 周 in 690	Wu Zetian 武則天 or Wu Zhao 武曩	684-690/704	625-705
Zhongzong 中宗	Li Zhe 李顯	705-710	656-710
The Minor Emperor 少帝	Li Chongmao 李重茂	710-711	695-?
Ruizong 睿宗	Li Dan 李旦	711-712	662-716
Xuanzong 玄宗	Li Longji 李隆基	712-755	685-762
Suzong 肅宗	Li Heng 李亨	756-762	711-762
Daizong 代宗	Li Yu 李豫	763-779	727-779
Dezong 德宗	Li Shi 李适	780-804	742-805
Shunzong 順宗	Li Song 李誦	805	761-806
Xianzong 憲宗	Li Chun 李純	806-820	778-820
Muzong 穆宗	Li Heng 李恒	821-825	795-824
Jingzong 敬宗	Li Zhan 李湛	825-826	809-827
Wenzong 文宗	Li Ang 李昂	827-840	809-840
Wuzong 武宗	Li Yan 李炎	841-846	814-846
Xuanzong 宣宗	Li Chen 李忱	847-859	810-859
Yizong 懿宗	Li Wen 李漼	860-873	833-873
Xizong 僖宗	Li Yan 李儂	874-889	862-888
Zhaozong 昭宗	Li Jie 李晔	889-904	867-904
Aidi 哀帝	Li Zhu 李祝	905	892-908

**Note:** The Tang emperors were the first to systematically use the dynastic title “zong” 宗 for their ancestors.

### Rulers of Nanzhao

Name	Reign	B./d.
Meng Xinuluo 蒙細奴邏	649-674	617-674
Meng Luosheng 蒙邏盛	674-712	634-715
Meng Yanghe 蒙炎閣	712	?-712
Meng Shengluopi 蒙盛邏皮	712-728	673-728
Meng Piluoge 蒙皮邏閣	728-748	?-748
Meng Geluofeng 蒙閣邏鳳	748-779	712-779

Name	Reign	B./d.
Meng Yimouxun 蒙異牟尋	779-808	754-808
Meng Xungequan 蒙尋閣勸	808-809	778-809
Meng Quanlongcheng 蒙勸龍晟	809-816	798-816
Meng Quanlicheng 蒙勸利晟	816-823	802-823
Meng Quanfengyou 蒙勸豐佑	823-859	?-859
Meng Shilong 蒙世隆	859-877	844-877

Meng Longshun 蒙隆舜	877-897	?-897	Meng Shunhuazhen 蒙舜化貞	897-902	877-902
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### Major events in contemporary world history

633-640	Muslim conquest of Syria, Palestine, and Iraq (642 Egypt, 664 Kabul)
710-794	Later Nara Period 奈良後期 in Japan
711	The Muslims invade the Iberian Peninsula (Cordoba conquered in 718)
795	First recorded Viking raids on Ireland and Scotland
814	Death of Charlemagne
889	Angkor, capital of ancient Cambodia, founded

## Time of division between Tang and Song (902-979)

### Overview

The period of division between the end of the Tang Dynasty 唐 and the beginning of the Northern Song Dynasty 北宋 is commonly referred to as the Five Dynasties and Ten Kingdoms (*wudai shiguo* 五代十國). The Five Dynasties (*wudai* 五代, 907-960) were extant in the Yellow River area, while the Ten Kingdoms (*shiguo* 十國, 902-979) ruled mostly areas in southern China.

### List of the Five Dynasties (907-960)

- Later Liang 後梁 [ruling clan: Zhu 朱]: 907-923 (duration 16 years), capital Kaifeng 開封 (Henan Province)
- Later Tang 後唐 [ruling clan: Li 李, ethnic Turkish Shatuo 沙陀]: 923-936 (duration 13 years), capital Luoyang 洛陽 (Henan Province)
- Later Jin 後晉 [ruling clan: Shi 石, ethnic Shatuo]: 936-947 (duration 11 years), capital Kaifeng
- Later Han 後漢 [ruling clan: Liu 劉, ethnic Shatuo]: 947-950 (duration 3 years), capital Kaifeng
- Later Zhou 後周 [ruling clans: Guo 郭/Chai 柴]: 951-960 (duration 9 years), capital Kaifeng

### List of the Ten Kingdoms (902-979)

No.	Kingdom (other name) [ruling clan]	Dates, duration (years)	Capital (province)	
1	Wu 吳 (Huainan 淮南) [Yang 楊]	902-937 (35)	Yangzhou 揚州 (Jiangsu)	8
2	Min 閩 [Wang 王]	907-946 (39)	Changle 長樂 (Fujian)	8
3	Chu 楚 [Ma 馬]	927-956 (29)	Changsha 長沙 (Hunan)	8
4	Former Shu 前蜀 [Wang 王]	907-925 (18)	Chengdu 成都 (Sichuan)	LT
5	Later Shu 後蜀 [Meng 孟]	934-965 (31)	Chengdu 成都 (Sichuan)	NS
6	Wuyue 吳越 [Qian 錢]	907-978 (71)	Hangzhou 杭州 (Zhejiang)	NS
7	Southern Han 南漢 (Yue 粵) [Liu 劉]	907-971 (64)	Guangzhou 廣州 (Guangdong)	NS
8	Southern Tang 南唐 [Li 李]	937-975 (38)	Jinling 金陵 (Jiangsu)	NS
9	Nanping 南平 (Jingnan 荆南) [Gao 高]	907-963 (56)	Jingzhou 荊州 (Hubei)	NS
10	Northern Han 北漢 [Liu 劉]	951-979 (28)	Taiyuan 太原 (Shanxi)	NS

The last column in this table shows by which other state the state in the respective line was followed after its collapse: LT = Later Tang 後唐 (923-936, one of the Five Dynasties 五代), NS = Northern Song 北宋 (960-1126). There is a significant contrast between the Northern Han and the other states of the Ten Kingdoms because the Northern Han was located in northern China and ruled by a clan of the Turkish Shatuo 沙陀.

### Historical outline

The first of the Five Dynasties, the Later Liang 後梁, was founded by a former Tang military governor (*jiedushi* 節度使) named Zhu Wen 朱溫, aka Zhu Quanzhong 朱全忠. Before surrendering to the Tang, Zhu had been a follower of rebel and peasant leader Huang Chao 黃巢. Since the establishment of the Later Liang was the result of a popular uprising and many of Zhu's subordinates were of peasant origin, the new state failed to gain support of the Chinese gentry. Zhu's main opponent was Li Keyong 李克用, general of the Turkish Shatuo 沙陀. Not only had Zhu been

unable to defeat Li, but to the gentry Li seemed to be a more acceptable leader than Zhu and his peasant followers. After Li Keyong's death in 908, the Shatuo first fought off an attack of the Khitan 契丹 in the north and then marched against the Later Liang. The end of the dynasty came when generals of the Later Liang defected to the enemy, and Li Keyong's son Li Cunxu 李存勖 founded the Later Tang 後唐. The change to the following Later Jin 後晉 was a smooth transition because the successor of the last Later Tang emperor was not his son but his son-in-law, Shi Jingtang 石敬瑭, also a Shatuo.

The Shi clan was overthrown by General Liu Zhiyuan 劉知遠 after it ceded territory to the Khitan and lost more in a war against them, as a number of leading Shatuo desired to protect their privileges. Liu then founded the Later Han Dynasty 後漢. Meanwhile, the resistance of Han Chinese to Shatuo rule increased, and Liu Zhiyuan's successor was assassinated. His place was taken by Chinese General Guo Wei 郭威 who founded the Later Zhou Dynasty 後周. Although the Shatuo managed to stay in power in the Northern Han 北漢 in present-day Shanxi, their power was greatly diminished.

As a result of continuous fighting in the north the economy there was in chaos. The formerly magnificent city of Chang'an was ruined and depopulated by fighting, and it was eliminated as a center of power for a century. These conditions stood in stark contrast to the prosperity of the Ten Kingdoms in the south. The independent states in southern China enjoyed relative peace and thrived mostly through trade, especially in salt and tea. In terms of economy, Sichuan was better off than any other part of China at that time. The division into several independent kingdoms stimulated the development of many cities in the south which gained importance as political centers, e. g. Chengdu 成都, Jinling 金陵 (today's Nanjing 南京), Fuzhou 福州, Hangzhou 杭州, Guangzhou 廣州, Jingzhou 荊州, and Changsha 長沙.

Besides the Five Dynasties and Ten Kingdoms, there were two other states at the periphery of China—the Khitan state of Liao 遼 (907-1125) in the north and Dali 大理 (937-1253) in the south.

LIAO: Around the beginning of the tenth century, the Khitan lived in the area of the Liao River 遼河 in present-day Manchuria. After the collapse of the Tang Dynasty, they started to expand and resumed raids into northern China. In 907, Yelü Apaoki 耶律阿保機 declared himself emperor of the Khitan, and he transferred the capital which originally had been in Linhuang 臨潢/Huangdu 皇都 (today's Bairinzuo 巴林左旗, Chifeng City 赤峰市, Inner Mongolia) to Yanjing 燕京 (near today's Beijing). By 925, the Khitan ruled eastern Mongolia, most of Manchuria, and much of northern China. In 926, they conquered Balhae 渤海 in Korea, a kingdom that had integrated remnants of the Kingdom of Koguryo 高句麗 (37 BC—668 AD). In 937, the Khitan started using the name Liao, to indicate a claim on the Chinese throne. The Liao posed a continuous threat to the Five Dynasties, especially to the Later Jin, which suffered a heavy defeat at the hands of the Khitan. The Liao Dynasty ended when the Khitan were defeated by the Jurchen tatars 女真 in 1125. The name of the Khitan is the origin for "Kitai", the word for China in Slavic languages.

DALI: Not long after the fall of the Nanzhao 南詔 kingdom in the Yunnan region in 902, Dali was established in 937 by Duan Siping 段思平 and ruled by a succession of 22 kings. Its capital was Yangjumie 羊苴咩 (today's Dali 大理, Yunnan Province). The kingdom lasted well into the Southern Song Dynasty 南宋 and was only finally destroyed by the Mongols in 1253.

The Five Dynasties marked the end of the Tang Dynasty's system of military governors. The provincial administration was transferred to the central government at this time. At the end of this period, the Later Zhou took measures to control the power of the army. Among other changes, a palace guard (*dianqianjun* 殿前軍) was created, and General Zhao Kuangyin 趙匡胤 was appointed as its head. In 960, Zhao usurped power in a coup and made himself emperor of a new dynasty he called Song 宋 (usually referred to as Northern Song 北宋 by historians). In his campaign to reunify China, he did not challenge the Liao in the north but turned south instead. The Northern Song first defeated Nanping 南平 in 963, then in succession, overcame the Later Shu 後蜀 (965), Southern Han 南漢 (971), Southern Tang 南唐 (975) and Wuyue 吳越 (978), and after the victory over the Shatuo state of Northern Han in 979 China was unified again. The Later Zhou is regarded by some historians as a transitional stage on the way to the Song Dynasty.

After a closer look at the Five Dynasties and Ten Kingdoms it could be asked why the Northern Han is not added to the Five Dynasties, because from a geographical point of view a categorization of Six Dynasties and Nine Kingdoms would seem more appropriate. The reason for this categorization is that the Five Dynasties have been regarded as legitimate successors of the Tang Dynasty and rulers of China by Chinese historians while the Ten Kingdoms (including the Northern Han) have not.

### Emperors of the Later Liang (also called Posterior Liang)

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Taizu 太祖	Zhu Wen 朱溫	907-912	852-912
—	Zhu Yougui 朱友珪	912-913	?-913
The Last Emperor 末帝	Zhu Youzhen 朱友貞	913-923	888-923

### Emperors of the Later Tang (also called Posterior Tang) [Shatuo]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Zhuangzong 莊宗	Li Cunxu 李存勳	923-926	885-926
Mingzong 明宗	Li Siyuan 李嗣源	926-933	867-933
Mindi 閔帝	Li Conghou 李從厚	933-934	914-934
Last Emperor 末帝	Li Congke 李從珂	934-936	885-936

### Emperors of the Later Jin (also called Posterior Jin) [Shatuo]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Gaozu 高祖	Shi Jingtang 石敬瑭	936-942	892-942
Chudi 出帝	Shi Chonggui 石重貴	942-946	914-947

### Emperors of the Later Han (also called Posterior Han) [Shatuo]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Gaozu 高祖	Liu Zhiyuan 劉知遠	947-948	895-948
Yindi 隱帝	Liu Chengyou 劉承祐	948-950	931-950

### Emperors of the Later Zhou (also called Posterior Zhou)

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Taizu 太祖	Guo Wei 郭威	951-954	904-954
Shizong 世宗	Guo Rong 郭榮/Chai Rong 柴榮	955-959	921-959
Gongdi 恭帝	Chai Zongxun 柴宗訓	959-960	953-973

### Major events in contemporary world history

- 910 Establishment of a Benedictine monastery in Cluny, France
- 911 Vikings found duchy of Normandy
- 941 Kievan Rus defeated at Constantinople

## The Song Dynasty (960-1279)

### Overview

The Song Dynasty 宋 (960-1279, duration: 319 years) is divided in two parts—Northern Song (*bei Song* 北宋, 960-1126) and Southern Song (*nan Song* 南宋, 1127-1279). At the end of the Northern Song, the dynasty was pushed southward by the advancing Jurchen tatars 女真 and in its Southern Song incarnation after 1127 was in control only of the southern part of China.

### ■ NORTHERN SONG (960-1126)

#### Duration, ruling clan, capital

Northern Song 北宋—duration: 166 years (960-1126), ruling clan: Zhao 趙, capital: Bianjing 汴京 (today's Kaifeng 開封, Henan Province)

### Historical outline

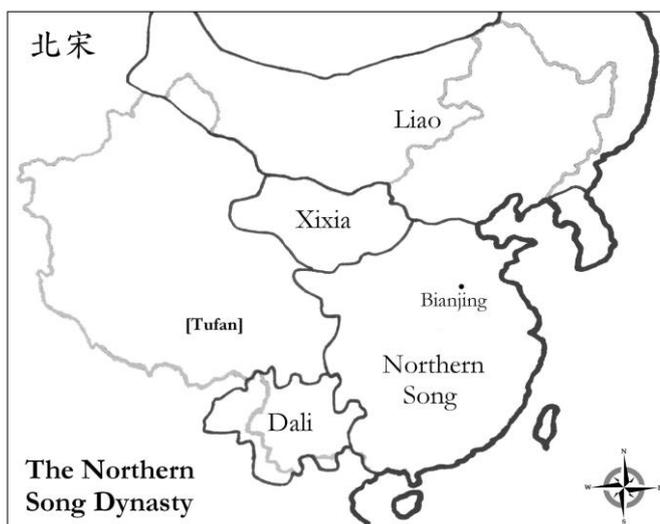
When Zhao Kuangyin 趙匡胤 came to power and founded the Song Dynasty in 960, there were several other states in the territory now ruled by the PRC—in the north were the Liao Dynasty 遼 (907-1125) ruled by the Khitan 契丹 and the Northern Han 北漢 (951-979) ruled by the Turkish Shatuo 沙陀, while in the south the Nanping 南平 (907-963), Later Shu 後蜀 (934-965), Southern Han 南漢 (907-971), Southern Tang 南唐 (937-975), and Wuyue 吳越 (907-978). Restoring unity was the most important objective of the Song Dynasty, and since the states in the south were economically advanced but militarily weak, Zhao first conquered the states in the south one by one. Most of them fell quickly without heavy fighting because the local gentry and merchants realized the advantages of a widened, well-ordered economic field and were in favour of annexation, especially as the Song proved to be mild with defeated rulers. With the end of Wuyue in 978, the conquest of southern China was complete, and Song then defeated the Northern Han in 979. After this, Song foreign policy was mostly defensive in nature, and its territory never reached the size of the Han or Tang Dynasties. The Song were under constant pressure at their northern border, first by the Liao, and later also by the Western Xia/Xixia 西夏 (1032-1227) ruled by the Tanguts 党項 and the Jin Dynasty 金 (1115-1234) ruled by the Jurchen tatars 女真.

One major reason for the collapse of the Tang Dynasty was that the military governors (*jiedushi* 節度使) had amassed too much power and could not be effectively controlled by the central government. As Emperor Taizu 太祖, Zhao Kuangyin reduced military governors' power by giving them command over only one prefecture each, and vacant posts were often filled with civilian officials. At the same time the best troops were no longer deployed to the border regions but stationed close to the capital or used as palace guards. Military and financial administration was placed under the authority of the central government, the palace secretariat (*shumiyuan* 樞密院) being in charge of military affairs. Reducing the power of the military and strengthening the central government were the most important administrative change occurring during the Song Dynasty.

While in the past, access to official posts could be gained by recommendation, in the Song Dynasty the civil service examinations became the main tool for recruitment. The examinations were held regularly at three levels—the first level in the prefectures (successful participants earned the degree of a *shengyuan* 生員 or *xincai* 秀才), the second level in the imperial capital (degree: *juven* 舉人), the third level in the imperial palace (degree: *jinsbi* 進士). Although the examinations were open to students of almost any background, usually at least a modest level of wealth was necessary for a family so that it could afford to give a son the required education. The social class of scholar-officials became a distinguishing feature of Chinese society.

In its first century, the Song Dynasty enjoyed economic prosperity. Agricultural productivity increased thanks to rice cultivation and technological advances like the use of waterpower for the threshing and milling of grain, so there was a surplus of labour that could be used in mining (copper, gold, silver, iron, tin, lead) and crafts like silk manufacturing and ceramics production. When landowners like in the past started to accumulate large estates of land, the financial situation of the government deteriorated because the big landowners often found ways to evade paying taxes. As a result, more taxes had to be paid by independent small farmers, many of whom could hardly live on their field's yield, so some gave up their independence and became tenants of big landowners, which caused further loss of tax revenue for the state.

Financial difficulties, peasant uprisings caused by famine and increased pressure from the Khitans in the north caused increasingly serious problems during the reigns of Emperors Renzong 仁宗 and Yingzong 英宗, and when Emperor Shenzong 神宗 ascended to the throne he came to the conclusion that reforms were unavoidable. At that time Wang Anshi 王安石 was a scholar and official who had previously made reform proposals to the imperial court, and in 1069 the young Shenzong gave Wang the authority to implement a reform policy which included financial, military, and educational reforms. In particular, the “new policy” (*xinfa* 新法) of Wang and his supporters introduced



loans and credits for small peasants and aimed to establish a fairer taxation system. Officials were paid higher salaries to make them financially independent and people who were not big landowners could be recruited to become officials. Of Wang Anshi's policies, the *baojia* 保甲 system for organizing households remained in place the longest. Wang's policy improved the financial situation of the government but met opposition from big landowners and merchants because the reforms hurt their interests. Wang's influential opponents were led by Sima Guang 司馬光, and in 1076 the emperor finally gave in to their pressure and relieved Wang Anshi (who himself had asked to be allowed to resign) from his duties.

### Foreign threats—the Khitan, the Tanguts, and the Jurchen

The administrative reforms of Emperor Taizu concerning the military were aimed at preventing military leaders from turning against the central government. That goal was met, but these reforms significantly weakened the striking power of the armed forces against external enemies. The Khitan, who had become a regional power in the 10<sup>th</sup> century, often conducted incursions into the territory of the Song. After several defeats at the end of the 10<sup>th</sup> century, the Song in 1005 agreed to pay an annual tribute of 100,000 ounces of silver and 200,000 bales of silk to Liao in the Treaty of Chanyuan 澶淵. The Liao were eventually defeated in 1125, albeit not by the Song but by the Jurchen tatars. A small part of the former ruling Liao class fled westward and founded the Western Liao 西遼 (1125-1218) with its capital at Balasagun in today's Kyrgyzstan where they soon were assimilated into the local Turkish culture. The Khitan of the Western Liao are called "Karakhitan" (*kala qidan* 喀喇契丹, meaning "black Khitan") by Chinese historians. Their relations with the east ended, and the Western Liao fell in 1218 when their last ruler Kuchlug 屈出律 was killed by Mongol leader Genghis Khan.

Another threat to the Song arose with the Western Xia of the Tanguts who were descendants of the Tuoba 拓跋 and the Tuyuhun 吐谷渾 and related to the Tibetan Qiang 羌. In the 8<sup>th</sup> century, the Tanguts had settled in northern Shaanxi at the great bend of the Yellow River at the edge of the Ordos desert with the permission of the Tang Dynasty. In return for lending military support to the Tang since the 7<sup>th</sup> century, the ruling Tuoba clan of the Tanguts was commissioned with the administration of the Xia prefecture 夏州 (in the area west of today's Yulin City 榆林市, Shaanxi Province), and later Tuoba chieftains were appointed military governors of the region. After the collapse of the Tang, the Tanguts enjoyed de facto autonomy. The region of Xia was strategically important because its rulers also controlled the trade routes between China and Inner Asia. Both the Song and the Liao tried to force the Tanguts into submission, but the Tanguts were skilled at playing their rivals off against one another—while Xia leader Li Jiqian 李繼遷 submitted to the Liao in 986, his cousin Li Jipeng 李繼捧 served at the Song court. Both cousins died in 1004, and Li Jiqian's son and successor Li Deming 李德明 cleverly kept good relationships with both the Liao and the Song. In 1032, Li Deming was succeeded by his son Li Yuanhao 李元昊 who in 1038 proclaimed the Great Xia 大夏, called Western Xia by Chinese historians, with Xingqing 興慶 (near today's Yinchuan 銀川, Ningxia Province) as its capital. In 1044 the Song agreed to pay the Western Xia an annual indemnity (silver, silk, and tea) on the model of the Song's annual payments to the Liao. When in 1125 the Jurchen destroyed the Liao, they also captured territory in the eastern domains of the Western Xia. The following year the Jurchen pushed the Song to the south, after which time the Western Xia was no longer important to the Song as they weren't adjacent neighbours any more. In 1209 the Western Xia submitted to the Mongols and was fully conquered by them in 1227.

The military weakness of the Song that had caused them to pay tribute to the Khitan's Liao and the Tangut's Western Xia would eventually cost the Song the northern part of their empire. The nemesis of the Northern Song was the Jurchen, a small league of tungusic tribes who lived in present-day Heilongjiang around the Harbin area. In 1115 they established the Jin Dynasty under Wanyan Aguda 完顏阿骨打 with Huining 會寧 (today's Acheng 阿城, Harbin City 哈爾濱市, Heilongjiang Province) as its capital. At first, the Song were pleased with this development as they gained an ally against the Liao and hoped to recover 16 prefectures that had been captured by the Khitan. In 1125 the Jurchen destroyed the Liao, but rather than turning over the conquered land to the Song they kept it, established another capital at Zhongdu 中都/Yanjing 燕京 (today's Beijing) and turned against the Song instead. They crossed the Yellow River, quickly advanced on Song territory and took Bianjing in 1126, taking prisoner the art-loving Huizong 徽宗 (who had abdicated as emperor not long before), his son and successor Qinzong 欽宗, as well as many nobles of the imperial clan. Both Huizong and Qinzong died years later in Jurchen captivity. Qinzong's younger brother Zhao Gou 趙構 managed to escape the Jurchen and retreated to Lin'an 臨安 (today's Hangzhou 杭州, Zhejiang Province) where he took the Song throne as Emperor Gaozong 高宗, marking the end of the Northern Song and the beginning of the Southern Song.

### Emperors of the Northern Song

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Taizu 太祖	Zhao Kuangyin 趙匡胤	960-975	927-976
Taizong 太宗	Zhao Guangyi 趙光義	976-997	939-997
Zhenzong 真宗	Zhao Heng 趙恒	998-1022	968-1022
Renzong 仁宗	Zhao Zhen 趙禎	1023-1063	1010-1063
Yingzong 英宗	Zhao Shu 趙曙	1064-1067	1032-1067
Shenzong 神宗	Zhao Xu 趙頊	1068-1085	1048-1085
Zhezong 哲宗	Zhao Xu 趙煦	1086-1100	1076-1101
Huizong 徽宗	Zhao Ji 趙佶	1101-1125	1082-1135
Qinzong 欽宗	Zhao Huan 趙桓	1126	1100-1156

### Emperors of the Liao Dynasty [Khitan]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Taizu 太祖	Yelü Abaoji 耶律阿保機	907-927	872-926
Taizong 太宗	Yelü Deguang 耶律德光	927-947	902-947
Shizong 世宗	Yelü Ruan 耶律阮	947-951	918-951
Muzong 穆宗	Yelü Jing 耶律璟	951-968	931-969
Jingzong 景宗	Yelü Xian 耶律賢	969-982	948-982
Shengzong 聖宗	Yelü Longxu 耶律隆緒	982-1030	971-1031
Xingzong 興宗	Yelü Zongzhen 耶律宗真	1031-1054	1015-1054
Daozong 道宗	Yelü Hongji 耶律洪基	1055-1100	1032-1101
Tianzuodi 天祚帝	Yelü Yanxi 耶律延禧	1101-1125	1075-1125

### Emperors of the Western Xia/Xixia [Tanguts]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Jingzong 景宗	Li Yuanhao 李元昊	1032-1048	1003-1048
Yizong 毅宗	Li Liangzuo 李諒祚	1049-1067	1047-1067
Huizong 惠宗	Li Bingchang 李秉常	1067-1086	1061-1086
Chongzong 崇宗	Li Qianshun 李乾順	1086-1139	1084-1139
Renzong 仁宗	Li Renxiao 李仁孝	1139-1193	1124-1193
Huanzong 桓宗	Li Chunyou 李純佑	1193-1206	1177-1206
Xiangzong 襄宗	Li Anquan 李安全	1206-1211	1170-1211
Shenzong 神宗	Li Zunxu 李遵頊	1211-1224	1163-1226
Xianzong 獻宗	Li Dewang 李德旺	1224-1226	1181-1226
The Last Ruler 末主	Li Xian 李睨	1226-1227	?-1227

### Emperors of the Jin empire [Jurchen]

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Taizu 金太祖	Wanyan Aguda 完顏阿骨打	1115-1123	1068-1123
Taizong 金太宗	Wanyan Sheng 完顏晟	1123-1135	1075-1135
Xizong 金熙宗	Wanyan Dan 完顏亶	1135-1149	1119-1149
Hailing Wang 海陵王	Wanyan Liang 完顏亮	1149-1161	1122-1161
Shizong 金世宗	Wanyan Yong 完顏雍	1161-1189	1123-1189
Zhangzong 金章宗	Wanyan Jing 完顏璟	1189-1208	1168-1208
Weishao Wang 衛紹王	Wanyan Yongji 完顏永濟	1208-1213	1168-1213
Xuanzong 金宣宗	Wanyan Xun 完顏珣	1213-1224	1163-1224
Aizong 金哀宗	Wanyan Shouxu 完顏守緒	1224-1234	1198-1234
Modi 金末帝	Wanyan Chenglin 完顏承麟	1234	?-1234

### Rulers of Dali

Name	Reign	B./d.
Duan Sipeng 段思平	937-944	893-944
Duan Siying 段思英	945	N/A
Duan Siliang 段思良	946-952	N/A
Duan Sicong 段思聰	952-968	N/A
Duan Sushun 段素順	969-985	N/A
Duan Suying 段素英	986-1009	N/A
Duan Sulian 段素廉	1010-1022	N/A
Duan Sulong 段素隆	1023-1026	N/A
Duan Suzhen 段素真	1027-1041	N/A
Duan Suxing 段素興	1040-1044	N/A
Duan Silian 段思廉	1045-1075	N/A
Duan Lianyi 段廉義	1075-1080	N/A

Name	Reign	B./d.
Duan Shouhui 段壽輝	1080-1081	N/A
Duan Zhengming 段正明	1081-1094	N/A
Gao Shengtai 高升泰	1094-1096	?-1096
Duan Zhengchun 段正淳	1096-1108	N/A
Duan Yu 段譽/Duan Zhengyan 段正嚴	1108-1147	N/A
Duan Zhengxing 段正興	1147-1171	N/A
Duan Zhixing 段智興	1172-1200	N/A
Duan Zhilian 段智廉	1201-1204	N/A
Duan Zhixiang 段智祥	1205-1238	N/A
Duan Xiangxing 段祥興	1239-1251	N/A
Duan Xingzhi 段興智	1251-1254	N/A

### Major events in contemporary world history

- 988 The Great Mosque of Cordoba (Spain) is completed; Vladimir I, prince of Novgorod and grand duke of Kiev, converts to Christianity
- 1003 Leif Eiriksson travels to North America
- 1054 Great Schism between Catholic and Eastern Orthodox churches, Patriarch Michael Cerularius and Pope Leo XI excommunicate each other
- 1065 Westminster Abbey in London is consecrated
- 1066 Oct. 14: Battle of Hastings (England)
- 1077 Henry IV, clad in sackcloth, begs Pope Gregory VII for absolution in Canossa
- 1095-1291 Crusades by Christian fundamentalists to the Holy Land
- 1098 Foundation of the Cistercian order in France

## ■ SOUTHERN SONG (1127-1279)

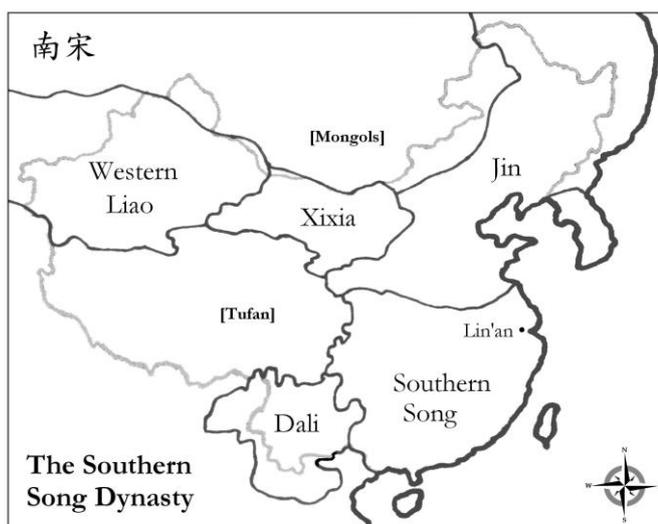
### Duration, ruling clan, capital

Southern Song 南宋—duration: 152 years (1127-1279), ruling clan: Zhao 趙, capital: Lin'an 臨安 (today's Hangzhou 杭州, Zhejiang Province)

### Historical outline

After the end of the Northern Song, the Southern Song held a much smaller piece of the China pie. The north/northeast was occupied by the Jin empire 金 (1115-1234) of the Jurchen 女真, the northwest was ruled by the Western Xia/Xixia 西夏 (1038-1227) of the Tanguts 党項 and the Western Liao 西遼 (1125-1218) of the Khitan 契丹, while present-day Yunnan was under the control of the Kingdom of Dali 大理 (937-1253) of the Borean 白族.

The retreat of the Song's Zhao clan to the area south of the Yangtze was not the end of the war against the Jin. The Jin temporarily advanced to Nanjing at the Yangtze in 1129, prompting the Song court to flee to Yuezhou 越州 (= Shaoxing 紹興), but merciless slaughter and looting by the Jurchen strengthened support for the Song among the local population, and after setbacks against Song troops like those led by General Yue Fei 岳飛, the Jurchen in 1130 retreated north. In 1141 the Song and the Jin signed a peace treaty which specified the Huai River 淮河 as their mutual boundary, and the Song agreed to pay tribute to the Jin.



Instigated by Han Tuozhou 韓侂胄, the leader of the military faction, the Song in 1204 made an attempt to reconquer the territories in the north and launched a military campaign, but when the campaign failed, the Southern Song had to ask for peace. Han was executed in 1207 and peace was restored the following year. At this time, the Jin were more inclined to leave the Song in peace because they were now already engaged in confrontation with the Mongols.

The transition from Northern Song to Southern Song was surprisingly smooth. Although the dynasty had lost a significant part of its territory, the loss of northern China had little importance to the governing group whose members all came from the south and had no estates in the north. China's political and economic center shifted south, a change that reflected the comprehensive migration from north to south—while in the 7<sup>th</sup> century about three quarters of the Chinese population had lived in the north and northeast and less than a quarter in central and south China, by the 13<sup>th</sup> century the situation had reversed completely. Migrations were caused by war, political upheaval, as well as natural disasters like the flooding of the Yellow River. The influx of poor migrants to the south caused problems, so prime minister Jia Sidao 賈似道 proposed reforms which included the state's purchase of excess land from large landowners and the resettlement of peasants there, a situation under which the government was to get the land's yield to pay military expenses. Like the reforms of Wang Anshi two centuries earlier, these new measures met the strong opposition of the landowning gentry, and Jia Sidao lost his post and his life in 1275.

The Southern Song was a period of urban development that also saw the blossoming of trade. Chengdu 成都, Jiangling 江陵, and Suzhou 蘇州 were busy centers for domestic trade, but port cities like Hangzhou, Guangzhou 廣州, Mingzhou 明州 (= Ningbo 寧波), and Quanzhou 泉州 (= Jinjiang 晉江) became increasingly important for external trade because after the Song lost direct access to the trade routes of the Silk Road, maritime trade developed with countries/regions like Japan, India, Arabia, and Africa. The quality of ceramics and porcelain improved greatly in the Song Dynasty, and there was a high demand for Chinese porcelain abroad. Maritime and domestic trade via the canal system led to a growth of the shipbuilding industry. Paper currency (*jiaozzi* 交子) was widely used.

While the Song had, at least to some extent, been able to buy their way out of trouble against the Khitan, the Tanguts, and the Jurchen by paying tribute (which according to some historians was still much cheaper than maintaining a large army and going to war), they failed to stop the expansion of the Mongols. In 1206 Genghis Khan had become the leader of the Mongols, and within a few years he turned his attention to China. Zhongdu 中都 (present-day Beijing) fell into his hands in 1215, the Western Liao was defeated in 1218, and the Western Xia likewise fell in 1227 (Genghis Khan died close to the Western Xia's capital in 1227). The Jurchen's Jin empire was conquered in 1234. One factor contributing to the quick collapse of the Jin was that the Jurchen had not sought reconciliation with various elements of the population or cooperation from among at least one group of the defeated Chinese. Many Jurchen entered Mongol service and received permission to return to Manchuria. In the 16<sup>th</sup> century the Jurchen finally recovered and reorganized as the Manchu.

After their victories in northern China, the Mongols advanced southward through Qinghai and Tibet to Yunnan, destroying the Dali kingdom in 1253. The Mongol's invasion of the Southern Song began in Sichuan, but Mongol leader Möngke's death in 1259 in Sichuan brought temporary relief for the Song because Möngke's brother Khublai (Khublai Khan)—who was in Sichuan as well when Möngke died—returned to Mongolia to secure his succession. War continued in 1268, and the Mongols advanced over Xiangyang 襄陽 at the Han River 漢水 to Lin'an. The Southern Song's capital was captured in 1276, and the regent of infant Emperor Gongdi 恭帝 sent the emperor's brothers Zhao Shi 趙昰 and Zhao Bing 趙昺 to safety and declared Gongdi dethroned. Gongdi was caught by the Mongols and the remaining Song court fled to Guangzhou where the last two emperors perished in 1278 and 1279, respectively. After the end of the Southern Song in 1279, China became part of a vast Mongol empire stretching from the Pacific Ocean to eastern Europe and from Vietnam to Persia. For the first time, China was entirely ruled by non-Chinese people.

### Emperors of the Southern Song

<i>Title</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Gaozong 高宗 (withdrawal to the south)	Zhao Gou 趙構	1127-1162 *	1107-1187
Xiaozong 孝宗	Zhao Juan 趙昚	1163-1189 *	1127-1194
Guangzong 光宗	Zhao Dun 趙惇	1190-1194 *	1146-1200
Ningzong 寧宗	Zhao Kuo 趙擴	1195-1224	1168-1224
Lizong 理宗	Zhao Yuju 趙昀	1225-1264	1205-1264
Duzong 度宗	Zhao Qi 趙禔	1265-1274	1240-1274

Gongdi 恭帝	Zhao Xian 趙顯	1275 **	1270-1323
Duanzong 端宗	Zhao Shi 趙昞	1276-1278	1269-1278
Zhao Bing, emperor of Song 宋帝趙昺	Zhao Bing 趙昺	1278-1279	1272-1279

\* abdicated, \*\* dethroned

### Emperors of the Western Liao [Karakhitan]

Title	Personal name	Reign	Born/died
Dezong 德宗	Yelü Dashi 耶律大石	1124-1143	1087-1143
Gantian Huanghou 感天皇后	Xiao Ta Buyan 蕭塔不煙	1143-1150	N/A
Renzong 仁宗	Yelü Yilie 耶律夷列	1150-1163	N/A
Chengtian Huanghou 承天皇后	Yelü Pusuwan 耶律普速完	1164-1178	N/A
Mozhu 末主	Yelü Zhilugu 耶律直魯古	1178-1211	?-1218
—	Kuchlug 屈出律	1211-1218	?-1218

### Major events in contemporary world history

1152	The accession of Henry II unifies much of France with England; Asia's largest and most magnificent Hindu temple is completed in the Khmer capital Angkor Wat
1155	Friedrich I "Barbarossa" is crowned emperor in Rome
1160-1216	Papacy of Innocent III
1173	Construction of campanile ("leaning tower") in Pisa
1185	The Kamakura 鎌倉 shogunate is founded in Japan, while Minamoto Yoritomo 源賴朝 becomes Shogun 將軍 in 1192
1215	King John of England seals the <i>Magna Carta</i>
1223	The Order of Franciscus of Assisi (1181/1182-1226) establishes its final rules
1241	The Mongols win battles in Europe (Liegnitz, Budapest)

## SONG DYNASTY: CULTURE, SCIENCE AND PHILOSOPHY

### Cultural developments

The Song Dynasty was a time of tremendous cultural activity (poetry, painting, calligraphy, and philosophy etc.) and important achievements in science and technology.

A famous feature of Song poetry was the *ci* poem 詞 which could have lines of different length, thus allowing a greater range of expression. Important poets of the Song Dynasty include Su Dongpo 蘇東坡, Ouyang Xiu 歐陽修, Xin Qiji 辛棄疾, and Li Qingzhao 李清照. A great scholar of the Song was Sima Guang 司馬光 who wrote a history of China entitled *Zizhi tongjian* 資治通鑑. Several major encyclopedias were published during the Song Dynasty, including *Taiping yulan* 太平御覽 (completed in 982) and *Taiping guangji* 太平廣記 (completed in 978, printed in 981).

In the area of painting there were two main styles—artists like Li Longmian 李龍眠 created decorative and realistic paintings, another school with artists like Mi Fei 米芾 tried to paint inner realities instead of outer forms. Ma Yuan 馬遠 and Xia Gui 夏圭/夏珪 followed the impressionist tradition. In 1104 the Academy of Painting (*huayuan* 畫院) was established by Emperor Huizong 徽宗. Huizong himself was not only an enthusiastic art collector but also a painter and excellent calligrapher; his "thin gold" style (*shoujinti* 瘦金體) remains famous in China to this day. Other important calligraphers of the Song Dynasty were Cai Xiang 蔡襄, Huang Tingjian 黃庭堅, Mi Fei, and Su Dongpo. Some Song painters copied the methods used by Tang painters, so dating Chinese paintings can often be difficult.

Another noteworthy accomplishment in Song art was the manufacturing of porcelain and lacquerware. The green porcelain called "celadon" (*qingci* 青瓷) was most characteristic of the time, and its decoration was incised (not painted) under the glaze. The first pure white porcelain was created in the Song Dynasty, and at the end of the dynasty blue and white porcelain (blue painting on white background) appeared. The famous kiln at Jingdezhen 景德鎮 (Jiangxi Province) was established between 1004 and 1007.

The custom of footbinding (*chanzu* 纏足) was started among female entertainers and members of the imperial court during the Northern Song Dynasty. The feet of girls aged between 5 and 8 would be wrapped with long strips

of cloth so that they would not grow normally but instead bend into deformed, 8 cm long arcs. Those crippled small feet were euphemistically called “gold lotus” or “lily feet” (*jīnlián* 金蓮), and those in favour of the custom believed girls with small feet would have a better chance of making a good marriage. A woman with bound feet could also not run away from an unhappy marriage. The procedure caused excruciating pain for the victims who would not be able to walk normally for the rest of their lives. Footbinding was seen more among the upper classes because most poorer peasant families needed women to be able to work. The custom was ended only in the 20<sup>th</sup> century.

### Science and technology

The invention of movable type for the printing of books is certainly the most important technological achievement of the Song Dynasty. Bi Sheng 畢昇 used porcelain characters set on an iron form in a mixture of wax and resin in the 1040s, more than 400 years before the famous Gutenberg Bible was printed using comparable technology. The new technology and the easy availability of inexpensive paper led to an explosion in the number of printed books, significantly promoted intellectual activity, and greatly facilitated the dissemination of knowledge in all areas. Private printing houses were soon set up all over the country.

Other important inventions made during the Song Dynasty included gunpowder (*huoyao* 火藥) and the compass (*zhīnānzhēn* 指南針). The oldest known written formula for gunpowder can be found in the military manual *Wujing zongyao* 武經總要 which was published in 1044 by Zeng Gongliang 曾公亮. Initially, gunpowder was used only for fireworks; its first military use was in the war of the Song against the Jurchen in the 12<sup>th</sup> century. The invention of the compass is traditionally attributed to Shen Kuo 沈括, although a magnetic device used for navigation called *sinan* 司南 (a spoon carved of naturally magnetic iron ore) had been mentioned in sources dating to the 3<sup>rd</sup> century BC.

### Neoconfucianism

The renaissance of Confucianism began in the Tang Dynasty when Buddhism still dominated the religious and philosophical thinking in China. Han Yu 韓愈 and Li Ao 李翱 tried to bring Confucianism back to the focus of scholarly attention and aggressively criticized Buddhism. The revival of Confucianism in the Tang Dynasty was an important first step preceding its transformation into Neo-Confucianism, which was developed fully by philosophers in the Song Dynasty.

Although Confucianism again became the main focus of philosophical reflection in the 11<sup>th</sup> century, it was obvious that more than half a millennium of Buddhist and Taoist influence had left its mark on Chinese thinking, even though Confucian philosophers of the Song Dynasty opposed Buddhism and Taoism. Buddhism was rejected as a faith because the Confucianists believed neither in an external world which was not connected with the material world nor in reincarnation or karma, and the social concepts of Taoism stood in contradiction to their Confucian ideals. Nevertheless, they were inspired by Buddhist thought because it included ideas about the nature of the soul or the relation of the individual to the cosmos, ideas that until then had been neglected or ignored by Confucianism. Certainly Song-Dynasty Confucianism was still primarily concerned with man, but it also introduced speculation about the origin of the universe. Another emphasis was on human nature (*xing* 性)—while Zhou Dynasty Confucians like Mengzi 孟子 and Han Fei 韓非 had already discussed the quality of human nature, the Neo-Confucianists tried to explain the problem of evil and find reasons for inequality in society.

The cosmological theories of philosophers like Shao Yong 邵雍 and Zhou Dunyi 周敦頤 were influenced by the Book of Changes (*Yijing* 易經) and the Yin Yang School, and they centered around the terms *taiji* 太極 (the Great Ultimate), *yin* 陰 and *yang* 陽, *li* 理 (the heavenly principle in all things) and *qi* 氣 (the material life force of physical things). According to their theory, everything started with activity (*dong* 動) of the *taiji* which produced *yang*, while passivity (*jing* 靜) of the *taiji* produced *yin*. Interaction and transformation of *yin* and *yang* created the Five Elements (*wuxing* 五行) which in turn created all things in the world (*wanwu* 萬物).

The terms *li* and *qi* and their dualism were central to discussions about human nature and ethics. The brothers Cheng Hao 程顥 and Cheng Yi 程頤 discussed the relation between *li* and *xing*. In their view, *li* was the highest ethical principle which determined each social relation and every personal character. They regarded *qi* as physical substance, and *li* and *qi* could not be separated. According to the Cheng brothers, *xing* was good because it was given by *li*, but the transformation into a being through *qi* could make a person either good or bad. To become a good person, one would have to keep away from extremes and follow a middle path.

Zhang Zai 張載 contemplated the question of whether *li* or *qi* should be valued higher. While *qi* was the basic elementary component of the universe and *li* would not have been possible without *qi*, *qi* could take endless forms only thanks to *li*. For the Neo-Confucianists, *qi* was responsible for the physical temptations that could corrupt human nature, so humans had to cultivate themselves in accordance to the cosmic principle *li*. Human nature was

good; evil came into existence because humans were endowed with a physical body (i. e. *qi*), but through self-cultivation and learning it was possible to distinguish between good and bad and become a sage (*sheng* 聖).

In the 12<sup>th</sup> century, Zhu Xi 朱熹 studied the teachings of Confucius, the Confucianists of the Zhou Dynasty, and the Confucianists of the Song Dynasty and combined them into a system of theories which constitute Neo-Confucianism. Regarding *li* and *qi*, Zhu believed that they were able to give shape to all beings. Every being was characterized by a different amount and character of *qi*. While human nature was good, the passions could be good or bad. Zhu wrote extensive commentaries about the Classics which became standard texts used for centuries; the most famous collection of Zhu's philosophy is the *Zhuzi yulei* 朱子語類. Zhu also codified the Four Books (*sishu* 四書) as part of Confucian canon: the Confucian Analects (*lunyu* 論語), Mengzi 孟子, Doctrine of the Mean (*zhongyong* 中庸), and Great Learning (*daxue* 大學). In the Ming and Qing Dynasties, the Confucian canon was made the core of the official curriculum for the civil service examinations.

Neo-Confucianism then split into two branches, the School of Rationalism (*lixue* 理學) and the School of Idealism (*xinxue* 心學). Zhu Xi is regarded as the main representative of the School of Rationalism, and in the Chinese language Neo-Confucianism is called *lixue*. The beginnings of the School of Idealism are attributed to Lu Jiuyuan 陸九淵. Lu did not accept the distinction between *li* and *qi*, but interpreted the world in a more monistic sense. He saw the cosmos as bound by one single constant, the universal order (*li* or *dao* 道). The heart of man was equal to the universal order and was a reflection of the natural patterns. The heart of the sage was naturally equal to the heart of a mean man. The most prominent philosopher of the School of Idealism was Wang Yangming 王陽明 who lived during the Ming Dynasty.

## The Mongols and the Yuan Dynasty (1279-1368)

### Duration, ruling clan, capital

Yuan 元—duration: 89 years (1279-1368), ruling clan: Borjigin (plural: Borjigid, in Chinese *Boerzhibjin* 孛兒只斤 or *Boerjijite* 博爾濟吉特), capital: Dadu 大都/Khanbalig (= Beijing 北京)

### Historical outline

The breathtaking conquest during which the Mongols overwhelmed much of Eurasia is called “Mongolensturm” (Mongol storm) in German. One of the reasons for their swift success was their military organization and exceptionally advanced technical equipment. However, the biggest empire of all times did not last very long, and in China, the Yuan Dynasty was over in less than a century.

The structure of the Yuan Dynasty's government resembled that of the Jurchen's Jin Dynasty 金, but a major difference was that no senior administration post was entrusted to ethnic Chinese. Leading posts were reserved for Mongols and members of central Asian nationalities. This policy reflected the system of division which was imposed on the entire subjected population in China. The people were classified into four categories: 1) Mongols 蒙古人; 2) “Semuren” 色目人, i. e. members of nationalities and tribes of the Mongols' central Asian allies (Turks, Uighurs, Persians, Syrians, etc.); 3) Han Chinese 漢人 (meaning the population in north China, a category that included Jurchen, Khitan 契丹, and Koreans); and 4) Southern Chinese 南人, meaning the population of the former Southern Song 南宋, which was the largest group of the four and had virtually no rights under the Mongols. The rights of the members of each category were specified in the law codex *Yuandianzhang* 元典章. Han were not allowed to become officers in the armed forces and had no access to high administrative posts;



learning Mongolian or other foreign languages was prohibited as well. Inter-marriage by members of the other three groups with the southern Chinese was forbidden. The private possession of weapons was allowed to the Mongols and Semuren only, and they had the right to learn Chinese. Through a policy of division, the Mongols tried to safeguard their rule over China.

After coming to power in China, the Mongols abolished the civil servant examination system, with most civil posts being filled through inheritance. As higher posts in the administration were off-limits for educated Chinese and lower posts were poorly paid, educated Chinese by and large stayed away from government. As time passed, the Mongols realized their weak administrative system was unable to cope with the growing social tensions in Chinese society. They recognized that old Chinese traditions of administration were indispensable, and so the civil service examinations were restored in 1315.

Even before the conquest of China was completed, Khubilai (who had become Great Khan in 1259) significantly strengthened the role of Khanbalig (= Beijing) by transferring all important agencies of his government there from Karakorum in 1272. His summer residence was at Shangdu 上都 (today's Dolonnur 多倫 in Inner Mongolia). The growing importance of Khanbalig resulted in a massive increase of its population. Food had to be transported there from the south, so new canals and a transportation fleet were built. Under the supervision of Guo Shoujing 郭守敬, the Tonghui Canal 通惠河 with a length of 82 km was constructed between Khanbalig and Tongzhou 通州 (today's Tongzhou district in Beijing). Once completed, the Yuan capital was connected with Hangzhou 杭州, and the new canal made communication between northern and southern China much easier. During the Yuan Dynasty, road transportation was improved as well, and a network of post stations was established.

Besides the busy land trade, maritime trade also continued to flourish. The positive development of the crafts and of manufacturing continued during the Yuan Dynasty. The situation of agriculture was less favourable, however. State-owned land, especially in northern China, was confiscated and distributed to noble Mongol families. Many peasants lost their land which in part was turned into pastures for horses of the Mongols. As the Mongols were very religious, temples and monasteries were given large estates which were exempt from taxation. Additionally, high officials received official properties, and the tenant farmers paid taxes to them and not to the state. Foreign merchants were privileged and paid no taxes, so they could accumulate wealth that went back to their home countries. All these factors resulted in lower tax revenues, but because expenditures increased—many Mongols were practically wards of the state—the tax burden for the free peasants continually grew, leading to general impoverishment. Metallic currency flowed abroad, and to make up the loss the government issued great quantities of paper money that quickly depreciated, and the people became even poorer.

### Exchanges with the West along the trade routes

Because China during the Yuan Dynasty was part of the huge Mongol empire which controlled convenient trade routes to central Asia and Europe, China experienced a considerable influx of merchants and missionaries. In 1271 Niccolò Polo and his sons Marco and Maffeo embarked on a journey to China; at the time of their departure Marco Polo was 17 years old. They passed through Palestine, Persia, present-day Pakistan, the Taklamakan Desert, and Lop Nor, finally arriving in Khubilai Khan's capital Khanbalig. For 17 years (1275-1292) Marco Polo served in the Mongol government. For the trip back home the Polos chose the sea route, crossing the South China Sea, Vietnam, Sumatra, Ceylon, and the Persian Gulf. They continued on land (Persia, Armenia, Constantinople) and then took a ship to Venice where Marco Polo later wrote an enthusiastic report about his adventures.

As early as 1245 Pope Innocent IV dispatched Giovanni da Pian del Carpine at the head of the first Catholic mission to the Mongols. In 1254 the Franciscan missionary William of Rubruck visited the court of the Great Khan Möngke at Karakorum. Franciscan missionary Giovanni de Montecorvino arrived in Khanbalig in 1295 and built a church. In 1304, 6000 people were baptized in Khanbalig, three years after which Giovanni de Montecorvino was appointed Archbishop of Cambaluc (Khanbalig). Franciscan monk Odoric of Pordenone was sent to the east and spent three years in China in the 1320s. In 1340, Pope Benedict XII dispatched the Franciscan monk Giovanni de Marignolli who met the last Yuan emperor in 1342.

The trade routes facilitated the exchange and transmission not only of merchandise, people, and culture, and but also of disease. Around 1320 there was an outbreak of bubonic plague—called “black death disease” (*beisibing* 黑死病) in Chinese—in Yunnan Province, and the epidemic reached northern China within a decade. From there the disease was carried westward on the trade routes. In 1338/1339 the Black Death arrived in Turkestan; in 1346 it entered Caffa (Crimea). The epidemic subsequently spread like a brush fire. The path of the disease was as follows—1347: Constantinople, Greece, Sardinia, Corsica; 1348: Northern Africa, Italy, Spain, west France, south

England, 1349: north France, central England, Ireland, Norway, south Germany, Austria, the Balkans; 1350: north England, north Germany, Denmark, north Poland, south Sweden; 1351: central Poland, the Baltic region; 1352: north Russia. Europe was hit extremely hard; within two years of the plague's first appearance there in 1347, a third of the population was dead.

### Expelled by a counter-storm

The fall of the Yuan Dynasty was caused by several factors. The desperate situation of the peasants mentioned above grew even worse in the Yellow River region. In 1324, the river changed course, and in the following years floodings and breaches of the river's dykes kept troubling the region's population, leading to famine (e. g. 1342 and 1347 in Shanxi; 1345 in Shandong and Henan). The first peasant uprisings occurred in the 1320s, increased in number after the famines of the 1340s, and became widespread after the dykes of the Yellow River burst again in 1351. In 1352 rebel leader Xu Shouhui 徐壽輝 captured several cities in Hubei and Jiangxi; in that same year the rebellion of Guo Zixing 郭子興 began in Henan. Xu, Guo, and other rebels like Liu Futong 劉福通, Han Shantong 韓山童, Chen Youliang 陳友諒 or Ni Wenjun 倪文俊 belonged to a movement called the "White Lotus Society" (*bailianjiao* 白蓮教) or "Red Turbans" (*hongjin* 紅巾), a religious secret society which included elements from various religions like Buddhism, Manichaeism, and Taoism.

Internal weakness also contributed to the decline of the Mongols in China. After they had brought China under their control, there was little for the Mongol forces to do in their Chinese garrisons. Their sons were brought up as soldiers but had no combat experience, and the military weakness of the Mongols became evident when the Chinese population stood up against them in the 1350s. Besides, the Yuan court was embroiled in succession disputes and rivalry among royal heirs—between 1307 and 1332 the throne was occupied by eight emperors.

In 1353, Guo Zixing was joined by a man who years later would seal the fate of the Yuan Dynasty. Zhu Yuanzhang 朱元璋 hailed from a peasant family in present-day Anhui and became an orphan after his parents and several relatives succumbed to the Black Death. To escape poverty, he became a Buddhist monk in 1344. After four years he left the monastery and became a rebel leader under Guo who gave Zhu his daughter in marriage. After Guo's death in 1355, Zhu took charge of Guo's rebel forces. While at the beginning the insurgency aimed not at dynastic change but targeted the rich in general, Zhu was later joined by members of the gentry who gained influence and persuaded him to stop attacking rich individuals. Since the Mongols had also tightened the nationality laws after the start of the rebellions in the 1350s, Zhu Yuanzhang's movement thus turned from a popular uprising fuelled by poverty to a nationalist struggle to topple the ruling dynasty without interfering with the existing social system.

In 1359, Zhu and his army captured Nanjing and the surrounding area, subsequently conquered the provinces in the southeast and then turned north. He declared himself King of Wu 吳王 in 1364, and while closing in on the Yuan capital he defeated rival warlords one after another. In 1368 Khanbalig/Dadu was liberated, the Mongol rulers fled to Mongolia, and Zhu established the Great Ming Dynasty 大明. Despite their defeat in China, the Mongols were not completely annihilated but remained a force to be reckoned with along China's northern border.

Some historians believe one reason for the Mongols' weak response to these rebellions was that they lost interest because there was little to be had from an impoverished China. Although the Mongols' harsh rule and oppressive measures had caused deep resentment and hatred in the Chinese population towards their foreign rulers, subsequent Chinese rulers also adopted the despotic ruling style of the Mongols.

### Religion and culture

The authoritarian regime of the Mongols with their oppressive nationality policy stands in strange contrast to their religious tolerance. During their expansion, the Mongols tended to adopt the religion which was prevalent in the country they occupied, therefore, in China the Mongols mostly adhered to Tibetan Buddhism. The spread of Buddhism and Christianity was allowed, and all religious institutions like temples and monasteries were exempt from taxation.

Mongolian culture did not take root in China. The Mongols rather adopted the Chinese Han culture and summoned renowned scholars and artists to their court. As a result of the nationality policy, many Chinese scholars withdrew from official life and pursued art and poetry. Two forms of literature thrived during the Yuan Dynasty: drama and novel, both were based on spoken language rather than classical Chinese. Noteworthy authors of the *zaju* drama 雜劇 included Guan Hanqing 關漢卿, Wang Shifu 王實甫, Ma Zhiyuan 馬致遠, and Gao Ming 高明. The first truly great novel in Chinese history was "The Water Margin" (*shuibuzhuan* 水滸傳), written by Shi Nai'an 施耐庵. The genre continued to develop in the Ming and Qing Dynasties. Several excellent landscape painters were active during the Yuan Dynasty: Huang Gongwang 黃公望, Ni Zan 倪瓚, Wang Meng 王蒙, Wu Zhen 吳鎮, and Zhao

Mengfu 趙孟頫.

### Emperors of the Yuan Dynasty [Mongols]

<i>Title</i>	<i>Personal name (B. stands for Borjigin)</i>	<i>Reign</i>	<i>Born/died</i>
Taizu 元太祖	Borjigin Temüjin 勃兒只斤 鐵木真, called Genghis Khan 成吉思汗	1206-1227	1162-1227
Ruizong 元睿宗 (regent)	Borjigin (B.) Tolui/Tölüi 孛兒只斤 拖雷	1227-1229	1193?-1232
Taizong 元太宗	B. Ögödei/Ögedei 孛兒只斤 窩闊台	1229-1241	1186-1241
—	Töregene Khatun 乃馬真后, ruling empress widow of Taizong	1241-1245	N/A
Dingzong 元定宗	B. Güyük/Guyuk 孛兒只斤 貴由	1246-1248	1205-1248
—	Oghul Ghaimish 海迷失后, ruling empress widow of Dingzong	1248-1251	N/A
Xianzong 元憲宗	B. Möngke 孛兒只斤 蒙哥	1251-1259	1208-1259
Shizu 元世祖	B. Khubilai 孛兒只斤 忽必烈	1259-1294	1215-1294
Chengzong 元成宗	B. Temür Öljeitü 孛兒只斤 鐵穆耳	1294-1307	1265-1307
Wuzong 元武宗	B. Qaishan 孛兒只斤 海山 (or Kuluk)	1307-1311	1280-1311
Renzong 元仁宗	B. Buyantu 孛兒只斤 愛育黎拔力八達	1311-1320	1286-1320
Yingzong 元英宗	B. Suddhipala 孛兒只斤 碩德八剌	1320-1323	1304-1323
Taidingzong 元泰定宗	B. Yesun Temür 孛兒只斤 也孫帖木兒	1323-1328	1276-1328
Tianshundi 幼主天順帝	B. Arigaba 孛兒只斤 阿速吉八	1328	1320-1328?
Wenzong 元文宗	B. Togh Timur 孛兒只斤 圖帖睦爾	1328-1329	1304-1332
Mingzong 元明宗	B. Kushala 孛兒只斤 和世剌	1329	1300-1329
Wenzong 元文宗	B. Togh Timur 孛兒只斤 圖帖睦爾	1329-1332	1304-1332
Ningzong 元寧宗	B. Rinchenpal 孛兒只斤 懿璘質班	1332	1326-1332
Shundi 元順帝	B. Toghan Timur 孛兒只斤 妥懷帖睦爾	1332-1368	1320-1370

### Major events in contemporary world history

- 1291 Three cantons sign a pact, marking the beginning of the Swiss Confederation
- 1309 Pope Clement V moves the seat of the papacy from Rome to Avignon (France)
- ca. 1320 The Aztecs start building the city of Tenochtitlán in Mexico
- 1346 Battle of Crécy (northern France) between England and France during the Hundred Years' War (1337-1453)
- 1356 German Emperor Charles IV promulgates the Golden Bull; the first Hanseatic League is formed in Brugge (Belgium)

## THE BROADER CONTEXT OF THE MONGOL EMPIRE IN EURASIA

The Mongol empire that covered much of Eurasia was established by Genghis Khan, his sons, and his grandsons. (See table of Genghis Khan's offspring below.) After Genghis Khan was elected Great Khan in 1206, Karakorum 喀拉和林 (today's Harhorin 哈拉和林 on the Orhon Gol River 鄂爾渾河, Mongolia) was established as the empire's first capital. In 1215 the Mongols captured Zhongdu 中都 (present-day Beijing) from the Jurchen tatars 女真; the city later became the capital of the Yuan Dynasty. Genghis Khan himself died during the campaign against the Western Xia 西夏 in 1227 and was succeeded as Great Khan by his son Ögödei. In 1229 the Mongols subjugated Persia and brought northern China under their control by 1234. Later in the 1230s they started to push into Russia and Europe, in 1241 they defeated a Polish-German army at Legnica (Poland) but retreated after Ögödei's death later that year. The Mongol empire was subsequently split into several parts like the Khanate of the Golden Horde (ruled by descendants of Genghis Khan's son Jochi), the Chaghatai Khanate, and the Ilkhanate. In 1258 Mongol forces led by Hülegü overwhelmed Baghdad and established the Ilkhanate which included Persia and lasted until 1336. Möngke, the successor of Ögödei as Great Khan and son of Tolui, died in 1259 in Sichuan and was succeeded by his younger brother Khubilai who later became the first emperor of the Yuan Dynasty. In 1274 and 1281 the Mongols un-

successfully tried to invade Japan, in both cases the failure was at least partly to blame on adverse weather conditions like typhoons which the Japanese called *kamikaze* (神風 [*shenfung*], literally “divine wind”). After the 1330s the Mongol empire further disintegrated into more parts including the Khanate of the Oirats and the Empire of Timur, and in 1368 the Mongols were driven out of China. The Empire of Timur was established in 1370 by Timur-leng (1336-1405, aka Tamerlan) who claimed to be a descendant of Genghis Khan. His empire covered an area including present-day Syria, Iraq, Iran, Georgia, Afghanistan, and Transoxania, but it did not survive Timur-leng’s death in 1405.

### Great Khans of the Mongol Empire (reign)

- First Great Khan*..... Genghis Khan (1206-1227)
- Second Great Khan*..... Ögödei Khan (1229-1241)
- Third Great Khan*..... Güyük Khan (1246-1248)
- Fourth Great Khan*..... Möngke Khan (1251-1259)
- Fifth Great Khan*..... Khubilai Khan (1259-1294)

### Genghis Khan and his most noteworthy offspring

<i>First generation (born/ died)</i>	<i>Second generation (born/ died)</i>	<i>Third generation (born/ died)</i>
Bortjigin Temüjin 勃兒只斤鐵木真 = Genghis Khan 成吉思汗 (1162-1227)	Jochi 術赤 (1185?-1227)	Batu 拔都 (1205?-1256)
	Chaghatai 察合台 (?-1242)	
	Ögödei 窩闊台 (1186-1241)	Güyük 貴由 (1205-1248)
	Tolui 拖雷 (1193?-1232)	Möngke 蒙哥 (1208-1259) Khubilai 忽必烈 (1215-1294) Hülegü 旭烈兀 (1217-1265)

## Ming Dynasty (1368-1644): Chinese rule restored

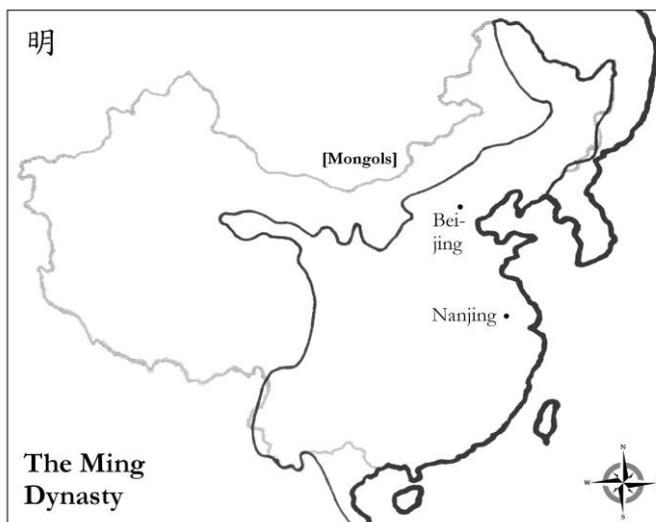
### Duration, ruling clan, capital

Ming 明—duration: 276 years (1368-1644), ruling clan: Zhu 朱, capital: Nanjing/Nanking 南京 (Jiangsu Province), after 1421 Peking/Beijing 北京

### Early Ming—the dragon turns into a hedgehog

When the Ming Dynasty was founded in 1368, victorious rebel leader Zhu Yuanzhang 朱元璋 became Emperor Taizu 太祖, but he is also known under his reign motto Hongwu 洪武. He chose the city of Jinling 金陵 as his capital and renamed it Nanjing 南京. In the 1380s he finally also brought the southwest portion of the present-day China (Sichuan, Yunnan) under his control. The Mongols, while beaten on Chinese soil, still posed a considerable threat at the north, so securing the northern border remained a priority throughout the Ming Dynasty. Large troop contingents were permanently stationed there, partly in new established military colonies (*tun-tian* 屯田).

As a man of peasant origin and former monk, Zhu Yuanzhang had no great education, but he was a fast learner and had strong leadership abilities. He trusted neither the officials nor the eunuchs, and consequently the Ming Dynasty had a higher degree of centralization with more power concentrated in the hands of the emperor than had been the case during the



Tang or Song Dynasties. Military and civil administration were separated: six ministries were in charge of administrative affairs, but the highest political and military authority was concentrated in the person of the emperor.

After becoming emperor, Zhu had several fellow revolutionaries executed who were no longer useful for him, men he regarded as possible threat to his throne. In 1380, he had his prime minister (*chengxiang* 丞相) Hu Weiyong 胡惟庸 killed and the clique he led exterminated. The post of prime minister was abolished to prevent another person gaining too much power. Furthermore, Hongwu in 1382 installed the so-called “Brocade Guards” (*jinyiwei* 錦衣衛), a kind of secret service that was authorized to spy on people, make arrests, torture, and kill. According to some sources, tens of thousands of people were killed during paranoid purges under Hongwu’s rule.

At the dawn of the Ming, policies were designed which improved the situation of the peasants, e. g. taxes were reduced and seeds were given gratis to farmers. Many rich landowners were forced to move to the capital, thus losing their land and their power base. Land was redistributed among poor peasants, and measures were taken to prevent the rich from evading taxes. On the other hand, Hongwu conferred large land grants on his relatives, friends, and supporters. Pension payments to members of the imperial family were a heavy financial burden for the state during the Ming.

Hongwu had named his eldest son Zhu Biao 朱標 (1355-1392) heir to the throne, but the father outlived the son. After Hongwu’s death in 1398, Zhu Biao’s second son Zhu Yunwen 朱允炆, barely in his teens, became Emperor Jianwen 建文. Hongwu’s fourth son Zhu Di 朱棣, who held an important post in Beiping 北平 at the time, was upset that he had not been made emperor, and he decided to challenge his nephew for the throne. Zhu Di gathered troops, marched south to Nanjing, captured the city in 1403, and burned down the palaces. Jianwen’s supporters were massacred and the fate of Jianwen himself is unknown. Zhu Di assumed power and chose Yongle 永樂 as his reign motto.

In 1406 Yongle ordered the construction of a magnificent palace in Beiping, the city where he had already established himself. The “Forbidden City” (*zijincheng* 紫禁城), as the palace became known in the West, was located slightly south of Khubilai Khan’s capital Dadu 大都. In 1421, shortly before completion of the palace, Yongle transferred the capital to Beiping and renamed the city Beijing 北京. The Forbidden City would be the home of two dozen emperors of the Ming and the Qing 清 Dynasties over a period of more than five hundred years. After the transfer of the capital to Beijing, the imbalance between north and south remained a characteristic feature of the Ming Dynasty. While the political center was in the north, China’s economic center remained in the south; only about a quarter of the important trading centers were located in the north.

Under Emperor Yongle the power of the Ming Dynasty reached its zenith. Just two years after ascending the throne, Yongle launched the first of seven great maritime expeditions, all led by admiral Zheng He 鄭和, a eunuch from Yunnan. Zheng was probably chosen because he was a Muslim, and many of these expeditions’ destinations were Muslim countries. In July 1405, 62 large ships and approximately 200 smaller vessels carrying 27,800 men left Nanjing’s Longjiang Port 龍江港, entered the ocean at Taicang 太倉 (Jiangsu Province), and returned to China in October 1407. On the seven voyages between 1405 and 1433 which lasted 1½-3 years each Zheng He’s fleet sailed the South China Sea and the Indian Ocean, reaching Vietnam (Chaban), Indonesia (Palembang, Surabaya), India (Calicut), Sri Lanka (Colombo), the coast of the Persian Gulf (Ormuz), the Arabian peninsula (Aden), the Red Sea (Jeddah), and even the east coast of Africa (Mogadishu, Malindi). Recent claims that Zheng He reached the American continent in 1421 are not backed by sufficient scientific evidence and are rejected by the majority of Chinese historians. In 1451, the eunuch Ma Huan 馬歡 who had accompanied Zheng on three of the seven voyages published a report about his adventures entitled “An Overall Survey of the Ocean’s Shores” (*yingya shenglan* 瀛涯勝覽). The motivation for these costly adventures was possibly a wish to extend China’s sphere of influence (but not to colonize destination countries) and to develop trade relations with other countries. Comprehensive geographical knowledge was gained by the expeditions, trade relations were widened, and in 1415 sixteen countries sent gifts of tribute to the Chinese emperor. Nevertheless, the maritime missions were stopped after Zheng He died during his last journey. Today, historians are still debating why China suddenly gave up its position as a major sea power. One factor could have been that Emperor Yongle had died in 1424 (two years after Zheng He’s sixth expedition had ended) and his successors Hongxi 洪熙, Xuande 宣德, and Zhengtong 正統 probably had other priorities. The state stopped constructing large ships, and sea trade was almost completely abandoned. After this time, China became increasingly isolated and also became more vulnerable to attacks and raids by Japanese pirates along China’s coastline.

Events along the northern border also encouraged the Ming leadership to develop an isolationist attitude. After the end of the Yuan Dynasty, the Mongols remained a threat to the succeeding Ming Dynasty. Several military campaigns of the Chinese against the Mongols in the first decades of the Ming Dynasty failed to solve this problem.

After Emperor Xuande's death in 1435, a clique centered around eunuch Wang Zhen 王振 gained the upper hand at the imperial court. Wang proposed another campaign against the Mongols and took the young Emperor Zhengtong with him in 1449. Both the emperor and his eunuch were inexperienced and knew nothing about war, and the Chinese armies were quickly defeated by the Mongols (led by Esen Khan). Zhengtong was taken prisoner, while Wang Zhen was killed. The Mongols demanded a ransom for Zhengtong, but meanwhile another clique that had formed around General Yu Qian 于謙 had installed the captive emperor's younger brother Zhu Qiyu 朱祁鈺 as new Emperor Jingtai 景泰 and cared little about Zhengtong's release. Zhengtong was freed in 1450 and returned to the capital, but instead of being restored as emperor, he was put under house arrest in the palace for years. Two cliques struggled for power—one clique wanted a son of Jingtai as emperor, another clique Zhengtong's son. (Zhu Jianji 朱見濟, another son of Jingtai, had been named heir to the throne in 1452 but died in 1453, possibly by being poisoned.) A *coup d'état* by a third clique led by Shi Heng 石亨 brought Zhengtong back to power in 1457, and he changed his reign motto to Tianshun 天順.

The traumatic 1449 defeat against the Mongols prompted the Ming court to fortify its northern frontier. Garrisons were established and large troop contingents were stationed at the border, both of which moves revealed a shift to a generally defensive mindset. In an enormous effort, the Great Wall was extended and strengthened, connecting principal garrison points and taking the shape which can still be seen by tourists today. From the 1550s until the end of the dynasty, wall building continued at a rapid pace and on a grand scale. At the end of the Ming Dynasty, the Great Wall of China reached from Jiayuguan 嘉峪關 (Gansu Province) in the west to Shanhaiguan 山海關 (Hebei Province) in the east. Although having a length of ca. 6000 km, the Great Wall is not visible from space with the naked eye.

### From the 1450s to the early 17<sup>th</sup> century—troubled stagnation

After the end of Zheng He's maritime expeditions and the defeat against the Mongols, China retreated into itself and was no longer a self-confident international player. In the mid of the 16<sup>th</sup> century, China and Japan vied for control over Korea. At the same time, China's east coast was frequently attacked by Japanese pirates, especially along the Yangtze estuary and the provinces of Jiangsu, Zhejiang, and Fujian. In reaction to these attacks, which often came in the form of organized raids, some settlements were moved away from the coast, but altogether defensive measures were of little avail because it was impossible to garrison the whole coast or relocate the entire coastal population.

Aside from the pirate problem, there were also more positive contacts with foreigners. While China had chosen not to be a maritime power, other countries were more ambitious. The first Portuguese ships arrived at China's shores in the early 16<sup>th</sup> century, and in 1557 China granted Portugal the right to establish a permanent trade base at Macau 澳門. After the Portuguese, there were visits from Spanish, Dutch, and British ships. In 1622 the Dutch tried to gain foothold on the Penghu Islands 澎湖 (also called the Pescadores) but were forced to leave by the Chinese. The Dutch then turned to Taiwan in 1624 with China's permission and built a fort near Tainan 台南, two years later the Spanish became active in northern Taiwan. The Catholic Spanish were forced from Taiwan by the Protestant Dutch in 1642, while the Dutch were expelled in 1662 by Ming loyalist Zheng Chenggong 鄭成功.

Foreign trade missions were followed by Christian missionaries. While the missionaries active during the Yuan Dynasty were mostly Franciscans, the majority of Ming-era missionaries were Jesuits. Italian Jesuit Matteo Ricci arrived in Guangzhou in 1581 and studied the Chinese language and Confucian classics for several years. In 1601, he obtained permission to travel to Beijing, but the Ming court was not so much interested in religious matters than in Ricci's scientific knowledge—before leaving Europe, Ricci had studied theology, law, and natural sciences (mathematics, physics, astronomy), and Emperor Wanli 萬曆 was greatly interested in natural sciences and technology. Ricci died in Beijing in 1610; his successor was the German Jesuit Johann Adam Schall von Bell who was an astronomer as well and who after 1622 worked with Chinese scholars at the imperial court. That same year, Jesuit John Schreck (Terrentius) arrived in Beijing, bringing the first telescope ever seen in China. While the Jesuits were highly respected for their scientific skills, they had limited success in spreading the Christian faith. The phenomenon of Western missionaries working at the imperial court in China continued into the Qing Dynasty.

Starting in the rule of Emperor Yongle, the country was subdivided into 16 provinces: Fujian 福建, Guangdong 廣東, Guangxi 廣西, Guizhou 貴州, Henan 河南, Huguang 湖廣, Jiangxi 江西, Liaodong 遼東, Northern Zhili 北直隸, Shaanxi 陝西, Shandong 山東, Shanxi 山西, Sichuan 四川, Southern Zhili 南直隸, Yunnan 雲南, and Zhejiang 浙江. The three-level examination system for civil servants as it was devised in the Song Dynasty 宋 was maintained without major changes in the Ming Dynasty and remained based on the Neo-Confucian doctrine of Zhu Xi 朱熹.

The difference was that the territory which the Ming controlled was bigger than that of the Tang 唐 or Song Dynasties, so more officials were needed. Thanks to the spread of book printing, literacy was rising, and more people could prepare for the examinations. It was a costly process—many candidates (those not hailing from the established, wealthy gentry) found themselves heavily in debt when they finally got a position, so they collected more taxes than were really due. Emperor Wanli introduced a new uniform tax system (*yitiao bianfa* 一條鞭法) devised by his cabinet member Zhang Juzheng 張居正 under which all taxes were combined and had to be paid in silver, payment in kind being abolished.

Under Emperor Xuande, the mode for the selection of candidates for the examinations was changed. Before his reign, the gentry of the Yangtze region had made sure that candidates were almost entirely from their ranks and only their members passed, with candidates from the north virtually shut out. After protests by northern families a new system was adopted—one third of the candidates were selected from the north and two-thirds from the south.

The north-south conflict was also a factor in the eunuch issue: eunuchs tended to come from poor northern families, scholars from the southern scholar-gentry. In the Ming Dynasty, as at other times, the eunuchs were at odds with the literati-officials, competing with them for power and influence. Hongwu had excluded eunuchs from politics, but Yongle deliberately used eunuchs to counterbalance the officials. One important advantage for the eunuchs was that many emperors were brought up by eunuchs and trusted them. By the middle of the 15<sup>th</sup> century there were tens of thousands of eunuchs. Their greed was legendary. When the eunuchs controlled appointments of government posts, they were often ready to accept large bribes from the gentry and thus could accumulate huge fortunes. At times, eunuchs dominated the government, for example when Emperor Zhengde 正德 handed over matters of state to his chief eunuch Liu Jin 劉瑾 (who secured dictatorial powers for himself in the process) and indulged in carnal pleasures, or when notorious eunuch Wei Zhongxian 魏忠賢 had many of his opponents killed during the reign of Emperor Tianqi 天啟. Wei's reign of terror (which was ended by Tianqi's successor Chongzhen 崇禎) prompted the literati among the gentry to form a defensive alliance called the "Donglin Party" (*donglin dang* 東林黨), whose members had graduated from the Donglin Academy (*donglin yuan* 東林院, founded in 1604 in Jiangsu). In the long run, infighting between eunuchs and officials paralyzed the government and contributed to the fall of the Ming Dynasty.

### The double downfall of the Ming

In the 17<sup>th</sup> century, life had become more and more difficult for the general population due to widespread corruption by officials, excessive taxation to finance military operations in the northeast, and famine caused by natural disasters. A massive peasant uprising began in 1628 in Shaanxi, led by Li Zicheng 李自成 and Zhang Xianzhong 張獻忠. Zhang led his armies from Henan and Anhui to Hubei and Hunan. Sichuan was taken in 1643. Li proclaimed a new kingdom, "Great Shun" (大順), in Xi'an 西安, marched from Shaanxi to Shanxi, and then advanced to Beijing's outskirts. Meanwhile, the gentry did not support the Ming government any more, which consequently was no longer able to bring in adequate revenues. The court was unable to pay the armies that should have marched against the rebels or the external enemies in the northeast, and Li Zicheng's troops took Beijing in late April 1644. The last Ming Emperor Chongzhen hanged himself at Coal Hill 煤山 (today's Jingshan 景山) to the north of the Forbidden City. The Ming capital was now in Li's hands, but his rule would last less than two months as events took an unexpected turn.

Apart from the domestic storm, another one had started brewing in the northeast. The Jurchen tatars 女真 whose Jin Dynasty 金 had been defeated by the Mongols in 1234, regained strength in the late 16<sup>th</sup> century. The Manchus (a tribe of the Jurchen; the new ethnic name "Manchu" was not officially adopted until 1635) and other Tungusic tribes united in 1616 under the leadership of Nurhaci 努爾哈赤 (belonging to the Aisin Gioro clan) who founded the Later Jin 後金. Nurhaci promoted good relations with the neighbouring Mongols and occasionally pointed out their similarities in dress and lifestyle, and the Mongols in turn granted him the title "Khan". In 1621 the Manchus penetrated into Ming territory and conquered the city of Liaoyang 遼陽 (present-day Liaoning Province), making it their new capital. Four years later the capital was moved to Shenyang 瀋陽 which the Manchus called Mukden 奉天. After Nurhaci's death in 1626, his son and successor Abahai 皇太極 changed the name of the dynasty to Qing 清 in 1636. In 1638, Korea was subjugated. The Manchus increased their striking power by creating a new military organization, and they set up a central government with special ministries based on the Chinese model. They took advantage of the turmoil in China and launched an invasion, although their advance was temporarily delayed by Abahai's death in 1643, and in 1644 Manchu troops reached the Great Wall at Shanhaiguan.

On the other side of the Great Wall stood Ming General Wu Sangui 吳三桂 who had already learned that Beijing had been taken by Li Zicheng. Well aware that the Ming Dynasty was collapsing, Wu had to choose whether to fight Li's advancing armies in the south or the Manchus in the north, and he decided to side with the Manchus because he had grown up in a Manchurian Chinese military family. Wu started negotiations with Manchu prince Dorgon and asked for temporary cooperation in exchange for a big cash award. Although no written response from Dorgon has been found, it must be assumed that an agreement was reached, and Wu Sangui opened the gates of the Great Wall for the Manchus. Wu's men and the Manchu forces drove back Li's troops, entered Beijing together and ended Li Zicheng's short rule in early June 1644. But instead of restoring the Ming Dynasty or giving the throne to Wu, Abahai's son and successor Fulin 福臨 became Emperor Shunzhi 順治 of the Qing Dynasty. Li fled westward and was pursued by Wu (who was enraged because Li's men had cruelly killed most of Wu's family in Beijing, including Wu's father), and Li is said to have been killed by villagers while making a raid in search of food the following year.

While remnants of the Ming court fled to south China and tried to resist the Manchu expansion, the so-called "Southern Ming" (*nan Ming* 南明) was historically of little significance. Yet it took the Manchus almost four decades until they finally controlled the whole of China and had pacified the country. At times the Qing proceeded with extreme brutality, committing massacres like the "Ten Days of Yangzhou" (*Yangzhou shiri* 揚州十日) or the "Three Slaughters of Jiading" (*Jiading santu* 嘉定三屠) in 1645, each leaving tens of thousands of people dead. The most noteworthy resistance forces were those of Li Dingguo 李定國 (a former general serving under Zhang Xianzhong), Wu Sangui, and Zheng Chenggong (aka "Koxinga" [*guoxingye* 國姓爺]). After Zhang Xianzhong's death in Sichuan in 1646, Li defied the Manchus, first on his own in Guizhou, later attaching himself to Zhu Youlang 朱由榔 of the Southern Ming, who is also known as the Prince of Gui 南明桂王. Relentlessly pursued by the Qing armies, they had to retreat to Burma in 1659. Li died the same year as Zhu Youlang (1662) but never surrendered to the Manchus. In the 1670s Wu Sangui tried to create an independent kingdom in the southwest and opposed the Manchus, but the circumstances did not help him. The gentry—which after the collapse of the Ming had been desperate and did not know who to support—came to terms with the Manchus after about two decades after realizing that these new rulers did not seek to seize their landholdings. They did not help Wu, who in 1678 established the Zhou Dynasty 周 in Hunan and died later that year. Wu Sangui was succeeded by his grandson Wu Shifan 吳世璠, but he was eventually defeated by the Manchus in 1681. Zheng Chenggong established a stronghold on Taiwan in 1661, and his clan controlled the island until 1683. Although failing to restore the Ming Dynasty, Zheng opened Taiwan to Chinese settlement. The capture of Taiwan in 1683 completed the Qing's conquest of China and their victory over the Ming.

### Culture during the Ming Dynasty

The Ming Dynasty saw positive development in the crafts. During the Yuan Dynasty, new techniques had been introduced from the West (*xiyu* 西域), which craft workers took full advantage of in the Ming Dynasty. Another positive factor was that craftsmen's obligatory service to the government was replaced in 1505 with the payment of a tax, after which the craftsmen became relatively free and could organize themselves into guilds (*hanghui* 行會). Progress was made especially in the fields of textiles (weaving) and the production of lacquerware, cloisonné, glassware, and porcelain. The famous kilns at Jingdezhen 景德鎮 in Jiangxi had an annual output of tens of thousands of pieces and still could not meet the demand. Most famous were the blue-and-white underglaze wares with expressive and naturalistic designs, which also influenced European porcelain (white and blue onion pattern).

A number of Ming painters are held in high esteem in the art world. Qiu Ying 仇英 painted in detailed academic style; Tang Yin 唐寅 painted elegant women; Dong Qichang 董其昌 was famous as a calligrapher and art theoretician. Other noteworthy painters were Shen Zhou 沈周 and Wen Cheng-ming 文徵明.

In the field of literature, a high level of literacy and widespread book printing stimulated the rise of the popular novel which had first been seen during the Yuan Dynasty: "Romance of the Three Kingdoms" (*sanguo yanyi* 三國演義) by Luo Guanzhong 羅貫中, "Journey to the West" (*xiyouji* 西遊記) by Wu Cheng'en 吳承恩, and "Investiture of the Gods" (*fengshen yanyi* 封神演義) by Lu Xixing 陸西星 were the most important works of this period. The novels were divided into chapters so that storytellers could take breaks and collect money from their audience, but they were written in everyday language and not in Classical Chinese. The famous erotic novel "The Plum in the Golden Vase" (*jinpingmei* 金瓶梅) was written by an anonymous author probably towards the end of the 16<sup>th</sup> century, but the gentry tried to stop its circulation. Censorship of printed books started almost with the beginning of book printing as private enterprise, and the first censorship rules had been developed by Ouyang Xiu 歐陽修 during the Song Dynasty. Another important genre was prose with intercalated poetic parts (*bianwen* 變文), but poetry and essays were

not among the cultural highlights of the Ming Dynasty.

Drama made further progress during the Ming Dynasty. *Nanqu* 南曲 (Southern Drama) emerged as the main form of dramatic art, replacing *Zaju* 雜劇. Famous dramatists were Tang Xianzu 湯顯祖, the author of “The Peony Pavillon” (*mudan ting* 牡丹亭), and Wang Shizhen 王世貞. Other forms of dramatic art were puppet plays and shadow theater.

Between 1403 and 1408 about 2000 scholars worked on the compilation of a gigantic encyclopedia ordered written by Emperor Yongle. The result was the Yongle Encyclopedia (*Yongle dadian* 永樂大典) with 11,000 volumes. Due to its sheer volume it could not be printed, and besides the original, only two copies were produced. Today, only ca. 400 volumes still exist. Other excellent scientific publications of the Ming Dynasty include “Exploitation of the Works of Nature” (*tiangong kainu* 天工開物) about technology by Song Yingxing 宋應星 and “Compendium of Materia Medica” (*bencao gangmu* 本草綱目) about herbology by Li Shizhen 李時珍.

In the Ming Dynasty, education and the examination system were firmly based on Zhu Xi’s orthodox interpretation of Neo-Confucianism, the “School of Rationalism” (*lixue* 理學). According to Zhu Xi, learning was based on reason and the comprehensive study of knowledge. This doctrine was challenged by general, statesman, and scholar Wang Yangming 王陽明 (aka Wang Shouren 王守仁), who emphasized intuitive “learning of the mind” and self-discovery of man’s innate goodness, believing that man could only come to true knowledge through intuition. His ideas incorporated elements of meditative Buddhism and of the philosophy first developed by Lu Jiuyuan 陸九淵, the main representative of the “School of Idealism” (*xinxue* 心學). Wang Yangming failed to gain acceptance for his philosophy—a statesman who followed his philosophy could justify whatever he did by claiming it arose from his intuition—but gained many followers in Japan.

### Emperors of the Ming Dynasty

<i>Title</i>	<i>Reign motto</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Taizu 明太祖	Hongwu 洪武	Zhu Yuanzhang 朱元璋	1368-1398	1328-1398
Huidi 明惠帝	Jianwen 建文	Zhu Yunwen 朱允炆	1398-1403	1377-1403?
Chengzu 明成祖	Yongle 永樂	Zhu Di 朱棣	1403-1424	1360-1424
Renzong 明仁宗	Hongxi 洪熙	Zhu Gaozhi 朱高熾	1424-1425	1378-1425
Xuanzong 明宣宗	Xuande 宣德	Zhu Zhanji 朱瞻基	1425-1435	1399-1435
Yingzong 明英宗	Zhengtong 正統	Zhu Qizhen 朱祁鎮	1435-1449	1427-1464
Daizong 明代宗	Jingtai 景泰	Zhu Qiyu 朱祁鈺	1449-1457	1428-1457
Yingzong 明英宗	Tianshun 天順	Zhu Qizhen 朱祁鎮	1457-1464	1427-1464
Xianzong 明憲宗	Chenghua 成化	Zhu Jianshen 朱見深	1464-1487	1447-1487
Xiaozong 明孝宗	Hongzhi 弘治	Zhu Yutang 朱祐樞	1487-1505	1470-1505
Wuzong 明武宗	Zhengde 正德	Zhu Houzhao 朱厚照	1505-1521	1491-1521
Shizong 明世宗	Jiajing 嘉靖	Zhu Houcong 朱厚熹	1521-1567	1507-1567
Muzong 明穆宗	Longqing 隆慶	Zhu Zaihou 朱載堉	1567-1572	1537-1572
Shenzong 明神宗	Wanli 萬曆	Zhu Yijun 朱翊鈞	1572-1620	1563-1620
Guangzong 明光宗	Taichang 泰昌	Zhu Changle 朱常洛	1620	1582-1620
Xizong 明熹宗	Tianqi 天啟	Zhu Yujiao 朱由校	1620-1627	1605-1627
Sizong 明思宗	Chongzhen 崇禎	Zhu Yujian 朱由檢	1627-1644	1611-1644

### Rulers of the Southern Ming (1644-1661)

<i>Title</i>	<i>Reign motto</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Prince of Fu 南明福王	Hongguang 弘光	Zhu Yousong 朱由崧	1644-1645	1607-1646
Prince of Tang 南明唐王	Longwu 隆武	Zhu Yujian 朱聿鍵	1645-1646	1602-1646
Prince of Lu 南明魯王	—	Zhu Yihai 朱以海	1646	1609-1662
Prince of Tang (II) 南明唐王	Shaowu 紹武	Zhu Yuzhao 朱聿釗 (Zhu Yuyue 朱聿鑄)	1646-1647	?-1647
Prince of Gui 南明桂王	Yongli 永曆	Zhu Youlang 朱由榔	1647-1661	1623-1662
Prince of Han 南明韓王	Dingwu 定武	Zhu Benli 朱本鉞	1646-1663	N/A
Prince of Huai 南明淮王	—	Zhu Changqing 朱常清	1648-1661	N/A

Please note that the history of the Southern Ming was quite complicated and confused, and at times two princes claimed to be the legitimate leader.

### Major events in contemporary world history

1415	Jan Hus is burned at the stake for heresy in Constance
1428	Itzcóatl becomes ruler of the Aztec empire and starts its expansion
1431	Joan of Arc (Jeanne d'Arc) is burned at the stake in Rouen
1453	The Ottomans under Sultan Mehmet II conquer Constantinople
1456	The Gutenberg Bible is printed using movable type
1486	Publication of <i>Malleus Maleficarum</i> about witchcraft
1492	Christopher Columbus (Cristóforo Colombo) reaches the Bahamas End of the Reconquista in Spain
1504	Michelangelo carves his statue of David
1506	Leonardo da Vinci paints the <i>Mona Lisa</i>
1517	Martin Luther pens his 95 Theses
1519-1521	Magellan (Fernão de Magalhães) circumnavigates the globe
1521	Hernán Cortéz conquers the Aztec capital Tenochtitlán
1532/1534	Establishment of the Anglican Church
1534	Ignatius of Loyola founds the Society of Jesus (Jesuits)
1547	Death of Henry VIII (reign: 1509-1547)
1572	St. Bartholomew's Day massacre of French Huguenots
1584	Death of Russian Tsar Ivan IV "The Terrible" (reign: 1544/1547-1584)
1588	Destruction of the Spanish Armada by the British fleet
1590	Toyotomi Hideyoshi 豊臣秀吉 completes the political unification of Japan
1600	The British East India Company is established
1603	Death of Elizabeth I (reign: 1558-1603)
1605	Foiled gunpowder plot by Catholic Guy Fawkes in London (Nov. 5)
1616	Death of William Shakespeare
1618-1648	Thirty Years' War in Europe
1633	Under pressure by the Inquisition in Rome, Galileo Galilei (1564-1642) recants his theories about the universe
1639	Japan's shogun Tokugawa Iemitsu 德川家光 orders the <i>sakoku</i> 鎖國 policy, which excludes all foreigners from Japan; the country remains almost totally isolated until 1853

## The Manchus and the Qing Dynasty (1644-1911)

### Duration, ruling clan, capital

Qing 清—duration: 267 years (1644-1911) / in Taiwan 212 years (1683-1895), ruling clan: Aisin Gioro (in Chinese *Aixin Jueluo* 愛新覺羅), capital: Peking/Beijing 北京



### Early Qing—consolidation and expansion

The Qing Dynasty can be divided roughly into two parts—the first part that saw overall stability under the three “enlightened despots” Kangxi 康熙, Yongzheng 雍正, and Qianlong 乾隆, and the second part characterized by frequent uprisings, growing dominance by foreign powers, and steady decline.

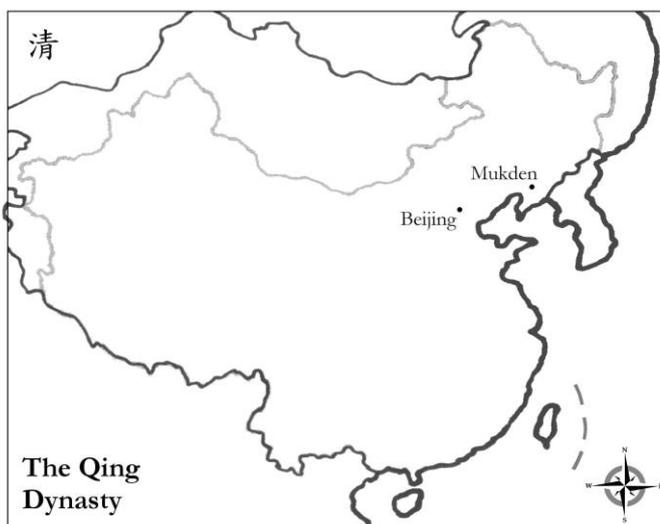
During the reign of Emperor Shunzhi 順治 and Kangxi's first two decades, the Manchus were busy with pacification of their new territory and consolidation of power. The period of conquest was completed with the capture of Taiwan in 1683. Like the Mongol Yuan Dynasty, the Qing was a foreign dynasty, but the Manchu's nationality policy was not as harsh as the Mongols' had been. Although Chinese men were forced to shave their foreheads and wear Manchu-style pigtails, Han Chinese had access to positions in the government. The Manchus naturally appointed their own people to key positions in the bureaucracy, but equivalent positions were created for

Han officials. The administrative system itself was left largely unchanged, as was the civil service examination system, which was now open to Manchus. Many Manchus followed the example of Emperor Kangxi who delved deeply into Chinese culture, and despite a ban on intermarriage, the Manchus of the later Qing Dynasty became almost indistinguishable from the majority of Chinese, assimilated to such an extent that many of them even could not speak the Manchu language.

The first century of the Qing Dynasty was a period of great economic prosperity. Agriculture flourished, the area of cultivated land was increased significantly, and the rural population profited from lower taxes as well as irrigation and flood control measures. Mining, crafts, textile manufacturing, and trade developed as well, but maritime trade was from 1757 restricted to the port of Guangzhou 廣州. In the early Qing the government was not burdened by problems that had plagued the late Ming—there was a reputable government in the capital, free from eunuchs and established cliques, bribery had largely been stamped out, and the gentry were more cautious in their behaviour towards the peasants.

The economy generated sufficient tax revenues, which made expansion possible. This process began in Mongolia where the Mongols under prince Galdan made a move for independence. After years of fighting (in which Emperor Kangxi personally took part) in the 1690s, the territory of present-day Mongolia was occupied by Qing troops in 1697. After previous attempts to establish themselves in Tibet in 1705/1706 and in 1720, the Qing incorporated Tibet into their empire as a protectorate in 1751. Between 1755 and 1757, the Manchus annihilated the Dzungars (several Oirat/West Mongolian tribes that had occupied parts of Tibet between 1717 and 1720) in several campaigns, and they conquered the Tarim Basin and the Ili Valley in the north of present-day Xinjiang in 1759. The conquest of vast territories in Tibet and Xinjiang was especially important to the Qing for security reasons. In the south, the Qing sought to expand their sphere of influence as well, conducting campaigns against Burma, Nepal, and Annam between the 1760s and the 1790s. Although the Manchus gained substantial influence in that region, those territories were not annexed by the Qing. Qing ambitions brought them in conflict with Great Britain as its colonial ambitions reached their peak in the 19<sup>th</sup> century. Altogether, Qing China reached its greatest size during Emperor Qianlong's rule at the end of the 18<sup>th</sup> century.

After the Manchus had consolidated their grip on power in the 1680s, China enjoyed almost a century of peace and stability. At the same time China's population began to grow rapidly. The population figures of that time available today probably contain errors, but it can be assumed that China's population roughly doubled from around 100 million in the year 1650 to around 200 million in 1750. The military campaigns of the Qing during that time took place in sparsely populated border regions and did not affect the Chinese population. As population pressure continued to build, harvests failed to increase in the needed proportion. Different than in Europe there was no noteworthy industrialization in China the new jobs created by which could have absorbed the excess population. The percentage of the population engaged in agrarian pursuits did not decrease, and the amount of land per family declined by nearly half between 1578 and 1729. The result was impoverishment and growing tensions, which often led to popular uprisings. The first obvious sign of decline was the 1774 rebellion led by Wang Lun 王倫 in Shandong, followed by Muslim uprisings in the 1780s in Gansu. The White Lotus Society (*bailianjiao* 白蓮教) had been reorganized by Liu Song 劉松 and staged a rebellion between 1795 and 1804, which was known as the "Chuanchujiao Chaos" (*Chuanchujiao luan* 川楚教亂), in the region of Sichuan, Shaanxi, Henan, and Hubei. An uprising led by the secret organization "Society of Heaven's Law" (*tianlijiao* 天理教) in Shandong and Hebei even penetrated the imperial palace in 1813 and almost succeeded in killing Emperor Jiaqing 嘉慶. Between 1825 and 1827, there was a series of separatist Muslim uprisings in Chinese Turkestan (in today's Xinjiang), but Qing forces quelled the rebellions and reconquered Kashgar and other oases by 1829.



### First encounters with the world of the foreigners

The penetration of the Qing into Turkestan came at the same time as the enormous expansion of the Russian empire in Asia. In 1650 the Russians had established a fort on the Amur River, but the Qing destroyed the Russian settlement in 1685. After negotiations in which Jesuit missionaries assisted as interpreters, Qing China and czarist Russia in 1689 signed the Treaty of Nerchinsk, settling details about the border and bilateral trade relations. Questions concerning the border were finally sorted out in the Treaty of Kyakhta, signed in 1727. The Russians obtained permission to set up a legation and commercial agency in Beijing and also to maintain a church. Unfortunately, the Chinese and the Russians had quite different ideas about a legation. While the Chinese saw a legation as a base for barbarians to bring tribute to the emperor, the Russians regarded it as the opening of diplomatic relations between the two countries on equal terms. This misunderstanding was typical of the fundamentally different concepts of diplomacy held in the West and in China, which led to a number of serious conflicts in the 19<sup>th</sup> century.

Among the earliest encounters of the Qing with the West and Western thought were their experiences with Catholic missionaries who worked with Chinese scientists at the imperial court. Since the Ming Dynasty, Catholic missionaries were valued for their scientific knowledge, and their efforts at spreading the Christian faith were tolerated. The early Qing emperors had a relatively open attitude towards Europeans as well, but this changed in the 18<sup>th</sup> century. The cooling of Manchus' feelings for the missionaries was caused by a controversy between the open-minded Jesuits and less tolerant members of the Dominicans and Franciscans. Both sides had different views about Confucianism and ancestor worship. The Jesuits realized that Confucius was not a divine figure for the Chinese, and they maintained that elite Chinese families venerated their ancestors in ways similar to Christian practice in Europe. The Dominicans and Franciscans however worked in lower levels of society and found that the same family rituals were popularly understood in different ways. They perceived these rituals as superstitious and idolatrous, hence incompatible with Christian doctrine. Matters got worse when the Vatican sided against the Jesuits and rejected their benign interpretation. Pope Clement XI sent papal legates to Kangxi's court in 1705 seeking to have the Chinese family-centered rituals banned, but Kangxi sent them away. Although Kangxi was infuriated when the pope reiterated his stance in 1715, he allowed the missionaries to remain in China. After Kangxi's death, his successor Yongzheng placed Christianity under a general ban, and under the Emperors Qianlong, Jiaqing, and Daoguang 道光 Christians were persecuted. The Vatican only revised its rejection of Confucianism and ancestor worship in 1971.

### The First Opium War (1840-1842)

In addition to the internal troubles that had begun in 1774, pressure from foreign powers began to mount at the end of the 18<sup>th</sup> century, and it came in a different form than the ideological dispute between the Qing and the Vatican. European powers, especially Britain, had become more and more active in Asia and were keen on expanding their trade with China; in the wake of the industrial revolution in Europe, European nations needed to open new markets and find suppliers of raw materials. China was one of the countries targeted in Asia, but there the Europeans were initially stopped in their tracks.

Since 1760 the Qing court required all foreign trading nations to conduct their business in Guangzhou under the strict supervision of a monopolist trade guild called "Cohong" (*gonghang* 公行). In 1792 King George III sent Earl George Macartney as an envoy to the Qing emperor in Beijing hoping to extend trade ties and open more Chinese ports to foreign trade. Macartney resided in Beijing from August to October 1793 but left empty-handed—emperor Qianlong told him that China would not increase its foreign trade because it did not need anything from foreign countries. Qianlong also refused to allow the establishment of a permanent English legation in Beijing. In 1816 England made another attempt, sending a delegation led by Lord William Amherst, who also returned home empty-handed. One factor contributing to his mission's failure might be that Amherst (like Macartney before him) refused to perform the kowtow (*ketou* 磕頭 or *koutou* 叩頭) in front of the Qing emperor. After the dispute between the Qing court and the Vatican which was caused by fundamental differences in the religious ideology of the two sides, the failed English missions revealed that China and the West were also worlds apart in their concepts concerning diplomacy and foreign relations. The Manchus were content with their old order, knew nothing about the Western world, and the idea of diplomatic ties on an equal footing did not exist in their political thinking.

Unfortunately for the Qing, Britain was not inclined to take "no" for an answer. In bilateral trade, Chinese exports (mainly silk and tea) well exceeded imports. In order to change the trade balance in their favour, English merchants turned to opium. The opium trade had been controlled by the East India Company since 1773, and around the turn of the 19<sup>th</sup> century more and more opium was imported to China. When opium addiction became a

serious problem, the Qing government prohibited trade in the drug, but the ban had no effect because merchants simply bribed corrupt Chinese officials. The opium trade was so profitable that in 1834 the British parliament abolished the East India Company's monopoly over the opium trade to give more private enterprises an opportunity to take part in the business. Trade volume then skyrocketed, reaching an average of 30,000 chests of opium (each containing roughly 65 kg) being sold annually to China.

The large-scale import of opium in China had disastrous effects on the economy and society. Opium addiction reached a distressing level, greatly reducing the productivity of China's economy. At the same time, silver (used to purchase the drug) began to leave China, devastating China's state finances and leading to general impoverishment. In 1838 the Qing government once again banned the opium trade, and Emperor Daoguang sent the experienced official Lin Zexu 林則徐 to Guangzhou to enforce the ban. After his arrival in Guangzhou, Lin demanded that the English merchants surrender all of their opium stocks and terminated the opium trade. When the merchants refused, Lin had them detained for six weeks. Finally the merchants gave in and surrendered 20,000 chests of opium. Lin released the merchants and publicly destroyed the confiscated opium at the Tiger Gate 虎門 in Guangzhou on June 3, 1839.

The opium traders were, however, not ready to accept defeat. Some of them retreated to Hong Kong and resumed their business. They also asked the government in London for military assistance. A British force, led by Rear Admiral George Elliot, arrived at Hong Kong in June 1840. After negotiations concerning the resumption of the opium trade and trade concessions failed, the Royal Navy attacked Guangzhou in May 1841—the First Opium War (*diyī yāpiàn zhànzhēng* 第一鴉片戰爭) had begun. The British soon extended their military operations to the whole Chinese coast, attacked Amoy (Xiamen 廈門), occupied the Zhoushan Islands 舟山群島 off Shanghai, threatened Tianjin, and entered the Yangtze estuary and attacked Nanjing 南京 with cannon boats. The Qing army stood no chance against the modern British forces, and soon capitulated. They were compelled to sign the Treaty of Nanking (*Nanjing tiaoyue* 南京條約) on Aug. 29, 1842, the first in a long line of unequal treaties (*bu píngděng tiaoyue* 不平等條約). According to the treaty, the Chinese had to abolish the Cohong, open five ports (Guangzhou, Xiamen, Fuzhou 福州, Ningbo 寧波, and Shanghai) to trade, cede Hong Kong Island to the UK, and pay an enormous war indemnity (\$ 21 million). The following year, Britain was granted extraterritoriality for British nationals in China, and a Most Favoured Nation (MFN) clause provided that if China granted any privilege to any other state, that privilege would be automatically granted to the UK. In 1844, the US and France used China's weakness to secure similar privileges for themselves—the US in the Treaty of Wanghia (*Wangxia tiaoyue* 望廈條約) and France in the Treaty of Whampoa (*Huangpu tiaoyue* 黃埔條約).

### The Taiping Rebellion (1850-1864)

After the Qing signed unequal treaties, the situation for the general population became worse than before. China's finances had been devastated by the outflow of silver caused by the continued opium trade, which hit the peasants especially hard because while taxes still had to be paid in (now more-expensive) silver, farm products were sold for copper. Because of the heavy war indemnities imposed on the Qing, the tax burden increased. These factors combined drove the people further into poverty. The inability of the Qing to defend itself against foreign invasion also fuelled strong anti-Manchu sentiment.

Around 1848 a new anti-Qing movement rose that almost toppled the Qing Dynasty. It was led by Hong Xiuquan 洪秀全, a Hakka and failed candidate for the civil service examinations from Guangdong who had been influenced by Christian missionaries. In 1843 he had founded the "Congregation for the Worship of God" (*baishangdihui* 拜上帝會), and he claimed to be a son of God and the younger brother of Jesus Christ. Hong was a very charismatic leader and soon gathered an increasingly large following attracted by the goals of the movement. Hong sought to overthrow the Qing, abolish the privileges enjoyed by foreign powers in China, and establish a Christian and utopian "Heavenly Kingdom of Great Peace" (*Taiping Tianguo* 太平天國). Beside its nationalist overtone, Hong's social program was in some points revolutionary—all property was enjoyed communally; land was to be equally distributed among men and women; men and women were to enjoy equal rights; women would have access to official positions; and opium, alcohol, tobacco, gambling, arranged marriages, and prostitution were to be declared illegal.

The movement started in Guangxi and quickly spread to Hunan and Hubei. In 1852 Hankow 漢口 fell into the hands of the Taiping rebels, while a year later Nanjing was captured. Hong Xiuquan made Nanjing his capital in the hope of gaining the support of the eastern Chinese gentry. The Taiping military campaign then split in two directions. One, led by Taiping Generals Lin Fengxiang 林鳳祥 and Li Kaifang 李開芳, turned north and threatened

the Tianjin-Beijing region; the other, led by Shi Dakai 石達開, advanced west. The fate of the Qing Dynasty now hung in the balance, and although the Taiping claimed to be Christians, Western powers eventually sided with the Qing court because to them a weak Qing government promised more than a strong Taiping government, even more so since the Taiping had pledged not to abide by any of the unequal treaties concluded between Western countries and the Qing. The Qing forces fighting the Taiping were led by the Generals Zeng Guofan 曾國藩 and Li Hongzhang 李鴻章, and they received substantial assistance from an army of foreign volunteers which was organized under the command of British General Charles George Gordon.

The Taiping Rebellion was finally put down in 1864. There are several reasons for its failure. For one, its radical program alienated the conservative Confucian gentry (especially since the Taiping also destroyed ancestral tablets and Taoist and Buddhist temples), so the Taiping lacked the necessary administrative personnel to rule a country as big as China. The rebels did not succeed in carrying their reforms from the stage of sporadic action to a systematic reorganization of the country, and Taiping rule soon degenerated into a terrorist regime. In its later years, the moral authority of the Taiping was also eroded by nepotism and corruption. Being anti-foreign and anti-Qing drove these two opponents temporarily into each others' arms, forming a coalition too powerful for the Taiping to overcome. When the Taiping capital Nanjing was overwhelmed by Zeng Guofan's troops in 1864, Hong Xiuquan committed suicide.

The Taiping Rebellion was one of the most devastating civil wars in the history of China. Most estimates show that 20-30 million people were killed between 1850 and 1864, with hundreds of Chinese cities were destroyed. Yet the social ideals of the Taiping did not die and were later held in high esteem by the Chinese Communists.

### The Second Opium War (1856-1860)

When Emperor Daoguang died in 1850, he was succeeded by young Emperor Xianfeng 咸豐, who followed a more uncompromising foreign policy. In his view, the treaties signed between 1842 and 1844 were merely a temporary setback to appease the foreign devils, and he sought to renounce the treaties. For their part, the British intended to maintain the rights they had won in the treaties, hoping to wrest even more concessions from the Qing in the future and open more ports to trade. Their chance to push for more came only a few years later. The British allowed certain Chinese junks engaged in smuggling to fly the Union Jack. In October 1856 the Chinese stopped a ship named "Arrow", which sailed under a UK flag, and arrested its Chinese crew of twelve on suspicion of smuggling. The British took the incident as a pretext to go to war and were joined by France, which were angered by the murder of a French missionary in Guangxi in February 1856. Together they captured Guangzhou, landed in Tianjin, and threatened to advance straight into the capital. This conflict became known as Second Opium War (*dier yapian zhanzheng* 第二鴉片戰爭), but is also called Arrow War or Lorcha War. (A "lorcha" is a hybrid vessel having a European hull and Chinese sails.) At this time the Qing were already under tremendous pressure due to the Taiping Rebellion and had lost control over several provinces in central and eastern China, so they accepted the demands of Britain and France immediately. In the Treaty of Tianjin (*Tianjin tiaoyue* 天津條約), signed in June 1858, the Qing agreed to open six more ports along the coast (Chaozhou 潮州, Tamsui 淡水, Dengzhou 登州, Niuzhuang 牛莊, Qiongzhou 瓊州, and Tainan 台南) and another four river ports (Hankow, Jiujiang 九江, Nanjing, Zhenjiang 鎮江). Additionally, trade in opium was legalized, foreigners won the right to reside in Beijing, Catholic and Protestant missionaries were granted the right to move freely in all of China, and another war indemnity had to be paid by the Qing (4 million *taels* [*liang* 兩] of silver to Britain and 2 million *taels* to France). Russia took advantage of China's weakness as well at this time, and in the Treaty of Aigun (*Aihui tiaoyue* 璦琿條約), signed in May 1858, Russia received vast tracts of land around Lake Balqash, an area stretching north of the Amur River and east from the Ussuri River to the Pacific coast and south to the Korean border. These territorial gains made the founding of Vladivostok in 1860 possible.

While the Qing had hoped for a swift end of the conflict by quickly accepting the demands of their attackers, the war went into a second round. In June 1859, British and French delegates were on their way from Tianjin to Beijing to exchange the ratified treaties, but they took a different route than the one originally prescribed and ended up clashing with Chinese troops. The Qing forces were initially successful, sank four ships and inflicted heavy losses on the British (434 casualties), but the allies returned with a huge armada in August 1860 and easily overran Dagu Fort 大沽口 close to Tianjin. From there they advanced to Beijing, and in retaliation for the resistance of the Qing court, the Imperial Summer Palace 頤和園 was sacked on orders of British commander Lord James Elgin. Emperor Xianfeng had left Beijing and fled to Jehol 熱河, dying there in 1861. In October 1860 the Qing were forced to sign another humiliating treaty, the Convention of Peking (*Beijing tiaoyue* 北京條約), which stipulated the cession of Kowloon 九龍 to Britain, the opening of Tianjin, the establishment of a permanent diplomatic legation in Beijing

and an increase of the war indemnity to 8 million *taels* of silver each to be paid to France and Britain. During the second round of the conflict the Russians had tried to mediate between the Qing and the Western allies, and as a reward for their efforts a supplementary Treaty of Peking was signed which not only confirmed the terms of the earlier Treaty of Ili (1851) and Treaty of Aigun but also allowed for Russian consulates and settlements in, as well as trade with, Kashgar and Urga. Moreover, in having included a MFN clause in the treaty, the Russians shared the benefits of the British and French treaties.

### After the Taiping Rebellion and the Second Opium War

The suppression of the Taiping Rebellion did not cure the problems which had caused it, and foreign pressure did not cease after the Second Opium War. As for domestic issues, in 1851 a rebellion by the Nian bandits (*nianfei* 捻匪 or *nianjun* 捻軍) had begun in the area of the Huai River 淮河 in north-central China (Henan and Anhui) and lasted until 1868. There were several Muslim uprisings between the 1850s and 1890s in Yunnan (including one led by Du Wenxiu 杜文秀, which lasted from 1856 to 1873), Chinese Turkestan, Shaanxi, and Gansu which were suppressed with great brutality, and rebellions of the Hmong 苗 peoples in Guizhou lasted almost two decades, from 1854 to 1872.

The foreign powers continued their efforts to expand their influence in China. In 1871, Russia occupied the Ili region. The Qing later sent envoys to Russia and asked for the territory to be returned. After negotiations, the Qing and Russia signed the Treaty of St. Petersburg in February 1881 which stipulated the return of the Ili region to Qing rule and payment of 9 million *taels* of silver to Russia as compensation. Xinjiang was established as province in 1884, a move made possible after Qing General Zuo Zongtang 左宗棠 in 1877 had overrun the Kingdom of Kashgaria ruled by Tajik leader Yakub Beg. At the southern rim of the Qing empire, the British and the French were flexing their muscles. Britain (which had secured the opening of four more cities—Yichang 宜昌, Wuhu 蕪湖, Wenzhou 溫州, and Beihai 北海—in the Yantai Convention [*Yantai tiaoyue* 煙台條約]/Chefoo Convention [*Zhifu tiaoyue* 芝罘條約] in September 1876) occupied Burma in 1886. French acquisitions included Cochin China (1862), Cambodia (1864), and Tonkin (1874). The Qing regarded the presence of French troops close to their border as a threat and rejected the treaty between France and Annam which had ceded Tonkin to France. Armed hostilities between French and Qing troops erupted in 1883 and grew into the Sino-French War in 1884. The French were surprised by the fierce resistance of the Black Flag militia (*heiqijun* 黑旗軍) led by General Liu Yongfu 劉永福 who had fled to the Vietnam region after the end of the Taiping Rebellion. During the war, the French destroyed the Qing naval fleet in Fuzhou 福州 and blockaded Keelung 基隆 and Tamsui on Taiwan, but an attempt to capture Tamsui was thwarted by Qing troops commanded by Liu Mingchuan 劉銘傳. Although the French suffered an embarrassing defeat in March 1885 against Qing forces under the command of General Feng Zicai 馮子材, an incident that toppled the Jules Ferry government in France, eventually France's overwhelming advantage at sea brought the war to an end. In a treaty signed in June 1885, the Qing gave up its suzerainty over Annam. Two years later, Macau was ceded to Portugal.

In 1861, a new era began for the Qing Dynasty. When Emperor Xianfeng died, he named his young son heir to the throne, while the boy's mother Cixi 慈禧 and the higher-ranking empress dowager Ci'an 慈安 became regents. In the following decades, Cixi would control Qing policy-making from behind the scenes. She was the dominating figure behind the Emperors Tongzhi 同治 and his successor Guangxu 光緒, but she never officially took charge. That same year also saw the beginning of the Self-Strengthening Movement (*zhiqiang yundong* 自強運動). After the Second Opium War it finally dawned on the Qing court that a certain degree of modernization was unavoidable if the Qing wanted to stay in power. Between 1861 and 1894 a series of reform measures was implemented involving both the government and the private sector, aimed at the development of military industries, light industry, and mining; the acquisition of Western firearms, machinery, and knowledge; and the training of diplomatic and technical personnel. To achieve these ends, foreign language schools were established, gun factories and dockyards were created, and Chinese students were dispatched abroad. In order to modernize diplomatic affairs, the Qing court in 1861 established an agency which assumed the functions of a foreign ministry: the Zongli Yamen 總理衙門. Furthermore, western-style military academies were established, and in 1888 the Beiyang Army (*beiyang lujun* 北洋陸軍) was founded and equipped with modern weapons. One of the leading proponents of modernization was Li Hongzhang. However, the scale and efficiency of these measures was limited, the results superficial, and no attempts were made to adopt Western institutions, philosophy, and culture.

One important element of modernization is industrialization, but in this respect China still lagged far behind in the 19<sup>th</sup> century. The incentives for investment in industrial production facilities was low because those

investments gave lower gains more slowly than commerce. The profitability of commerce was much more attractive for wealthy businessmen, and the gentry preferred to invest in land because officials could control industries or force factory owners to sell their goods at set prices. The importation of industrial goods also retarded industrialization in China. Large infrastructure projects like railway construction would have been the responsibility of the government, but the Qing's finances were so strained that it often had to rely on foreign funding. In exchange for financial aid, the foreign partner usually secured the right to exploit natural resources in the area along the railway route. The issue of foreign participation in Chinese railway construction was explosive enough to contribute to the fall of the Qing Dynasty.

### Japanese aggression

In the 1870s, Qing China came under threat of a country that not long ago had been a victim of Western imperialism itself—Japan. During the period of the Tokugawa shogunate the country was under self-imposed isolation from the outside world from 1639 to 1853. A year after the famous “Black Ships” of US Commodore Matthew C. Perry had arrived in Uruga Bay 浦賀級 close to Tokyo, Japan signed the Treaty of Kanagawa with the US in 1854 and opened the ports Shimoda 下田 and Hakodate 函館 to trade. Different than in China, the foreign challenge triggered comprehensive changes in Japan. The Tokugawa shogunate ended in 1867, and with the Meiji restoration, Japan started to modernize at breakneck speed under the slogan “enrich the country, strengthen the military” (Jap. *fukoku kyōhei* 富國強兵 [*fuguo qiangbing*]). Japan was motivated to modernize partly out of a desire not to end up like China. The Japanese—conceding their inferiority to the Western powers—eagerly learned from the West, began a program of comprehensive industrialization, swiftly reformed the government, the education system, the social structure, and the military. Within less than a decade after the start of the Meiji restoration, Japan felt strong enough to provoke its big neighbour to the West.

In December 1871 a merchant ship from the Ryukyu Islands 琉球群島 with a crew of 69 ran aground on the Hengchun Peninsula 恆春半島 at the southern tip of Taiwan. Three people drowned and 54 were massacred by the Botan 牡丹 indigenous people living there, and 12 escaped and managed to return to Ryukyu. The Ryukyu government sent the survivor's request for compensation to Tokyo, and the Japanese government, delighted that Ryukyu had acknowledged Japanese sovereignty, incorporated Ryukyu as prefecture into the Japanese empire in Oct. 1872. Encouraged by the US, Japan sent soldiers to southern Taiwan in May 1874, and the Botan village was burned. The Japanese considered colonizing Taiwan, but after negotiations between the Qing and the Japanese, the Qing promised to better control Taiwan's eastern areas, paid 500,000 *taels* of silver as indemnity, and the Japanese left Taiwan.

The 1874 Japanese expedition to Taiwan's south and the 1884-1885 French blockade of northern Taiwan brought Taiwan's importance to the attention of the Qing court. The island, which had been administrated as a prefecture of Fujian Province, was upgraded to the status of a province in its own right in 1885, and Liu Mingchuan became Taiwan's first provincial governor. Liu started administrative reforms, pushed for the growth of Taipei City, and pursued an ambitious program aimed at making Taiwan the most modern province of China by engaging railway construction, mining, and the establishment of a telephony network.

Encouraged by the weak resistance of the Qing court, Japan continued its aggressive policy towards China. In 1879 it formally annexed the Ryukyu Islands, and in 1885 Japan declared that Korea was henceforth to be considered as falling under the joint sphere of influence of Japan and China. That was not a small issue as China's suzerainty over Korea had been unchallenged until this point. In 1894, the Qing sent troops commanded by General Yuan Shikai 袁世凱 to Korea at the request of the Korean emperor to help suppress the Donghak Peasant Movement (*dongxue nongmin yundong* 東學農民運動). Japan regarded the Qing move as a violation of an 1885 agreement and sent troops to Korea as well. Japan installed a new government in Korea in June 1894, the Qing rejected the legitimacy of that government, and by August 1894 the two countries were officially at war. In the Sino-Japanese War (*jiannu zhanzheng* 甲午戰爭), Japan's armed forces proved to be superior to China's Beiyang Army, conquered Port Arthur 旅順 on the Liaodong Peninsula as well as Weihaiwei 威海衛, and forced the Qing court in April 1895 to sign the Treaty of Shimonoseki (*maguan tiaoyue* 馬關條約). According to the conditions of the treaty, Qing China had to cede Taiwan, the Pescadores (Penghu 澎湖), and the Liaodong Peninsula to Japan, recognize Korea's independence, open more ports (Shashi 沙市, Chongqing 重慶, Suzhou 蘇州, Hangzhou 杭州) to trade, and pay a war indemnity of 200 million *taels* of silver—a huge amount given that the Qing court's annual tax revenues at the time totaled only 90 million *taels*. Worried by Japan's imperialist ambitions, Russia, France, and Germany intervened, and Japan had to return the Liaodong Peninsula to China (in exchange for an additional payment of 30 million *taels*). This defeat to

Japan presumably had an even more traumatic effect on the Chinese than the defeats in the Opium Wars, because the Chinese were now forced to acknowledge their weakness, having lost a war to a nation they had previously been superior to. The feeling of national humiliation (*guochi* 國恥) became still stronger in the following years—in the wake of the Sino-Japanese war the foreign powers competed for spheres of influence in China and started to divide the country like a cake. In 1898, Britain “leased” Weihaiwei and negotiated the extension of Kowloon to the New Territories 新界, Germany leased Qingdao 青島 and Jiaozhou 膠州, Russia Port Arthur, and France Guangzhou Bay 廣州灣.

China’s confrontation with Japan continued in the 20<sup>th</sup> century and ended only with Japan’s capitulation at the end of WWII. The milestones of that confrontation following the end of the Qing Dynasty were Japan’s 21 Demands (1915), the cession of Germany’s colonies in China to Japan as per the terms of Versailles Peace Treaty (1919), Japan’s expansion in Manchuria (1931/1932) and Japan’s second war against China (1937-1945).

### The Hundred Days Reform (1898)

The outcome of the Sino-Japanese War and the looming danger of being reduced to colonial status made reform even more necessary. More and more Western ideas entered China, and translations of books from the West deeply influenced young Chinese intellectuals as did the successful reforms in Japan. Those advocating reform fell into one of two camps, the first which included Kang Youwei 康有為 and Liang Qichao 梁啟超 and advocated comprehensive socio-political reforms, the second made up of anti-monarchist revolutionaries like Sun Yat-sen 孫逸仙 who believed only a radical change to the political system could bring a solution to China’s problems. Around 1897 Kang Youwei submitted memoranda to the imperial court urging reforms. Kang had a strong and persuasive personality, and when given the opportunity to present his ideas to Emperor Guangxu, the emperor was so impressed that he made Kang his advisor. Between June and September 1898, Guangxu issued a series of edicts which sought to reform the examination system, modernize higher education, strengthen the military, and make other changes.

The Hundred Days Reform (*bairi weixin* 百日維新 or *wuxu bianfa* 戊戌變法) soon met the resistance of the conservatives at the court, because Kang came from south China which was more progressive than the north and was suspected of being anti-Manchu and revolutionary. Guangxu was worried that the conservatives under his aunt Cixi’s leadership might try to disrupt the reform process, so he ordered General Yuan Shikai (who had 7000 troops with modern equipment under his command) to kill Cixi’s confidant General Ronglu 榮祿 and arrest Cixi. Yuan was believed to have sympathies for the reformers because he had modernized his troops and modeled them on Western armies, but Yuan betrayed the reformers and told Ronglu about the plan. Ronglu in turn informed Cixi who did not hesitate to act. Cixi arrested Guangxu on Sept. 21, 1898 and launched a crackdown on the reformers. Kang Youwei and Liang Qichao managed to escape, but fellow reformer Tan Sitong 譚嗣同 was among those who were caught and executed. Cixi remained in charge until her death in 1908, while Guangxu was kept in captivity for the rest of his life. The failure of the reformers was partly due to their failure to gain broad popular support combined with their inability to overcome the opposition of the powerful conservatives. Both the Self-Strengthening Movement and the 1898 reforms failed to extend reforms beyond the technical—a popular formula defining the recommended scope of reforms was “Chinese learning for fundamental principles, Western learning for practical uses” (*zhongxue wei ti, xixue wei yong* 中學為體，西學為用).

### The Boxer Uprising (1900) and its aftermath

The abrupt end of the reform policy and the continued weakness of the Qing government against foreign colonialism spurred the growth of a secret society, the “Boxers for Justice and Harmony” (*Yibeiquan* 義和拳). Their members believed the practice of martial arts would protect them from bullets and swords, and in 1899 the movement started to spread from Shandong to northern China, and became especially strong in Zhili 直隸 and Beijing. Initially, the Boxers were both anti-Manchu and anti-foreign (*xing Qing mie yang* 興清滅洋). Opium and Christianity were regarded as two evils brought into China by foreigners, and the Boxers targeted mainly foreign missionaries, attacked railways and churches. As the movement attracted more followers, especially from among the peasants, the Qing realized its potential and managed to bring the movement into the service of the government. After the Boxers were declared legal, the movement spread even faster. They subsequently changed their name to “Boxers United in Righteousness” (*Yibetuan* 義和團) and adopted the new motto “support the Qing, annihilate the foreigners” (*fu Qing mie yang* 扶清滅洋).

By June 1900, Beijing was under the control of the Boxers. An international troop contingent of 2000 men under the command of British Vice Admiral Edward Seymour was sent to Beijing but, defeated in battle, retreated to

Tianjin. The situation took a dramatic turn when the German envoy Klemens Freiherr von Ketteler was killed by Manchu soldiers on June 20. The foreign powers demanded redress, but the Qing court laid siege to the legation quarter and declared war on Western powers on June 21. The Boxers were integrated into the Qing army by imperial decree. The siege finally ended on Aug. 14 when an international army acting under orders from the Eight-Nations Alliance, consisting of 54,000 soldiers from Austria-Hungary, France, Germany, Great Britain, Italy, Japan, Russia and the US entered Beijing; almost half of the soldiers were Japanese. Cixi fled the capital and took the captive Emperor Guangxu with her.

When the Qing court realized that the Boxers could not achieve victory, it disassociated itself from the movement. The Boxers were declared rebels, and Li Hongzhang welcomed the foreign troops as support for the Qing in their fight against the “insurgents”, thus saving the dynasty. The remnants of the Boxer Movement were thoroughly crushed by the international army in the ensuing punitive expeditions in northern China. In September 1901 the Qing, the eight countries involved in the fight against the Boxers and Belgium, the Netherlands, and Spain signed the “Boxer Protocol” (*xinchou tiaoyue* 辛丑條約) which imposed a fine of 450 million *taels* on China. The Qing also had to agree to let the foreign powers station troops in Beijing, and a delegation of Qing officials led by Prince Chun 醇親王 had to travel to Berlin and express official remorse for von Ketteler’s death. The Dagu Fort and other forts were destroyed. Russia seized the opportunity to occupy Manchuria and remained there until 1905.

After her return to Beijing in 1902, Cixi initiated several moderate reforms mostly set down in 1904—the examinations for the civil service were abolished and modern schools were established, for instance. The reforms can be characterized as “too little, too late”, and they could not stop the downfall of the dynasty. Empress dowager Cixi died on Nov. 15, 1908, one day after Emperor Guangxu took his last breath. Ever since their deaths, there has been speculation that foul play was involved in Guangxu’s death, conspiracy theories involving Cixi or Yuan Shikai in the poisoning of the emperor, and in 2008 forensic tests finally proved that Guangxu died of acute arsenic poisoning. Before her death, Cixi named Prince Chun’s son Pu Yi 溥儀 as Guangxu’s successor. As regent for his son, Prince Chun dismissed Yuan Shikai in 1909, probably because he feared Yuan might become too powerful; Yuan had been appointed Viceroy of Zhili (*Zhili zongdu* 直隸總督) and Minister of Beiyang (*Beiyang dachen* 北洋大臣) in 1901 and commanded China’s only modern army.

Russia’s expansion into Manchuria brought Russia on collision course with Japan due to their conflicting interests in Manchuria and Korea. The rivalry culminated in the Russo-Japanese War 1904-1905, which ended with Japan’s triumphant victory and the destruction of Russia’s Baltic Fleet in the Battle of Tsushima in May 1905. In the Treaty of Portsmouth, signed in September 1905 between Japan and Russia, the Japanese received the Liaodong Peninsula, which included Dairen and Port Arthur, as well as the Russian railway system in Manchuria from Russia. The Qing were deeply impressed that Japan had defeated a major European power. In the following years, Japan extended its sphere of influence in Manchuria, annexed Korea in 1910, invaded Manchuria in 1931 and established the puppet state Manchukuo 滿洲國 in 1932.

### The Xinhai Revolution (1911): End of Imperial China

The enormous war indemnity imposed on China in the Boxer Protocol was yet another blow to China’s already badly strained finances, and the Qing depended on foreign loans to pay their debts. Collateral was offered in form of economic privileges. In this respect, railway construction played a key role, as new railways were often financed and built by foreigners, and the foreigners gradually assumed the right to exploit natural resources along the new railway routes. Widespread resentment against foreign domination in railway construction gave birth to the railway protection movement (*baolu yundong* 保路運動) and fuelled growing nationalism and anti-Manchu sentiment. The stage was thus set for the improvised Wuchang Uprising (*Wuchang qiyi* 武昌起義) and the Xinhai Revolution (*xinhai geming* 辛亥革命) in 1911.

Around 1900, print media emerged and began to influence political discussion and public opinion. For example, in 1897 Liang Qichao had founded the influential newspaper *Shiwubao* 時務報 in Shanghai. At this time as well, secret societies and revolutionary circles attracted new members. In 1894 the “Revive China Society” (*xing Zhong hui* 興中會) was founded in Honolulu, its leader was Sun Yat-sen. Sun was a native of Guangdong, a physician educated in Hong Kong and Hawaii. Around 1897 while in exile in Europe, Sun formulated the “Three Principles of the People” (*sanmin zhuyi* 三民主義) which represented his political philosophy and consisted of nationalism (*minzu* 民族), democracy (*minquan* 民權) and livelihood (*minsheng* 民生). “Nationalism” meant having a nation state and China’s being free of foreign control, “democracy” meant ending Manchu rule and establishing a democratic government, “livelihood” meant economic prosperity—or socialism, according to a different interpretation.

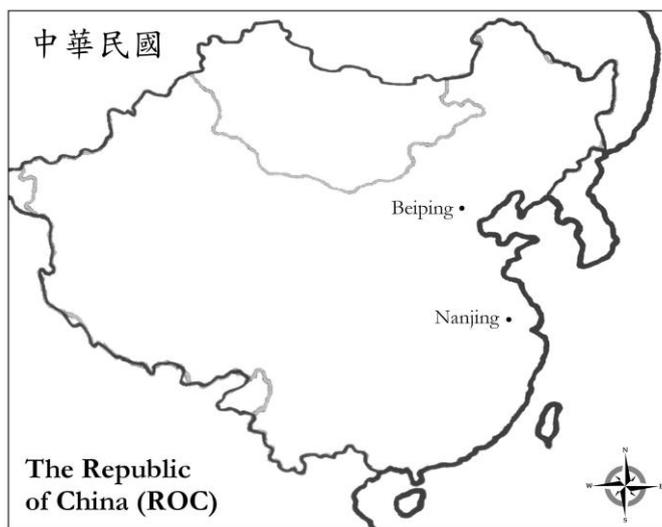
In 1903 Huang Hsing 黃興, Sung Chiao-jen 宋教仁 and ten other revolutionaries founded the “Society for the Revival of China” (*Huaxinghui* 華興會) in Changsha 長沙, and in 1904 the “Restoration Society” (*guangfuhui* 光復會) was established by Tsai Yuan-pei 蔡元培 and others in Shanghai. In 1905 the three organizations merged to become the “United League” (*tongmenghui* 同盟會 or *Zhongguo tongmenghui* 中國同盟會) in Tokyo. The goals of the United League were both radical and moderate—radical concerning the Qing as they advocated revolution and the establishment of a parliamentary democracy, but moderate concerning foreigners, because the revolutionaries were well aware that their chances for success were zero if they made enemies of foreign nations, so they pledged to abide by the treaties signed with foreign powers.

The Xinhai Revolution itself came about, with very little planning beforehand, as the result of railway disturbances and a hasty uprising in Wuchang 武昌. It began with a decision of the Qing government to award a US consortium the right to build a railway in Hubei, Hunan, Guangdong, and Sichuan, causing a storm of nationalistic protests. In May 1911, the Qing government announced a policy of nationalizing the railroads but still had to turn to foreign creditors due to the empire’s dire financial situation. In August and September, the “Sichuan Railroad Protection Society” (*Sichuan baolu tongzhibui* 四川保路同志會) staged demonstrations with more than 10,000 participants in Chengdu 成都, prompting the government to dispatch elite troops from Wuchang. While a bloody crackdown occurred in Chengdu on Sept. 7, members of the cooperating revolutionary organizations “Literary Society” (*wenxueshe* 文學社) and “Forward Together Society” (*gongjinhui* 共進會) decided to use the opportunity of Wuchang being empty of troops to start a rebellion. After coordination with Huang Hsing and Sung Chiao-jen of the United League, they set Oct. 16 as the date their revolution would begin. But on Oct. 9 a homemade explosive device in the clandestine rebel headquarter (located in the Russian concession of Hankow) accidentally detonated. In the subsequent police raids 32 revolutionaries were arrested and weapons, explosives, and important documents (including membership lists of the revolutionary organizations) were seized. The revolutionaries, who had been joined by elements of the Qing imperial army, now had no choice but to strike immediately.

On Oct. 10, 1911, the rebels seized the government munitions depot in Wuchang and attacked the office of the local governor-general. On that same day the rebels gained control of Wuchang. Two days later the neighbouring cities Hankow and Hanyang 漢陽 were in their hands, and by the end of October the whole of Hubei Province. A local senior military officer named Li Yuan-hung 黎元洪 who had supported the railway protection movement was persuaded to become provisional military governor of Hubei. In the following weeks most of the Chinese provinces declared their independence from the Qing government, leaving the Manchus only in control of Beijing, Zhili, Henan, and Gansu.

At the time of the Wuchang Uprising, Sun Yat-sen was in the US, but he hurried back to China by ship as soon as he heard the news. On Dec. 25 he arrived in Shanghai, and four days later delegates from the provinces which had declared their independence from the Qing gathered in Shanghai and elected Sun provisional president of the Republic of China (*Zhonghua minguo* 中華民國, abbrev. ROC), and Li Yuan-hung was elected vice president. Sun traveled to Nanjing where he officially proclaimed the founding of the ROC on Jan. 1, 1912. But at that time, the Qing court was still fighting for power and not willing to give up yet.

After the first provinces defected in October 1911, the Manchus were desperate and resorted to recalling Yuan Shikai, making him prime minister (*zongli dachen* 總理大臣) on Nov. 1. The troops of the modern Beiyang Army were personally loyal to Yuan, and the Qing relied on them to turn the tide. On the other hand, the revolutionaries needed Yuan as well because they were not strong enough to overthrow the Qing or force their abdication, so the goals of the revolution could not be reached without Yuan’s assistance. Sun Yat-sen and Huang Hsing agreed that Yuan was the only hope to prevent a civil war. Wooed by both sides, Yuan for his part saw the events as an opportunity to seize power for himself, and the revolutionaries, who had already accomplished quite a lot, were the right tool to get rid of the Qing. The revolutionaries offered Yuan the



ROC presidency if he achieved the abdication of the Qing emperor. After the provisional ROC government was set up, Yuan declared to the Qing court that the monarchy could no longer be defended, and on Feb. 12, 1912 the Qing finally issued an edict renouncing the throne of China. Prince Chun's announcement of Qing Emperor Pu Yi's abdication brought more than 2000 years of imperial China to an end. Sun Yat-sen resigned two days later, and Yuan Shikai became ROC president on Feb. 15, 1912, retaining Li Yuan-hung as vice president. Although Yuan sabotaged the development of democracy and strived to make himself emperor, his importance for preserving China's unity became evident after his death in 1916 when China quickly disintegrated into the chaos of the warlord period.

The significance of the events of the later Qing Dynasty for today's China and the impact of China's deep national humiliation suffered between the Opium Wars and World War II at the hands of the Western powers and Japan on Chinese thinking and policy making in the 20<sup>th</sup> and 21<sup>st</sup> century can hardly be overestimated. The Qing were not prepared to deal with the aggressive trade policy of Western powers who would not hesitate to use brutal military force to achieve their goals. The Qing's inability to adapt to the changing circumstances stands in stark contrast to the reaction of Japan when it was confronted with an almost identical challenge in the 1850s and transformed itself from being an autarkic, underdeveloped nation into a global military power in less than fifty years. The PRC's present-day policy of emphasising military strength is a clear reaction to that traumatic experience and also evidence that China is learning from the Japanese example, as today's leaders of the PRC are obviously determined never again to let their nation be so weak that foreign powers can forcibly impose their will on China.

### Culture during the Qing Dynasty

The early Qing emperors were known for their avid interest in Chinese culture. Under their rule scholarship flourished, and outstanding scholars were commissioned with projects like the compilation of great encyclopedic works, e. g. the famous character dictionary *Kangxi zidian* 康熙字典, which was completed in 1716 and contained 47,035 different characters plus about 2000 variations. The *Peiwen yunfu* 佩文韻府, completed in 1711, was a compendium of rhymes, quotes, and idioms. In 1725 Emperor Yongzheng was presented with the *Gujin tushu jicheng* 古今圖書集成, a huge encyclopedia of 10,000 chapters, the biggest encyclopedia since the *Yongle dadian* 永樂大典 of the Ming Dynasty. The *Siku quanshu* 四庫全書, compiled between 1773 and 1782, was the largest collection of books in Chinese history and comprised more than 36,000 volumes having a total 2.3 million pages.

The most famous literary works of the Qing Dynasty belonged to the categories novel, short story, and drama. The most important novel of the Qing period was certainly *Hongloumeng* 紅樓夢 (“Dream of the Red Chamber”)—also called *Shitouji* 石頭記 (“Story of the Stone”)—by Cao Xueqin 曹雪芹. Other noteworthy novels included *Rulin waishi* 儒林外史 (“The Scholars”) by Wu Jingzi 吳敬梓 and *Fusheng liuji* 浮生六記 (“Six Chapters of a Floating Life”) by Shen Fu 沈復. Yuan Mei 袁枚 authored the collection of short stories *Zibuyu* 子不語 (“What Confucius did not Say”) and Pu Songling 蒲松齡 the collection *Liaozhai zhiyi* 聊齋志異 (“Strange Stories from the Leisure Studio”) which both feature a simple but elegant style. Since the Qing emperors greatly appreciated drama and opera, these two art forms developed under Manchu rule. After the Qianlong era, Kun opera (*kunqu* 崑曲) gradually declined and was replaced by Peking opera (*jingju* 京劇). One noteworthy playwright was Li Yu 李漁, author of the Ten Comedies (*shizhong qu* 十種曲).

In the 17<sup>th</sup> century the blind acceptance of the Confucian texts that none had challenged since the Song Dynasty was taken on by the School of Textual Criticism (*kaozhengxue* 考證學). The texts were analysed on the basis of evidential methodology, and a reconstruction of the old texts in their classical form by rigid philological analysis was attempted. Scholars like Gu Yanwu 顧炎武, Dai Zhen 戴震, and Wan Sida 萬斯大 succeeded in correcting misconceptions about the texts—the “Rites of Zhou” (*Zhouli* 周禮) and the “Book of Documents” (*shangshu* 尚書) were identified as having been written later than it had been supposed, and it was proved that Zeng Can 曾參, one of Confucius' disciples, had not co-authored the “Great Learning” (*daxue* 大學).

Besides their openness for Chinese culture, the Qing rulers were keen on not allowing any doubts as to the legitimacy of their rule. Traditional learning was promoted as it was regarded as conservative and a stabilizing factor, but censorship was strict, and opponents of the Qing regime were persecuted. Between 1774 and 1789 a merciless “literary inquisition” was conducted, and authors of works held to contain anti-Manchu sentiments were severely punished. For this reason scholars and writers later used subtle language to express criticism in a hidden and indirect way.

A noteworthy aspect of Qing Dynasty culture was the exchanges with the West. The cooperation of Christian and Chinese scientists has been mentioned above, but exchanges were not confined to natural sciences. In the late 19<sup>th</sup> century, more and more works by Western writers were translated into Chinese, and Western ideas increasingly

influenced young academics. In the area of fine arts, the Italian Jesuit missionary and painter Guiseppe Castiglione (in China known as Lang Shining 郎世寧) learned the Chinese method of painting but also introduced to China certain European techniques.

During the Qing Dynasty, excellent works were created in many areas of fine arts—painting, calligraphy, jade, cloisonné and enamel, lacquerware, wood and bamboo carvings, and others. There were many outstanding painters, especially in the early Qing, like Bada Shanren 八大山人, Jiang Tingxi 蔣廷錫, Shi Tao 石濤, Yun Shouping 惲壽平, and Wang Yuanqi 王原祈. Also in the early Qing, particularly fine works of porcelain were created, the famous kilns in Jiangxi being reopened in 1680. Sadly, pieces produced after the 18<sup>th</sup> century never again reached the standard of excellence of those created during the heyday of porcelain.

### Emperors of the Qing Dynasty [Manchus]

<i>Title</i>	<i>Reign motto</i>	<i>Personal name</i>	<i>Reign</i>	<i>Born/died</i>
Taizu 清太祖	—	Aisin Gioro Nurhaci 愛新覺羅 努爾哈赤	1616-1626, emperor of Later Jin 後金	1559-1626
Taizong 清太宗	—	Aisin Gioro (AG) Abahai 皇太極	1626-1643, changed dynasty name to Qing	1592-1643
Shizu 清世祖 or Zhangdi 章帝	Shunzhi 順治	AG Fulin 福臨	1643-1661	1638-1661
Shengzu 清聖祖 or Rendi 仁帝	Kangxi 康熙	AG Xuanye 玄燁	1661-1722	1654-1722
Shizong 清世宗 or Xiandi 憲帝	Yongzheng 雍正	AG Yinchen 胤禛	1722-1735	1678-1735
Gaozong 清高宗 or Chundi 純帝	Qianlong 乾隆	AG Hongli 弘歷	1735-1795 (abdicated)	1711-1799
Renzong 清仁宗 or Ruidi 睿帝	Jiaqing 嘉慶	AG Yongyan 顥琰	1795-1820	1760-1820
Xuanzong 清宣宗 or Chengdi 成帝	Daoguang 道光	AG Minning 旻寧	1820-1850	1782-1850
Wenzong 清文宗 or Xiandi 顯帝	Xianfeng 咸豐	AG Yichu 奕訢	1850-1861	1831-1861
Muzong 清穆宗 or Yidi 毅帝	Tongzhi 同治	AG Zaichun 載淳	1861-1875	1856-1875
Dezong 清德宗 or Jingdi 景帝	Guangxu 光緒	AG Zaitian 載湉	1875-1908	1871-1908
Xuandi 宣帝	Xuantong 宣統	AG Puyi 溥儀	1908-1911	1906-1967

### List of the most important Unequal Treaties

<i>Unequal Treaty</i>	<i>Year</i>	<i>Consignatories</i>
Treaty of Nanjing 南京條約	1842	UK
Treaty of Wanghia 中美望廈條約	1844	USA
Treaty of Whampoa 黃埔條約	1844	France
Treaty of Aigun 中俄璦琿條約	1858	Russia
Treaty of Tianjin 天津條約	1858	UK, France, Russia, USA
First Convention of Peking 北京條約	1860	UK, France, Russia
Treaty of Shimonoseki 馬關條約	1895	Japan
Boxer Protocol 辛丑條約	1901	Austria-Hungary, France, Germany, Italy, Japan, Russia, UK, USA (+ Belgium, Netherlands, Spain)

### Colonial powers and their colonies in China

- *Britain:* Hong Kong 香港 [1842-1997]  
Kowloon 九龍 [1860-1997]  
New Territories 新界 [1898-1997]  
Weihaiwei 威海衛 (present-day Weihai City 威海市, Shandong Province) [1898-1930]
- *France:* Guangzhouwan 廣州灣 (present-day Zhanjiang City 湛江市, Guangdong Province) [1898-1943]
- *Germany:* Qingdao 青島, Jiaozhou 膠州 (both Shandong Province) [1898-1914]
- *Japan:* Taiwan 台灣 [1895-1945]  
Port Arthur 旅順 (present-day Dalian City 大連市, Liaoning Province) [1905]  
Qingdao 青島, Jiaozhou 膠州 (both Shandong Province) [1914-1922]  
Manchuria as Japanese puppet regime (Manchukuo 滿州國) [1932-1945]
- *Portugal:* Macau 澳門 [1557/1887-1999]
- *Russia:* Port Arthur 旅順 (present-day Dalian City 大連市, Liaoning Province) [1898-1905]  
Manchuria [1900-1905]

### Major events in contemporary world history

1658	Death of Oliver Cromwell
1712	The first working steam engine is installed in Staffordshire (England)
1715	Death of Louis XIV in France (reign: 1643-1715)
1725	Death of Russian Tsar Peter the Great (reign: 1682-1725)
1776	The United States declares independence from Britain
1778	Death of French philosopher Voltaire (François Marie Arouet)
1789	French Revolution
1805	Victory of Britain over France and Spain in the Battle of Trafalgar
1814	Congress of Vienna
1821	Death of Napoleon Bonaparte on St. Helena
1825	A 40 km railway track between Darlington and Stockton-on-Tees (England) is opened
1826	Joseph-Nicéphore Niepce captures the first permanent photographic image
1848	The Communist Manifesto is published in London; gold rush in California
1853	The introduction of the Otis elevator allows the construction of taller buildings
1861-1865	Civil war in the USA
1869	The Suez Canal opens after ten years of construction
1871	After victory in a war against France, the German Empire is proclaimed in Versailles
1886	Karl Benz patents the first automobile
1899-1902	Boer War in South Africa
1904-1905	Russo-Japanese War
1905	First revolution in Russia
1911	Roald Amundsen reaches the South Pole

## Appendix

### MAJOR CHINESE DYNASTIES—OVERVIEW

Dynasty/state [ethnic group] {ruling family/clan} <capital/s> .....	Dates
Xia 夏 (legendary) <Anyi?> .....	(trad. 2205-1766 BC) ca. 2000-1500 BC
Shang 商/Yin 殷 <Yan/Yin> .....	(trad. 1766-1122 BC) ca. 1500-1000 BC
Zhou 周 {Ji 姬} <Hao/Luoyi> .....	ca. 1000-221 BC
Qin 秦 {Ying 嬴} <Xianyang> .....	221-207 BC
Han 漢 {Liu 劉} <Chang'an/Luoyang> .....	207 BC – 220 AD
Three Kingdoms 三國時代 .....	221-280
Western Jin 西晉 {Sima 司馬} <Luoyang> .....	265/280-316
PERIOD OF DIVISION.....	304-589
Sui 隋 {Yang 楊} <Daxingcheng = Chang'an/Luoyang/Jiangdu> .....	581/589-618
Tang 唐 {Li 李} <Chang'an/Luoyang> .....	618-907
Five Dynasties and Ten Kingdoms 五代十國 .....	907-960 / 902-979
Song 宋 {Zhao 趙} <Bianjing = Kaifeng/Lin'an = Hangzhou> .....	960/979-1279
Yuan 元 [Mongols] {Borjigin 勃兒只斤} <Dadu/Khanbalig> .....	1279-1368
Ming 明 {Zhu 朱} <Nanjing/Beijing> .....	1368-1644
Qing 清 [Manchus] {Aisin Giorro 愛新覺羅} <Beijing> .....	1644-1911
Republic of China (ROC) 中華民國 <Nanjing/Chongqing/Taipei> .....	since 1912
People's Republic of China (PRC) 中華人民共和國 <Beijing> .....	since 1949

DETAILED CHRONOLOGY OF THE CHINESE DYNASTIES

Dynasty/state [ethnic group] {ruling family/clan} <capital/s> .....	Dates
Xia 夏 (legendary) <Anyi?> .....	(trad. 2205-1766 BC) <b>ca. 2000-1500 BC</b>
Shang 商/Yin 殷 <Yan/Yin> .....	(trad. 1766-1122 BC) <b>ca. 1500-1000 BC</b>
Zhou 周 {Ji 姬} <Hao/Luoyi> .....	<b>ca. 1000-221 BC</b>
Western Zhou 西周 {Ji 姬} <Hao> .....	(trad. 1122-770 BC) ca. 1000-770 BC
Eastern Zhou 東周 {Ji 姬} <Luoyi> .....	770-221 BC
Spring and Autumn Period 春秋 .....	trad. 770-476 BC
Warring States Period 戰國時代 .....	trad. 475-221 BC
<i>The Seven Warring States 戰國七雄</i>	
• Han 韓 {Han 韓} <Yangzhai> .....	424-230 BC
• Zhao 趙 {Zhao 趙} <Puyang/Handan> .....	517-228 BC
• Yan 燕 {Ji 姬} <Ji/Wuyang> .....	ca. 1000-226 BC
• Wei 魏 {Wei 魏} <Anyi/Daliang> .....	424-225 BC
• Chu 楚 {Mi 芈} <Danyang/Ying/Chen/Shouchun> .....	847-223 BC
• Qi 齊 {Tian 田} <Yingqiu> .....	850-221 BC
• Qin 秦 {Ying 嬴} <Yong/Xianyang> .....	844-207 BC
Qin 秦 {Ying 嬴} <Xianyang> .....	<b>221-207 BC</b>
Han 漢 {Liu 劉} <Chang'an/Luoyang> .....	<b>207 BC – 220 AD</b>
Western Han 西漢 {Liu 劉} <Chang'an> .....	207 BC – 8 AD
Xin 新 (Interregnum of Wang Mang 王莽) <Chang'an> .....	9-23 AD
Eastern Han 東漢 {Liu 劉} <Luoyang> .....	23-220 AD
Three Kingdoms 三國時代 .....	<b>221-280</b>
• Wei 魏 (Cao Wei 曹魏) {Cao 曹} <Luoyang> .....	220-265
• Shu 蜀 (Minor Han/Shu Han 蜀漢) {Liu 劉} <Chengdu> .....	221-263
• Wu 吳 ( <i>one of the Six Dynasties 六朝, see below for details</i> ) {Sun 孫} <Jianye> .....	222-280
Western Jin 西晉 {Sima 司馬} <Luoyang> .....	<b>265/280-316</b>
PERIOD OF DIVISION .....	<b>304-589</b>
<i>Period of division—northern China:</i> .....	<i>304-581</i>
The Sixteen Nations 五胡十六國 .....	304-439
Han 漢/Former Zhao 前趙 [Xiongnu 匈奴] <Pingyang/Chang'an> .....	304-329
Cheng Han 成漢 [Di 氐] <Chengdu> .....	304-347
Later Zhao 後趙 [Jie 羯] <Ye> .....	319-351
Former Liang 前涼 [Han 漢] <Guzang> .....	314-376
Former Yan 前燕 [Xianbei 鮮卑] <Longcheng/Ye> .....	349-370
Former Qin 前秦 [Di 氐] <Chang'an> .....	351-394
Later Yan 後燕 [Xianbei 鮮卑] <Zhongshan> .....	384-409
Later Liang 後涼 [Di 氐] <Guzang> .....	386-403
Later Qin 後秦 [Qiang 羌] <Chang'an> .....	384-417
Southern Liang 南涼 [Xianbei 鮮卑] <Xiping/Ledu> .....	397-414
Western Qin 西秦 [Xianbei 鮮卑] <Yuanchuan> .....	385-431
Southern Yan 南燕 [Xianbei 鮮卑] <Guanggu> .....	400-410
Western Liang 西涼 [Han 漢] <Dunhuang/Jiuquan> .....	400-421
Xia 夏 [Xiongnu 匈奴] <Tongwan> .....	407-431
Northern Yan 北燕 [Han 漢] <Longcheng> .....	409-439
Northern Liang 北涼 [Xiongnu 匈奴] <Zhangye> .....	401-439
Northern Dynasties 北朝 .....	386-589
(Dai 代 [Xianbei 鮮卑] {Tuoba 拓跋} <Shengle> .....	315-376)
Northern Wei 北魏 [Xianbei] {Tuoba/Yuan 元} <Pingcheng/Luoyang> .....	386-534
Eastern Wei 東魏 [Xianbei 鮮卑] {Yuan 元} <Ye> .....	534-550
Western Wei 西魏 [Xianbei 鮮卑] {Yuan 元} <Chang'an> .....	535-557

Northern Qi 北齊 {Gao 高} <Ye> .....	550-577
Northern Zhou 北周 [Xianbei 鮮卑] {Yuwen 宇文} <Chang'an>.....	577-581
<i>Period of division—southern China:</i> .....	317-589
Eastern Jin 東晉 ( <i>Six Dynasties</i> ) {Sima 司馬} <Jiankang> .....	317-419
Southern Dynasties 南朝 .....	386-589
Song 宋/Liu Song 劉宋 ( <i>Six Dynasties</i> ) {Liu 劉} <Jiankang>.....	420-479
Qi 齊/Southern Qi 南齊 ( <i>Six Dynasties</i> ) {Xiao 蕭} <Jiankang> .....	479-502
Liang 梁/Southern Liang 南梁 ( <i>Six Dynasties</i> ) {Xiao 蕭} <Jiankang>.....	502-557
Chen 陳/Southern Chen 南陳 ( <i>Six Dynasties</i> ) {Chen 陳} <Jiankang> .....	557-589
Sui 隋 {Yang 楊} <Daxingcheng = Chang'an/Luoyang/Jiangdu> .....	<b>581/589-618</b>
Tang 唐 {Li 李} <Chang'an/Luoyang> .....	<b>618-907</b>
Nanzhao 南詔 [Borean 白族] <Weishan/Taihe/Yangjumie> .....	649-902
Five Dynasties and Ten Kingdoms 五代十國 .....	<b>907-960 / 902-979</b>
<i>Five Dynasties 五代</i> .....	907-960
Later Liang 後梁 {Zhu 朱} <Kaifeng>.....	907-923
Later Tang 後唐 [Shatuo 沙陀] {Li 李} <Luoyang> .....	923-936
Later Jin 後晉 [Shatuo 沙陀] {Shi 石} <Kaifeng> .....	936-947
Later Han 後漢 [Shatuo 沙陀] {Liu 劉} <Kaifeng> .....	947-950
Later Zhou 後周 {Guo 郭/Chai 柴} <Kaifeng> .....	951-960
<i>Ten Kingdoms 十國</i> .....	902-979
Wu 吳 (Huainan 淮南) {Yang 楊} <Yangzhou> .....	902-937
Min 閩 {Wang 王} <Changle> .....	907-946
Chu 楚 {Ma 馬} <Changsha> .....	927-956
Former Shu 前蜀 {Wang 王} <Chengdu> .....	907-925
Later Shu 後蜀 {Meng 孟} <Chengdu> .....	934-965
Wuyue 吳越 {Qian 錢} <Hangzhou> .....	907-978
Southern Han 南漢 (Yue 粵) {Liu 劉} <Guangzhou> .....	907-971
Southern Tang 南唐 {Li 李} <Jinling> .....	937-975
Southern Ping 南平 (Jingnan 荆南) {Gao 高} <Jingzhou>.....	907-963
Northern Han 北漢 [Shatuo 沙陀] {Liu 劉} <Taiyuan>.....	951-979
Song 宋 {Zhao 趙} <Bianjing = Kaifeng/Lin'an = Hangzhou> .....	<b>960/979-1279</b>
Northern Song 北宋 {Zhao 趙} <Bianjing = Kaifeng> .....	960/979-1126
Liao 遼 [Khitan tatars 契丹] {Yelü 耶律} <Linhuang = Huangdu/Yanjing> .....	916-1125
Dali 大理 [Borean 白族] <Yangjumie> .....	937-1253
Southern Song 南宋 {Zhao 趙} <Lin'an = Hangzhou> .....	1126-1279
Jin 金 [Jurchen tatars 女真] {Wanyan 完顏} <Huining/Zhongdu>.....	1115-1234
Western Xia/Xixia 西夏 [Tangutes 党項/Tuoba 拓跋] {Li 李} <Xingqing> .....	1038-1227
Western Liao 西遼 [Karakhitan 喀喇契丹] {Yelü 耶律} <Balasagun> .....	1125-1218
Yuan 元 [Mongols] {Borjigin 勃兒只斤} <Dadu/Khanbalig> .....	<b>1279-1368</b>
Ming 明 {Zhu 朱} <Nanjing/Beijing> .....	<b>1368-1644</b>
Qing 清 [Manchus] {Aisin Giorro 愛新覺羅} <Beijing>.....	<b>1644-1911</b>
Republic of China (ROC) 中華民國 <Nanjing/Chongqing/Taipei> .....	<b>since 1912</b>
People's Republic of China (PRC) 中華人民共和國 <Beijing> .....	<b>since 1949</b>

### The Six Dynasties

The Six Dynasties 六朝 (222-589) is not a category of different dynasties but a listing of dynasties that are also included in another subset of dynasties, e. g. in the Three Kingdoms 三國時代 (221-280) and in the Southern Dynasties 南朝 (420-589). Their location of their capital—Jianye 建鄴/Jiankang 建康—is today's Nanjing 南京 (Jiangsu Province).

1. Wu 吳 ( <i>Three Kingdoms</i> ) .....	222-280	Jianye
2. Eastern Jin 東晉 .....	317-419	Jiankang
3. Song 宋/Liu Song 劉宋 ( <i>Southern Dynasties</i> ).....	420-479	Jiankang
4. Qi 齊/Southern Qi 南齊 ( <i>Southern Dynasties</i> ).....	479-502	Jiankang

5. Liang 梁/Southern Liang 南梁 ( <i>Southern Dynasties</i> ).....	502-557	Jiankang
6. Chen 陳/Southern Chen 南陳 ( <i>Southern Dynasties</i> ).....	557-589	Jiankang

### Periods of unity and division

In the 22 centuries since China was first unified at the beginning of the Qin Dynasty (221 BC), the country experienced about 1600 years of unity and 600 years of division.

#### **Unity—more than 1600 years**

- 221 BC – 220 AD (441 years)
- 280-304 (24 years)
- 589-902 (313 years)
- 979-1126 (147 years)
- 1279-1916 (637 years)
- Since 1949 (on the Chinese mainland, 75 years as of 2024)

#### **Division—more than 600 years**

- 220-280 AD (60 years)
- 304-589 (285 years)
- 902-979 (77 years)
- 1126-1279 (153 years)
- 1916-1949 (33 years)

## HISTORICAL CAPITALS

City .....	Today's province (currently used name or closest extant city or county)	Dynasty/state(s), time
Anyi 安邑.....	Shanxi (Xia 夏縣)	Xia 夏; Wei 魏 ( <i>Warring States</i> )
Balasaghun 巴拉沙衮.....	[ <i>Kyrgyzstan</i> ]	Western Liao 西遼
Beijing 北京/Peking.....	Beijing	Ming 明, Qing 清, PRC
Bianjing 汴京.....	Henan (Kaifeng 開封)	Northern Song 北宋
Chang'an 長安 .....	Shaanxi (Xi'an 西安)	Western Han 西漢, Xin 新, Tang 唐; Former Zhao 前趙, Former Qin 前秦, Later Qin 後秦 ( <i>Sixteen Nations</i> ); Western Wei 西魏, Northern Zhou 北周 ( <i>Northern Dynasties</i> )
Changle 長樂.....	Fujian (Fuzhou 福州)	Min 閩 ( <i>Ten Kingdoms</i> )
Changsha 長沙.....	Hunan (Changsha 長沙)	Chu 楚 ( <i>Ten Kingdoms</i> )
Chen 陳 .....	Henan (Huaiyang 淮陽縣)	Chu 楚 ( <i>Warring States</i> )
Chengdu 成都.....	Sichuan (Chengdu 成都)	Shu 蜀 ( <i>Three Kingdoms</i> ); Cheng Han 成漢 ( <i>Sixteen Nations</i> ); Former Shu 前蜀, Later Shu 後蜀 ( <i>Ten Kingdoms</i> )
Chongqing 重慶 .....	Chongqing	ROC (1937-1945)
Dadu 大都.....	Beijing	Yuan 元
Daliang 大梁 .....	Henan (Kaifeng 開封)	Wei 魏 ( <i>Warring States</i> )
Danyang 丹陽 .....	Hubei (Zigui 秭歸縣)	Chu 楚 ( <i>Warring States</i> )
Daxingcheng 大興城.....	Shaanxi (Xi'an 西安)	Sui 隋
Dunhuang 敦煌 .....	Gansu (Dunhuang 敦煌)	Western Liang 西涼 ( <i>Sixteen Nations</i> )
Guanggu 廣固城.....	Shandong (Qingzhou 青州)	Southern Yan 南燕 ( <i>Sixteen Nations</i> )
Guangzhou 廣州.....	Guangdong (Guangzhou 廣州)	Southern Han 南漢 ( <i>Ten Kingdoms</i> )
Guzang 姑臧.....	Gansu (Wuwei 武威)	Former Liang 前涼, Later Liang 後涼 ( <i>Sixteen Nations</i> )
Handan 邯鄲.....	Hebei (Handan 邯鄲)	Zhao 趙 ( <i>Warring States</i> )
Hao 鎬/Haojing 鎬京.....	Shaanxi (Xi'an 西安)	Western Zhou 西周
Hangzhou 杭州 .....	Zhejiang (Hangzhou 杭州)	Wuyue 吳越 ( <i>Ten Kingdoms</i> )
Huangdu 皇都.....	Inner Mongolia (Bairinzuo 巴林左旗)	Liao 遼
Huining 會寧.....	Heilongjiang (Acheng 阿城)	Jin 金 (Jurchen tatars 女真)
Ji 薊 .....	Beijing	Yan 燕 ( <i>Warring States</i> )
Jiangdu 江都.....	Jiangsu (Yangzhou 揚州)	Sui 隋
Jiankang 建康.....	Jiangsu (Nanjing 南京)	Eastern Jin 東晉 ( <i>Six Dynasties</i> ), Liu Song 劉宋, Southern Qi 南齊, Southern Liang 南梁, Southern Chen 南陳 ( <i>Six Dynasties/Southern Dynasties</i> )

Jianye 建鄴.....	Jiangsu (Nanjing 南京)	Wu 吳 ( <i>Three Kingdoms/Six Dynasties</i> )
Jingzhou 荊州.....	Hubei (Jiangling 江陵縣)	Southern Ping 南平/Jingnan 荊南 ( <i>Ten Kingdoms</i> )
Jinling 金陵.....	Jiangsu (Nanjing 南京)	Southern Tang 南唐 ( <i>Ten Kingdoms</i> )
Jiuquan 酒泉.....	Gansu (Jiuquan 酒泉)	Western Liang 西涼 ( <i>Sixteen Nations</i> )
Kaifeng 開封.....	Henan (Kaifeng 開封)	Later Liang 後梁, Later Jin 後晉, Later Han 後漢, Later Zhou 後周 ( <i>Five Dynasties</i> )
Khanbalig.....	Beijing	Yuan 元
Ledu 樂都.....	Qinghai (Ledu 樂都)	Southern Liang 南涼 ( <i>Sixteen Nations</i> )
Lin'an 臨安.....	Zhejiang (Hangzhou 杭州)	Southern Song 南宋
Linhuang 臨潢.....	Inner Mongolia (Bairinzuo 巴林左旗)	Liao 遼
Longcheng 龍城.....	Liaoning (Chaoyang 朝陽)	Former Yan 前燕, Northern Yan 北燕 ( <i>Sixteen Nations</i> )
Luoyang 洛陽.....	Henan (Luoyang 洛陽)	Eastern Han 東漢, Western Jin 西晉, Sui 隋, Tang 唐; Wei 魏 ( <i>Three Kingdoms</i> )—Later Tang 後唐 ( <i>Five Dynasties</i> )
Luoyi 洛邑.....	Henan (Luoyang 洛陽)	Eastern Zhou 東周
Nanjing 南京/Nanking.....	Jiangsu (Nanjing 南京)	Ming 明, ROC (1912-1949)
Pingcheng 平城.....	Shanxi (Datong 大同)	Northern Wei 北魏 ( <i>Northern Dynasties</i> )
Pingyang 平陽.....	Shanxi (Linfen 臨汾)	Han 漢 ( <i>Sixteen Nations</i> )
Puyang 普陽.....	Shanxi (Taiyuan 太原)	Zhao 趙 ( <i>Warring States</i> )
Shengle 盛樂.....	Inner Mongolia (Helinger 和林格爾縣)	Dai 代國 (315-376)
Shouchun 壽春.....	Anhui (Shou 壽縣)	Chu 楚 ( <i>Warring States</i> )
Taihe 太和城.....	Yunnan (Dali 大理)	Nanzhao 南詔
Taipei 台北.....	Taiwan (Taipei 台北)	ROC (since 1949)
Taiyuan 太原.....	Shanxi (Taiyuan 太原)	Northern Han 北漢 ( <i>Ten Kingdoms</i> )
Tongwan 統萬城.....	Shaanxi (Jingbian 靖邊縣)	Xia 夏 ( <i>Sixteen Nations</i> )
Weishan 巍山.....	Yunnan (Weishan 巍山)	Nanzhao 南詔
Wuyang 武陽.....	Hebei (Yi 易縣)	Yan 燕 ( <i>Warring States</i> )
Xianyang 咸陽.....	Shaanxi (Xianyang 咸陽)	Qin 秦
Xingqing 興慶.....	Ningxia (Yinchuan 銀川)	Western Xia 西夏
Xiping 西平.....	Qinghai (Xining 西寧)	Southern Liang 南涼 ( <i>Sixteen Nations</i> )
Yan 奄.....	Shandong (Qufu 曲阜)	Shang 商
Yangjumie 羊苴咩.....	Yunnan (Dali 大理)	Nanzhao 南詔, Dali 大理
Yangzhai 陽翟.....	Henan (Yuzhou 禹州)	Han 韓 ( <i>Warring States</i> )
Yangzhou 揚州.....	Jiangsu (Yangzhou 揚州)	Wu 吳 ( <i>Ten Kingdoms</i> )
Yanjing 燕京.....	Beijing	Liao 遼
Ye 鄴.....	Hebei (Linzhang 臨漳縣)	Eastern Wei 東魏, Northern Qi 北齊 ( <i>Northern Dynasties</i> ), Later Zhao 後趙, Former Yan 前燕 ( <i>Sixteen Nations</i> )
Yin 殷.....	Henan (Xiaotun 小屯, Anyang County 安陽縣)	Shang 商/Yin 殷
Ying 郢.....	Hubei (Yicheng 宜城)	Chu 楚 ( <i>Warring States</i> )
Yingqiu 營丘.....	Shandong (Zibo 淄博)	Qi 齊 ( <i>Warring States</i> )
Yong 雍.....	Shaanxi (Fengxiang 鳳翔縣)	Qin 秦 ( <i>Warring States</i> )
Yuanchuan 苑川.....	Gansu (Yuzhong 榆中縣)	Western Qin 西秦 ( <i>Sixteen Nations</i> )
Zhangye 張掖.....	Gansu (Zhangye 張掖)	Northern Liang 北涼 ( <i>Sixteen Nations</i> )
Zhongdu 中都.....	Beijing	Jin 金 (Jurchen tatars 女真)
Zhongshan 中山.....	Hebei (Dingzhou 定州/Baoding 保定)	Later Yan 後燕 ( <i>Sixteen Nations</i> )

### Alternative names of important Chinese capitals

Beijing 北京/Peking.....	Dadu 大都/Khanbalig [Yuan 元 (Mongols)], Ji 薊 [Yan 燕 ( <i>Warring States</i> )], Yanjing 燕京 [Liao 遼 (Khitan tatars 契丹)], Zhongdu 中都 [Jin 金 (Jurchen tatars 女真)]
Chang'an 長安 (= Xi'an 西安, Shaanxi Province).....	Hao 鎬 [Western Zhou 西周], Daxingcheng 大興城 [Sui 隋]
Kaifeng 開封 (Henan Province).....	Bianjing 汴京 [Northern Song 北宋]
Luoyang 洛陽 (Henan Province).....	Luoyi 洛邑 [Eastern Zhou 東周]
Nanjing 南京/Nanking (Jiangsu Province).....	Jianye 建鄴, Jiankang 建康 [ <i>Six Dynasties</i> ]

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**Note:** The maps are sketches created for information and orientation purposes only. Minor inaccuracies cannot be completely ruled out. Unless otherwise indicated, all maps are oriented with North at the top.

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By Tilman Aretz 艾天望

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