Chapter 7: China
Classical China. In 221 b.c.e. two centuries of internecine rivalry—the “Warring States” period—ended with the rise to centralized power of the Qin dynasty, but internal revolt and external pressures on the borders precipitated further civil war. The Han dynasty emerged as the new rulers in 202 b.c.e. They refortified the northern walls, and extended imperial control far to the south and west, deep into central Asia along the silk route, defining a Chinese territorial extent that has been asserted down to the present day.
Qin [Ch’in] Dynasty, 221-206 B.C.E.

- Established China’s first empire
- Shi Huangdi (221-206 B.C.E)
- Legalist rule
  - Bureaucratic administration
  - Centralized control
  - Military expansion
  - Book burnings → targeted Confucianists
    - Buried protestors alive!
- Built large section of the Great Wall
The Qin Dynasty

Military Power and Mobilization

- Qin defeated regional states by 221 B.C.E.
- Armed forces essential to Qin success
- Defeated Koreans and Xiongnu (Huns)
- Mass mobilization of men for public works including Great Wall of China
- 700,000 workers used to create capital city
The Qin Dynasty

Economic Power

Public works intended to improve economy

- Canal and river transport systems
- Irrigation in Sichuan for grain production
- Acquisition of areas rich in iron ore and two ironworking facilities
The Qin Dynasty

**Administrative Power**
- Used bureaucracy instead of personal ties
- Empire divided into forty commanderies
  - Each administered by three officials to insure that no one leader could develop power base to challenge the emperor
- Standardization of weights, measures, etc.
The Qin Dynasty

Competing Ideologies of Government

Confucianism

- Good government requires men of *jen*—humanity, benevolence, virtue, and culture
- Governments should promote these traits; their absence leads to chaos
- Believe all people have virtue and are educable
- Virtues of idealized past can be reestablished

Ideals were rejected by the Qin but favored by the Han dynasty
Confucius

- 551 – 479 B.C.E.
- Born in the feudal state of Liu.
- Became a teacher and editor of books.
Major Confucian Principles

**Li** -- Rite, rules, ritual decorum
(Binding force of an enduring stable society)

**Ren** -- Humaneness, benevolence, humanity

**Shu** -- Reciprocity, empathy

“Do not do unto others what you would not want others to do unto you.”

**Yi** -- Righteousness

**Xiao** -- Filial Piety (Respect your elders!)
5 Principle Relationships

1. Ruler ← Subject

2. Father ← Son

3. Husband ← Wife

4. Older Brother ← Younger Brother

5. Older Friend ← Younger Friend
Confucian Temple Complex
The single most important Confucian work.

In Chinese, it means “conversation.”

Focus on practicalities of interpersonal relationships and the relationship of the role of rulers and ministers to the conduct of government.

Open to page 210
Knowing what he knows and knowing what he doesn’t know, is characteristics of the person who knows.

Making a mistake and not correcting it, is making another mistake.

The superior man blames himself; the inferior man blames others.

To go too far is as wrong as to fall short.
Confucius' Tomb
The Qin Dynasty

Competing Ideologies of Empire [cont.]

Legalism

• Qin favored legalism with its strict laws and enforcement
• Values and laws were posted around the empire
Major Legalist Principles

1. Human nature is naturally selfish.
2. Intellectualism and literacy is discouraged.
3. Law is the supreme authority and replaces morality.
4. The ruler must rule with a strong, punishing hand.
5. War is the means of strengthening a ruler’s power.
Competing Ideologies of Empire [cont.]

Daoism

- Mystical doctrine of spontaneity in the face of nature and the cosmos
- Consoled leaders about the extent of their powers
Major Daoist Principles

1. *Dao [Tao]* is the first-cause of the universe. It is a force that flows through all life.

2. A believer’s goal is to become one with *Dao*; one with nature.

3. *Wu wei* - “Let nature take its course.”
    “The art of doing nothing.”
    “Go with the flow!”

4. Man is unhappy because he lives acc. to man-made laws, customs, & traditions that are contrary to the ways of nature.
The Qin Dynasty

Competing Ideologies of Empire

Mandate of Heaven

- Heaven supported rulers of high moral character and undercut those who lacked it
- Peaceful, prosperous times seen as proof of divine approval of dynasty
- Turmoil or natural calamity seen as proof of withdrawal of divine approval for moral failings
The Qin Dynasty

The Fall of the Qin Dynasty

- Dynasty collapsed with death of Qin Shi Huangdi in 210 B.C.E.
- Qin Shi Huangdi tomb included 7,000 life-size figures of soldiers

- Competition for next ruler led to opening for the Han Dynasty

Page 214
Shi Huangdi’s Terra Cotta Army
Shi Huangdi’s Terra Cotta Army
Shi Huangdi’s Terra Cotta Soldiers & Cavalrymen
Cavalry
Individual Soldiers
The Details of an Individual Soldier
Individual “Tombs”
The Great Wall with Towers
The Eastern terminus of the Great Wall, Shanhai Pass
The Han Dynasty
Han Dynasty, 206 B.C.E. - 220 C.E.

- “People of the Han” → original Chinese
- Paper invented [105 B.C.E.]
- Silk Road trade develops; improves life for many
- Buddhism introduced into China
- Expanded into Central Asia
Emperor Wudi, 141-87 B.C.E.

- Started public schools.
- Colonized Manchuria, Korea, & Vietnam.
- Civil service system
  - bureaucrats
  - Confucian scholar-gentry
- Revival of Chinese landscape painting.
The Han Dynasty

A Confucian Bureaucracy

Liu Bang, first Han, was commoner who chose educated men with Confucian principles

- History became more important
- Established elite academy to teach Confucianism as part of requirement that knowledge of Confucius is necessary for promotion in bureaucracy
- Consolidated legal system
- Established principles for the conduct of women
The Han Dynasty

Military Power and Diplomacy

- Han as militaristic as Qin had been
- Army of 300,000 to one million
- Campaigns to the west for silk markets
- Foreign relations by “tributary system”
  - Payments and obedience to Chinese government in return for gifts from emperor to tribal leaders
Han – Roman Empire Connection
The Han Dynasty

Population and Migration

- Created military-agricultural colonies on northern and southern borders
- Population declined and shifted southward by 140 C.E.
- North faced flooding and war casualties
- Southern residents faced few threats to life
The Han Dynasty

Economic Power

- Developed ironworking techniques
- Spread trade routes to the west
- Raised land revenues and nationalized private enterprise
Chang’an

The Han Capital
Liu Sheng Tomb  (d. 113 BCE)

His jade suit has 2498 pieces!
Han Artifacts

Imperial Seal

Han Ceramic House
Ceramics, Later Han Period
The Han Dynasty

Fluctuation of Administrative Power [cont.]

A Weakened Han Dynasty [23-220 C.E.]

- Han weakness enabled barbarians to live inside the Great Wall, serve in army, and intermarry with Chinese
- Southern movement of population enriched merchants rather than emperor
- Han failed to force local administrators to send tax revenues to central government
Fluctuation of Administrative Power [cont.]

Peasant Revolt and the Fall of the Han

• Yellow Turban revolt in 184 C.E. broke out simultaneously in sixteen places
• Four factions within government sought dynastic power
  – Child emperor
  – Bureaucrats, advisors, palace guard, and regent
  – Court eunuchs
  – Women of the court
Disintegration and Reunification

Ecology and Culture

- China split into three governments that reflected geographic features
- North suited to wheat; south to rice culture
- Chinese culture endured imperial division; “people of the Han” refers to culture
- Western dynasty became more “Chinese” over time
Disintegration and Reunification

Buddhism Reaches China
- Entered during Han Dynasty
- Foreignness contributed to its success
- Anti-priestly stance and presence in trading communities made it acceptable to merchants
- Mixed with Confucianism and Daoism to bring innovations to Chinese culture
Disintegration and Reunification

Reunification under Sui and Tang Dynasties

The Short-lived Sui Dynasty [581-618 C.E.]

- Used Confucian, Daoist, and Buddhist beliefs
- Centralized government; rotated officials
- Completed Grand Canal but efforts helped deplete Sui treasury
- Successor (Tang, 618-907 C.E.) dynasty continued expansion to “Outer China”
Disintegration and Reunification

Reunification under Sui and Tang [cont.]

Arts and Technology under the Tang
- Block printing and Buddhist religious art
- Development of porcelain
- Tang poetry on meditation, nature, and suffering
  - Major poets are Wang Wei, Li Bai, and Du Fu
- China essentially unified from this era forward
Imperial China

Introduction

- Chinese modified definition of “empire” as rule of one people over another
- Chinese pursuit of assimilation was regarded as mutually beneficial to Chinese and “barbarians”
- Danger in the threat of civil war when members of an ethnic group rejected assimilation
Imperial China

- The West and the Northwest
  - Control was fleeting but Chinese culture endured

- The South and the Southwest
  - Process of assimilation made much less of a mark
  - Remaining tribal people lived in enclaves
  - Revolt by Miao but most assimilated
Imperial China

Vietnam

- Part of Chinese empire (111 B.C.E.-939 C.E.)
- Love-hate relationship made Vietnam a haven for dissident Chinese officials
- Gained Buddhism and some agricultural practices adopted from China
- Intense desire for independence coupled with Confucian practices, exam system, elitist administration
Imperial China

Korea

- Cultural influence high; political control brief
- Adopted much Chinese culture
- Free of direct control after 220 C.E.
- Resisted Chinese attempts to retake peninsula
- Confucianism, legal codes, bureaucracy, literature, and Buddhism were borrowed from China
Imperial China

Japan

Immigration and Cultural Influences

- Japanese adopted rice culture from China (300 B.C.E.)
- One-third of Japanese nobility claimed Chinese or Korean ancestry (by 500 C.E.)
- Chinese script from Korean scribe (405 C.E.)
- Embryonic Japanese state (3rd century, C.E.)
- Japanese frequently visit China to learn Chinese models
Imperial China

Japan [cont.]

Immigration and Cultural Influence [cont.]

- Emperor was figurehead; power to elites
- Taika (“great change”) in 646 C.E. centralized state and abolished private ownership of land
- 710 C.E.--new capital at Nara and emperor regarded as divine but no adoption of “Mandate of Heaven”
- Reliance on Chinese models declined over later centuries
Legacies for the Future

Comparison of China and Rome

Differences

- Geopolitical
- Ideological
- Longevity and persistence
- Policy and powers of assimilation
- Language policy
- Ideology and cultural cohesion
- Influence on neighbors
Legacies for the Future

Comparison of China and Rome

Similarities

• Relations with barbarians
• Religious policies
• Role of the emperor
• Gender relations and the family
• Significance of imperial armies
• Overextension
Legacies for the Future

Comparison of China and Rome

Similarities [cont.]
- Public works projects
- The concentration of wealth
- Policies for and against individual mobility
- Revolts
- Peasant flight