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EMINENT CHINESE  
of the  
CH'ING PERIOD  
(1644-1912)

*Edited by*  
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## PREFACE

THIS work, *Eminent Chinese of the Ch'ing Period*, is primarily planned as a biographical dictionary of the last three centuries. As such, there is at present no other work of the kind in any language, including Chinese, which can compare with it in comprehensiveness of conception, in objectivity of treatment, and in general usefulness.

In order fully to appreciate the excellence of this work, it seems necessary to give a general estimate of the Chinese biographical literature which forms the chief source of material for this series of eight hundred biographies. In quantity, this literature is enormous. Of the "Thirty-three Collections of Ch'ing Dynasty Biographies" (see Editor's Note) which constitute the backbone of this source material, the four major collections alone, namely, the *Ch'i-hsien lei-chêng* and the three series of *Pei-chuan chi*, total over 1,110 *chuan*. In addition to these vast collections, there are hundreds of *niên-pu* or chronologically arranged biographies and autobiographies. The immensity of the task of selection, translation and editing is truly appalling.

Much of this source material suffers from a number of serious defects. The Manchu conquest of China and the racial struggles and prejudices resulting from it greatly restricted the freedom of all historical and biographical writing that had anything to do with persons and events connected with the long conflicts between the two peoples. Court intrigue and political and partisan strife throughout the dynasty also were responsible for much of the suppression and distortion of biographical truth. The tyranny of the intellectual fashion of the age, the traditional prejudices against unorthodox thinkers, writers or artists, and dynastic or political support of schools of thought supposedly advantageous to the reigning house, led to distorted judgments in biographical literature. Numerous works were irretrievably lost through official prohibition and long neglect. Official "veritable" records were doctored and sometimes re-doctored. Private works were altered and deleted in order to make publication or re-publication possible.

In recent decades, modern scholarship has done much to unearth hidden documents, establish new evidence, and rectify some of the distorted versions of earlier biographers. Unexpurgated editions of suppressed works have appeared. New biographies of once defamed personages have been produced. But the process of suppression and distortion has been going on too long, and on far too extensive a scale, to make it possible for modern research fully to remedy and rectify. In many cases the truth will probably never be known.

Chinese biographical literature is, moreover, most defective in dealing with those men whose life and work brought them into direct contact with foreign countries and peoples—men like the early Chinese Christians of the 17th century, or those persons who took part in the Anglo-Chinese wars and negotiations of 1839-42, in the Taiping rebellion and its suppression, or in diplomatic relations with foreign powers from the days of the Taiping rebellion to the end of the dynasty. In writing about these men, Chinese biographers of the old school invariably failed to make use of non-Chinese sources, which in many cases are absolutely necessary to supplement the inadequate records written by native scholars ignorant of condi-

tions and events in the outside world. In the case of the leaders of the Taiping rebellion, wherein the Chinese records were deliberately destroyed or suppressed, foreign records form almost the only reliable sources of information. The history of the Taiping rebellion, with its peculiar form of fanatic iconoclasm, would now be unintelligible without the aid of records kept by foreign observers and missionaries. Indeed, even the numerous official documents and religious tracts published by the Taiping government have entirely disappeared from China and have only recently been reprinted in China from copies preserved in British and European archives.

In all these respects, the present contributors to this series of brief biographies of "Eminent Chinese" have done a great deal to improve upon the traditional biographical material in Chinese. They have exercised remarkable critical judgment in the selection of the subjects to be included and of the source materials to be used. They have succeeded very well in the reconstruction of authentic and objective biographies within the rigid limitations of a biographical dictionary. They have been able to supplement the official and formal biographies by critical use of unofficial and unorthodox materials. They have made full use of the results of modern historical research in China. And they have certainly set a good example for future Chinese biographical literature by their extensive incorporation of non-Chinese source materials in all cases wherein the native record is inadequate or incomplete.

The articles on such early Chinese Christian leaders as Hsü Kuang-ch'i, Li Chih-tsao, Ch'ü Shih-ssü and others; those on Hung Hsiu-ch'üan and Hung Jen-kan of the Taiping rebellion; and the many articles on Chinese statesmen having charge of foreign relations from Lin Tsé-hsü down to I-hsin and Jung-lu, will be found interesting and valuable to Chinese readers because they contain important information from sources not accessible to the traditional Chinese biographer.

Such articles as those on the geographical explorer Hsü Hung-tsu, the historian Ts'ui Shu, the novelists Ts'ao Chan and Wu Ching-tzū, and the scholars Chao I-ch'ing and Tai Chên, with special reference to the century-old controversy concerning the *Shui-ching chu shih*—these among others may be cited as examples of fruitful utilization of contemporary Chinese scholarship.

The greatest difficulty in planning this book, I can imagine, must have been the selection of the eight hundred men and women as subjects of biographical sketches. The final selection will probably be questioned by some readers who may fail to find certain of their favorite artists, poets or collectors prominently treated here. I for one have my own mild complaints of omission. But, after a careful analysis of the book as a whole, I am very well satisfied with the general plan of selection of biographical subjects. It is a well-balanced selection which takes into consideration the dynastic, racial, military, territorial, political, intellectual, literary, artistic and religious phases of Chinese history of the last three centuries, and gives a quite fair apportionment of space to the personalities who played their part, for better or for worse, in their respective spheres. It is a work of historical objectivity and justice which accords the same attention to the rebels Hung Hsiu-ch'üan and Li Hsiu-ch'êng as to the Emperor K'ang-hsi or the Empress Dowager Hsiao-ch'in; to a powerful Grand Secretary of State like Mingju as to

the son of his Korean slave who made money for him by manipulating a monopoly on the sale of salt.

There are numerous other features of merit which greatly enhance the usefulness of this series as a work of reference for both Western and Chinese readers. Chief among these may be mentioned the more exact transliteration and transcription of Manchu, Mongol and Tibetan names than has been made before by Chinese historians; the translation of all Chinese dates into the Gregorian calendar; and the appending of a good bibliography under each entry, including Chinese and non-Chinese works. All these will be found exceedingly helpful to students of history.

\* \* \*

So much for this work as a great biographical dictionary.

But *Eminent Chinese of the Ch'ing Period* is more than a biographical dictionary. It is the most detailed and the best history of China of the last three hundred years that one can find anywhere today. It is written in the form of biographies of eight hundred men and women who made that history. This form, by the way, is in line with the Chinese tradition of historiography.

A methodical student can reconstruct in great detail a political history of modern China by culling materials from the lives of the empire-builders, statesmen, and generals who conducted the great military campaigns for territorial conquest and for suppression of anti-Manchu uprisings; the rebels who several times came near wrecking the empire; the officials who had to deal with the foreigner, about whom they knew nothing; the Chinese loyalists who kept the flame of anti-Manchu sentiment burning throughout the alien rule and who paid for their loyalty with their lives; and the many scholars, writers and artists who made these three centuries an age of great revival in learning and art. Such a history would be fuller and more interesting than any that has been written about this period in any European language.

Or, if a student is interested in the cultural and intellectual history of the period, he can find enough material in this work to write a detailed account of the intellectual and philosophical renaissance of these exciting centuries. In the lives of Hsü Kuang-ch'í and his fellow Christians, of Ku Yen-wu, Ch'ien Ch'ien-i, Yen Jo-chü, Yen Yüan, Li Kung and others, he can perceive the rise in the 17th century of a great revival of learning, even in the midst of internal disintegration and foreign conquest. In the lives of Hui Tung, Ch'ien Ta-hsin, Chi Yün, Chu Yün, Tai Chên, Shao Chin-han, Chang Hsüeh-ch'êng, Wang Nien-sun, Ts'ui Shu and their contemporaries, he can see a new intellectual movement, generally but not quite accurately known as the Movement of Han Learning. It was an age of unprecedented revival of learning and of philological and historical research, based upon a newly-perfected critical methodology which goes back to the time of Ku Yen-wu and Yen Jo-chü. And finally, in the lives of Juan Yüan, Hsü Sung, Chang Mu, Wei Yüan, Ch'ên Li, Tsêng Kuo-fan, Kuo Sung-tao, Wang T'ao, T'an Ssü-t'ung and K'ang Yu-wei (see under T'an Ssü-t'ung) and their 19th century contemporaries—in these biographies is revealed the story of the third and last period of the intellectual renaissance, a period of history coinciding with China's first defeats and humiliations in her encounters with the colonial empires of the West and with a militarized Japan. It was an age of transition, in which, while the intellectual

gains of a preceding age were being conserved and consolidated, there was rising a new spirit of doubt which seriously questioned the soundness and the utility of the learning and scholarship of the entire Ch'ing period, and which groped for newer and more useful ways of knowledge and action that might better serve the country in the days of imminent internal collapse and external aggression.

This I suggest as one of the possible and very interesting ways of using this book as a source of historical information. There are, of course, other equally interesting ways of using it. For instance, the hundreds of biographies of Manchu emperors, empresses, princes, nobles, generals and officials in this series may be systematically studied from the standpoint of a historian who seeks to understand the historical process of a conquering nation rapidly yielding to and being absorbed by the cultural life of the conquered people. The process began with such men as Erdeni and Dahai who, long before the Manchus came into China proper, were busy translating into the newly-written Manchu tongue Chinese works on penal law, military tactics and general literature. Of the grandsons of Nurhaci, the founder of the Manchu Empire, Gose became a Chinese poet and Fu-lin, the first Manchu Emperor in China, who began to study Chinese in his teens, was a devotee of Chinese literature and of Chinese Ch'an Buddhism. Fu-lin left many works in Chinese, including a number of commentaries on Confucian and Taoist texts. The second emperor, Hsüan-yeh, was a great patron of Chinese arts and letters, and a large collection of Chinese prose and poetry was published in his name. At least two of his sons, Yin-li and Yin-hsi, wrote readable poetry in Chinese; Yin-hsi was also known as a Chinese painter and calligrapher. A grandson of Hsüan-yeh, named Hung-li, who became the fourth emperor, wrote frightfully bad poems—a fact which proves that they were not retouched by his courtiers. Nevertheless, he wrote and published over 42,000 Chinese poems, far exceeding the number ever composed by any Chinese poet before or after him!

The same rapid process of cultural assimilation can be read in the history of many Manchu families. The powerful Mingju, who descended from the Nara clan of the Yehe tribe conquered by Nurhaci in 1619, was only nine years old at the time of the Manchu conquest of Peking and north China. Under Emperor Hsüan-yeh, he became a great patron of Chinese literature and scholarship. His son, Singde, was undoubtedly one of the best and most popular poets of the Ch'ing period. Singde died in 1685, only forty years after the conquest!

I need not multiply such instances, which are overwhelmingly numerous. I wish only to indicate that a student interested in the problem of "acculturation" can find no better source material than these biographical records of powerful Manchu ruling families of the last three hundred years. Starting with these brief but suggestive sketches and following up with such authentic collections of Chinese prose and poetry by Manchu authors as the *Pa-ch'i wên-ching*, the *Hsi-ch'ao ya-sung chi* and Yang Chung-hsi's *Hsüeh-ch'iao shih-hua*, the student of acculturation will soon realize that military conquest, long and powerful political domination, and explicit prohibition of intermarriage and adoption of Chinese customs were powerless to stem the irresistible process of voluntary cultural absorption. He will then understand that it was no accident that, when the Chinese revolution succeeded in overthrowing the reigning dynasty in 1912, the Manchu people simply took up Chinese family names and became overnight indistinguishable from the Chinese population.

In concluding this introduction to *Eminent Chinese of the Ch'ing Period*, I wish to say that this splendid work has been made possible only by the co-operative effort of some fifty scholars of the Orient and the Occident and in particular by the nine years of patient and untiring labor of the editor, Mr. Arthur W. Hummel, and his chief assistants, Mr. and Mrs. Fang Chao-ying. As my friend Mr. Wang Chung-min once said to me, "Mr. Hummel, Mr. and Mrs. Fang and Miss Mary-belle Bouchard, these four persons alone, have together devoted more than thirty years of their lives to it." As a firm believer in the Baconian ideal of corporate and co-operative research, I sincerely congratulate the editor and his fifty associates on the signal success of this first great undertaking of international co-operative research in Chinese history and biography. Under similarly propitious conditions, the undertaking is well worth repeating.

New York City,  
May 25, 1943.

胡適

HU SHIH





## EDITOR'S NOTE

THE eight hundred and more biographical sketches which are included in this work were prepared during the years 1934-42 by some fifty scholars of the Orient and the Occident who are making the language, the history, or the literature of China their special study. The task of editing and co-ordinating the sketches and, in fact, of writing the majority of them, fell to a small staff in the Asiatic Division of the Library of Congress. The work grew out of the co-operation of the Library of Congress and the American Council of Learned Societies, assisted by the Rockefeller Foundation, in providing in the Library a center where advanced students of Chinese culture might have additional experience in research and in the use of historical and literary materials. It was thought that the most valuable experience they could derive from the use of such materials would be the preparation of contributions to a Biographical Dictionary of the Ch'ing Dynasty; for it was not difficult to foresee—what the pressure of events in Eastern Asia has now made clear—that without more detailed guides to the famous names, the great events, and the rich and almost inexhaustible literature of China, we of the West cannot hope to acquire an adequate understanding of the Chinese people.

The extensive resources of the Chinese Collection in the Library of Congress, especially in the fields of local history, biography, and the collected works of individual authors, made the Asiatic Division of the Library an appropriate place for the preparation of the Dictionary. Accordingly there were brought together there, for longer or shorter periods, several American and Asiatic scholars who used the resources of the Library to prepare, in collaboration with the editor, a much-needed work of reference, and who by friendly criticism improved each others' skills. Among them were four Fellows of the American Council of Learned Societies who each worked on the project from several months to a year. A number of other scholars living in various parts of the world contributed sketches of persons in whom they had developed a special interest.

Dr. Waldo G. Leland, the Director of the American Council of Learned Societies, and Mr. Mortimer Graves, the Administrative Secretary, took throughout a keen personal interest in the undertaking. Mr. Graves conceived the plan, encouraged it in many practical ways, and gave unstintingly of his time in counseling the editor. Without their unfailing support, and the assistance of the Rockefeller Foundation in launching the enterprise, as well as the support of Dr. Herbert Putnam, the Librarian of Congress when the project began, the Dictionary could not have been carried to completion.

It seemed reasonable, with so small a staff, to limit the scope of the work to the past three hundred years or, more precisely, to that epoch in Chinese history ruled by the Ch'ing dynasty (1644-1912). In practice, however, it was found necessary to include the names of others who, though they died in the Ming period, a few years before the Ch'ing dynasty was established, helped to mould in one way or another the life and thought of the period. Similarly, no independent sketches are included for persons who died after 1912; but it was found possible to incorporate information, sometimes in considerable detail, of many men who lived after that date, and of not a few who are still living.

A work designed primarily for Western readers need not, and perhaps should not, aspire to the completeness of biographical compendiums in the Chinese language. If it gives encouragement to more Occidentals to study the language in order to draw on these larger, more detailed, native sources, it will justify the labor that has gone into it. Since, for the purposes of this work of reference, a rigorous selection had to be made, it is inevitable that the specialized reader will note omissions of what seem to him important names, or conclude that the treatment at certain points is inadequate to his needs. On consulting the Index, however, he will probably find some mention of most of the great names of the dynasty—if only indications of the years of birth and death, the contacts they had with other men of note, or the works on which they labored or collaborated. Some names are treated briefly, or even omitted, not necessarily because they were overlooked, but because there is too little recorded about them in Chinese sources which can be taken with certainty, or too much that is based on conjecture. This is likely to be true of those persons about whom Westerners are apt to inquire most frequently—namely, artists, craftsmen, and men of independent thought who, spurning the ways to officialdom, lived in retirement and whose works, if they left any, were lost or destroyed because they failed to conform to the patterns set by their time.

Obviously a work touching upon so many crucial problems, and on the spheres of so many specialists, cannot be free from imperfections in certain details. As more documentary material comes to light concerning the names treated, and as research in China, after being disrupted by years of warfare, is resumed, it will doubtless be necessary to correct specific dates, and also the interpretation of certain events. The contributors had to rely on the documents at hand; they had to choose oftentimes between conflicting authorities; and though they would like to have tarried for months, or even years, on the solution of particular problems, they obviously could not do so, if the work was to appear within a predictable time. To apply to it, therefore, standards of perfection when, as the documents now stand, there could be no perfection, would be to deny to these, or to any writers, the privilege of writing at all. Within these limits, however, no pains have been spared to check the accuracy of the information gathered.

In the selection and presentation of the material the aim has been to strike a just balance between the needs of the general reader and those of the specializing student of history. The multiplied cross-references and the often apparently superfluous clarifications are all designed to leave the general reader in no doubt as to the meaning. Though the Chinese characters will seem to him perhaps to heckle the text unnecessarily, they will be of service to the growing number of persons who read the language. In any case, the characters can be entirely ignored, if further reference to Chinese sources is not the aim.

The system for transliterating names of persons, places and titles of books is the one devised by Thomas F. Wade for his *Peking Syllabary* of 1859, and slightly revised by Herbert A. Giles for his *Chinese-English Dictionary* of 1912. It has obvious deficiencies which must in time be remedied, but until a better system is generally approved, it seemed wise to follow the one that has been used by English-speaking people for the past eighty years. The only exceptions are the names of provinces and the more important cities, for which the Post Office spelling is used.

The letters T. and H. which appear beside most of the Chinese names indicate

that the characters following them are the courtesy names (*Tzŭ* 字) and the literary names (*Hao* 號) respectively of the person in question. It is not to be assumed, however, that these distinctions are absolute, for Chinese sources sometimes use one and sometimes the other in reference to the same set of characters. The word *ming* 名 refers to the personal or given name which, in normal Chinese usage, and in these sketches, always follows the family name.

Place names are indicated by romanization only—there being other sources, such as G. M. H. Playfair's *The Cities and Towns of China* (1910), in which the Chinese equivalents can be found. Nevertheless, for places which are small and not easily identified the characters have been added.

For certain descriptive terms, chiefly bibliographical, which recur frequently in these sketches, there are no exact equivalents in the English language. It was thought best, in such cases, to make use of the words which the Chinese themselves employ. The terms *chüan* 卷 and *p'ien* 篇 refer to the sections or chapters into which books were until recently divided—the former pointing back to a time when books were in the form of scrolls, the latter to a yet earlier period when books were inscribed on slips of wood. The word *ts'ê* 冊 might have been translated "volume" throughout, were it not for the fact that several *ts'ê* are often brought together in the same portfolio. For similar reasons use has been made of the term *nien-p'u* 年譜. Though the *nien-p'u* is a biography, it is hardly so in the Western sense, for in it the facts are brought together in strict chronological order under each year of the person's career—with no embellishment, and without emotive suggestions. Such works, when available, were highly useful in the preparation of these sketches, and for that reason the term *nien-p'u* appears often in the bibliographies. Explanations of other terms may be found by consulting the Index.

In the sketches dealing with the Taiping Rebellion and its leaders the day of the month on which a given event took place may differ by one day or so from that reported in other sources. There was a discrepancy between the Imperialist and the Taiping calendars, and writers of the time referred sometimes to the one and sometimes to the other, without indicating in each instance which calendar was used.

For the convenience of readers who prefer to consult the names in their historical sequence, rather than in alphabetical order, a separate index will be found at the close of Volume II.

Numbers, like 1/2/3a, which appear in the bibliographies, refer to the sources used in compiling the *Index to Thirty-three Collections of Ch'ing Dynasty Biographies*, prepared by Tu Lien-chê and Fang Chao-ying, and published in 1932 as Index No. 9 of the *Harvard-Yenching Institute Sinological Index Series*. The first number indicates the source to which reference is being made; the second, the *chüan*; the third, the page. A list of these thirty-three works, and the numbers assigned to them, will be found after the indexes in Volume II. One source not included in this series, namely the *八旗通志 Pa-ch'i t'ung-chih* (ed. of 1799), is referred to as No. 34.

When the letter M. is prefixed to a numeral it refers to the sources used in compiling the *Index to Eighty-nine Collections of Ming Dynasty Biographies*, prepared by T'ien Chi-tsung, and published in 1935 as No. 24 of the *Harvard-Yenching Index Series*.

The letters L. T. C. L. H. M. refer to the *歷代著錄書目 Li-tai chu-lu hua-mu*

(Index to Recorded Paintings of Various Dynasties), prepared by J. C. Ferguson and published (in Chinese) in 1934.

The letters W. M. S. C. K. refer to the 晚明史籍考 *Wan-Ming shih-chi k'ao* (A Study of Works Dealing with the Close of the Ming Period), prepared by Hsieh Kuo-chên and printed in 1933.

B. E. F. E. O. are the initials of the French journal, *Bulletin de l'École Française d'Extrême Orient*.

For the English equivalents of Chinese offices and titles we have followed, for the most part, H. S. Brunnert and V. V. Hagelstrom, *Present Day Political Organization of China* (1912), or W. F. Mayers, *The Chinese Government* (1877).

Mention should be made of the help rendered to the editor by his chief assistant, Mr. Fang Chao-ying, who labored on the project for the entire eight-year period in which the biographies were being compiled, and who produced for these volumes more sketches than any other single contributor. Mrs. Fang, who signs her contributions with her maiden name, Tu Lien-chê, rendered a like service by her loyalty to the enterprise and her conscientious attention to many vexing details. For assistance in reading many of the manuscripts, and for valuable suggestions, the editor is indebted to Ruth Bookwalter Hummel, Miss Marybelle Bouchard, and Mr. Edwir. G. Beal. For help in reading proof, and for assistance to the printer in placing the characters, acknowledgments are due to Mr. B. Armstrong Claytor.

A. W. H.

Archibald MacLeish,  
The Librarian of Congress

Washington,  
March 13, 1943.

## EMINENT CHINESE OF THE CH'ING PERIOD

### 清代名人傳略

#### A

**ABAHAI**, Nov. 28, 1592–1643, Sept. 21, known in official accounts as Huang-t'ai-chi 皇太極 (Khungtaiji), was the eighth son of Nurhaci [q. v.]. He had two reign titles, T'ien-ts'ung 天聰 (1627–36), and Ch'ung-té 崇德 (1636–44). His mother, Empress Hsiao-tz'ü (孝慈高皇后, 1575–1603), was the youngest daughter of Yangginu [q. v.], chief of the Yehe tribe. In 1616 when Nurhaci reorganized his government, three of his sons and one of his nephews, known together as the Four Senior Beile, were ordered to assist him. They were, in order of seniority, Daišan, Amin, Manggultai [qq. v.], and Abahai. Abahai, being the youngest, was called the Fourth Beile. He was made ruler of one of the eight Banners, probably the Bordered Yellow. In 1619, when Nurhaci's realm was invaded by an expedition under Yang Hsao [q. v.], Abahai showed unusual bravery and determination in resisting the invaders and emerged as hero of the campaign. In 1621 Nurhaci ordered the Four Beile to take turns monthly in the administration of national affairs. By this means Abahai became acquainted with civil administration. Immediately following Nurhaci's death Abahai and the other elder princes forced their father's third wife, Hsiao-lieh [q. v.],—mother of Dorgon and Dodo [qq. v.]—to commit suicide, probably in the hope of securing freer action for themselves. Daišan and his sons, Yoto and Sahaliyen [qq. v.], nominated Abahai as successor to Nurhaci. Thus on October 20, 1626, Abahai became the second Han or Khan of the Later Chin (see under Nurhaci).

From 1615 onward all the subjects of the state of Later Chin were divided into eight groups or Banners (see under Nurhaci). From among his sons and nephews Nurhaci selected eight princes, each of whom would have hereditary rule of a Banner. He hoped that after his death these princes would rule jointly under a nominal Khan. It is not clear whether he designated this Khan or whether he expected the princes to select one of their number (see under Nurhaci and Hsiao-

lieh). In any case, he intended that the one selected should exercise but little more power than the other seven. When Abahai became Khan he was in control of the Bordered Yellow Banner and the Plain Yellow Banner. Of the other six banners, the Plain Red was controlled by Daišan, the Bordered Red by Yoto, the Bordered Blue by Amin, the Plain Blue by Manggultai, the Plain White by Dorgon, and the Bordered White by Dodo. Nurhaci's order to give Ajige [q. v.] a Banner was not heeded.

Beginning early in his rule Abahai departed from his father's plans. For a time, however, he had to rule jointly with Daišan, Amin, and Manggultai, and the four sat together as equals to receive homage or to decide on public affairs. Moreover, the three princes continued to take turns monthly as administrator of national affairs, a practice begun in 1621. The abolition of this practice early in 1629 was the first step taken by Abahai to eliminate the powers of his co-rulers. In 1630, because Amin had abandoned a newly conquered area, he was put in prison and there lived ten years. His banner was given to his brother, Jirgalang [q. v.]. In 1632 Daišan and Manggultai abandoned their places beside Abahai and began to pay him the respect required of other princes. After Manggultai died early in 1633, he was accused of having had treasonous ambitions in his lifetime, and his Banner was taken from the control of his family and placed temporarily under Abahai's two Yellow Banners (see under Dorgon). By such means Abahai came into control of three of the eight Banners, rid himself of two important rivals, and concentrated the power of the government in his own hands.

In this program Abahai met almost no opposition. His phenomenal political success was due chiefly to his ability as a military leader, demonstrated in the successful wars he waged against China, Korea, and the Mongolian tribes. Early in 1627 he tried to negotiate by correspondence a peace with Yüan Ch'ung-huan [q. v.], the Chinese governor who had defeated Nurhaci. In these negotiations Abahai demanded, in return for the

tribute expected of him, large sums in gold and silver. Though the negotiations were fruitless they served to restrain the Chinese from attacking Abahai's rear while he invaded Korea. In his father's time the Manchus got their currency from Peking in exchange for the tribute they sent to the Ming Court. Ever since Nurhaci had ceased to send tribute to Peking the Manchus had suffered from shortage of money. One motive for Abahai's invasion of Korea was to force that country to send annual tribute of silver and cloth which he needed. He did not subdue Korea at this time, but agreed to correspond with the king of that country, Li Tsung 李倧 (temple name 仁祖, 1595-1649, reigned 1623-1649), on a basis of equality as a "brother." After thus silencing Korea he again attacked Yüan's forts (late in 1627), but was repulsed. Yüan was forced by his government to retire for several months, but was reinstated at Ning-yüan in 1628 with wider powers which permitted him to strengthen his defenses west of the Liao River. Abahai then negotiated with the Chinese general, Mao Wên-lung [q. v.], for the surrender of the island, P'i-tao, near the mouth of the Yalu River. But the plot was discovered and Mao was executed. In order to replenish his coffers Abahai led an army, in 1629, through the territories of the friendly Tumed and Kharachin Mongols, invading China by the passes near Hsi-fêng k'ou 喜峯口. Finally he attacked Peking. Yüan Ch'ung-huan hurried to the rescue but was imprisoned in Peking on the false charge of seditious relations with the Manchus. According to Ch'ing official accounts the evidence against Yüan was furnished by spies of Abahai who regarded Yüan as the main obstacle to the successful invasion of China.

Shortly after Abahai returned to Mukden with his booty the cities west of Shanhaikuan which he had taken were lost (see under Amin). In 1631 he surrounded Ta-ling-ho and took that city (see under Tsu Ta-shou). In the following year he again went to Inner Mongolia, advancing farther west than he had three years previously. There he encountered the Chahar Mongols and, after pillaging several cities near Kaigan, he signed a truce with the local general, making that city a trading post. However, in 1634, he again attacked the northern cities of Shansi and Chihli and subdued the Chahar Mongols, the strongest of the Inner Mongolian tribes. Meanwhile, with the surrender of K'ung Yu-tê and Kêng Chung-ming [q. v.] in 1633, and Shang K'o-hsi [q. v.] in 1634, Abahai greatly increased the number of his

Chinese troops and of his councilors who had literary training. His territory now extended south to Lü-shun (Port Arthur). He named his capital, Shêng-ching (Mukden), and his ancestral city (Hatu Ala), Hsing-ching 興京. By 1635 the last of the Chahars were subjugated by Dorgon and a seal said to have been used by the Mongol emperors during the Yüan dynasty was taken from them. The Inner Mongolians, being organized into companies and banners, remained loyal to the Ch'ing house (except for minor disturbances) throughout the dynasty. In the same year (1635) Abahai sent an expedition to conquer the Hurkas of the Amur region, bringing back more than seven thousand captives.

In 1635, doubtless on the advice of his Chinese councilors, Abahai forbade the use of the names, Ju-chên or Chien-chou (see under Nurhaci), in reference to his people, decreeing that the name Man-chou 滿洲 (Manchu) should be used instead. This change was made to obscure the fact that his ancestors had been under Chinese rule and that they are referred to in Chinese records as Ju-chên or Chien-chou. On May 14, 1636, he proclaimed himself emperor, changed the name of his dynasty to Ch'ing 清 and his reign-title to Ch'ung-tê. Representatives from many Mongolian tribes came to felicitate him. Later in 1636, he sent two armies to invade China, which pillaged Pao-ting and other cities and returned with many captives and much booty. Meanwhile Korea had stubbornly refused to recognize Abahai as emperor and perhaps was not very generous with her annual tribute to him. On December 28, 1638 Abahai personally commanded an army to invade Korea which he subdued in a month. The king of Korea was forced to recognize the suzerainty of the court at Mukden, relinquished his sons as hostages, and agreed to send annual tribute. Koreans who affirmed their loyalty to China were executed. Abahai also annexed the island, P'i-tao. In 1638 he established the Li-fan yüan 理藩院, a board in charge of affairs relating to Koreans and Mongols. Later in that year he sent two armies to invade China (see under Yoto and Dorgon) which returned in 1639 after pillaging many cities in Chihli and Shantung. In a final effort to stem these invasions the Ming emperor, I-tsung (see under Chu Yu-chien), made Hung Ch'êng-ch'ou [q. v.] commander of the forces in Liaotung. With Tsu Ta-shou [q. v.] and other generals Hung made a stubborn defense at Chin-chou, but soon Tsu was besieged in that city and Hung likewise, in the neighboring city of Sung-shan. In 1642

the defense collapsed and both generals surrendered. Abahai's territory now extended to the vicinity of Shanhaikuan. In the north his various expeditions (1636-37, 1639-40, 1641, and 1643-44) succeeded in bringing the whole Amur region under Manchu rule. However, his health failed; he died in 1643, and was succeeded by his ninth son, Fu-lin [q. v.], with Jirgalang and Dorgon as regents. Abahai was given the posthumous name *Wên Huang-ti* 文皇帝 and the temple name *T'ai-tsung* 太宗. His tomb was named *Chao-ling* 昭陵.

During his reign of seventeen years Abahai greatly strengthened the foundations of the Ch'ing dynasty as laid by his father, and paved the way for the conquest of China. Some credit for his success must be given to the Chinese who surrendered to him, as shown in the memorials they submitted during his reign. A number of these memorials, entitled *天聰朝臣工奏議* *T'ien-ts'ung ch'ao ch'en-kung tsou-i*, 3 *chuan*, were printed in the series, *史料叢刊初編* *Shih-liao ts'ung-k'an ch'u-pien* (1924). These Chinese were given high rank and were treated respectfully. Such generals as K'ung Yu-tê and Kêng Chung-ming not only brought with them many soldiers but also new weapons which the Chinese had begun to manufacture with the help of Portuguese missionaries from Macao (see under *Sun Yüan-hua*). Abahai did not underestimate the importance of literary activity. In 1629 he established the *Wên Kuan* 文館, or Literary Office, which was expanded in 1636 to the Three Courts (三院) differentiated by the designations *Kuo-shih* 國史, *Pi-shu* 秘書, and *Hung-wên* 弘文. These courts were later consolidated into the Grand Secretariat. He also ordered *Dahai* [q. v.] to make improvements in the Manchu alphabet. Some documents written in the Manchu language before and after these improvements were made are still extant. The official history of his period, entitled *Ch'ing T'ai-tsung Wên Huang-ti shih-lu* (實錄), 65 *chuan*, was first compiled in the years 1652-55, but was revised in the years 1673-82. The final revision in 65 + 3 *chuan* was made during the years 1734-40. The classified collection of his edicts, entitled *Ch'ing T'ai-tsung Wên Huang-ti shêng-hsun*, (聖訓) 6 *chuan*, was printed in 1740.

Abahai had eleven sons, seven of whom reached maturity. The most important politically, aside from Fu-lin, was the eldest, *Haoge* [q. v.]. The sixth son, *Gose* 高塞 (H. 高塞, 敬一主人, 1637-1670), had literary inclinations and was the author of a volume of verse, entitled *恭壽堂集*.

*Kung-shou t'ang chi*. *Gose* held the rank of a prince of the fifth degree and was given the posthumous name, *K'o-hou* 愍厚. Of Abahai's fourteen daughters, nine married Mongols. The youngest, *Princess K'o-ch'un*, married *Wu Ying-hsiung*, the eldest son of *Wu San-kuei* (for both see under *Wu San-kuei*). *Wu Ying-hsiung* was executed in 1674.

[1/2/1a; *Huang Ch'ing k'ai-kuo fang-lüeh*, translation of the same, with notes, by E. Hauer; Daily records, letters, and memorials published in *Shih-liao ts'ung-k'an ch'u-pien*; 清皇室四譜 *Ch'ing Huang-shih ssü-p'u*; Howorth, H. H., *History of the Mongols* (1876), pp. 384-454; 清代帝后像 *Ch'ing-tai ti-hou hsiang*, vol. 1; 明清史料 *Ming Ch'ing shih-liao*, vols. 1-10; 燃藜室紀述 *Jan-li shih chi-shu*, *chuan* 27, 28; Hsieh Kuo-chên 謝國楨, *清開國史料考* *Ch'ing k'ai-kuo shih-liao k'ao*; 奉天通志 *Fêng-t'ien t'ung-chih* (1934); 故宮週刊 *Ku-kung chou-k'an*, nos. 245-459; Imanishi Shunja 今西春秋, 清の太宗の立太子問題 in *史學研究* *Shigaku Kenkyû*, vol. VII, nos. 1-2 (1935); Mêng Sên 孟森, 八旗制度考實 in *Bulletin of the Institute of History and Philology (Academia Sinica)*, vol. VI, pt. 3 (1936).]

FANG CHAO-YING

**ABAHAI** (Empress). See under *Hsiao-lich*.

**ABATAI** 阿巴泰, July 27, 1589-1646, May 10, member of the Imperial Family, was the seventh son of *T'ai-tsu* (Nurhaci). Although he took part in the expedition against the *Weji* tribe in 1611 and against the *Jarut* tribe of Mongols in 1623, he was thirty-eight *sui* before he was made a *beile* at the accession in 1626 of his younger brother, later known as *T'ai-tsung* (see under *Abahai*). Early in 1638 he refused to attend the reception prepared for a Mongol chieftain on the ground that he himself had not been granted appropriate rank. His constant grumbling led others to demand his punishment, but *T'ai-tsung* contented himself with imposing a fine of four suits of armor and twelve saddled horses. In 1629, while on a campaign into China through Mongolia, he deserted his colleague, *Haoge* [q. v.], at a critical moment in defiance of an agreement and was sentenced to dismissal, but was again pardoned by *T'ai-tsung*. He fought actively during the winter of this year and the following spring, but was involved in the retreat which lost *Yung-p'ing* and other cities to the Chinese (see under *Amin*). On the establishment in 1631 of the six ministries, he was put in charge of the

Board of Works. He fought again at the siege of Ta-ling-ho, but was reprimanded by T'ai-tsung in 1633 for incompetence in military operations. After another year of warfare he became (1635) the object of an imperial lecture on the value of daily exercise and the dangers of a life of pleasure. During the next year (1636) he, together with Ajige [q. v.], fought fifty-six battles and won an equal number of victories.

Having received in 1636 the title of Jao-yü 饒餘 *beile*, he took part in the Manchu military operations and was apparently co-operative until 1641 when he was again deprived of rank for leaving the field at the siege of Chin-chou. The sentence was commuted to the payment of a fine of 2,000 taels silver. Within a few months he contributed to the defeat of the Chinese general, Hung Ch'eng-ch'ou [q. v.], and the capture of Chin-chou. In 1642 he was appointed commander-in-chief of an expedition into China, with the title of Fêng-ming Ta Chiang-chün 奉命大將軍. What followed was an outstanding feat of warfare—a march from the Great Wall south through Chihli and Shantung in sixty days (November 27, 1642–January 27, 1643). He ravaged, at the same time, portions of Kiangsu. He is reported to have taken ninety-four towns and cities, some 360,000 prisoners, and booty amounting to 12,000 taels gold and 2,200,000 taels silver. Although the Manchus again retired to the north of the Wall, this invasion disclosed the helpless condition of China and paved the way for the collapse which began two years later. In 1644 Abatai was made Chün-wang 郡王, a prince of the second degree. In the following year he commanded troops in Shantung, but died early in 1646, a few months after he returned to Peking. He was succeeded by his fourth son, Yolo [q. v.], who was made a prince of the first degree in 1657. In 1662 Abatai was given posthumously the rank of a prince of the first degree and nine years later was canonized as Min 敏. His third son, Bolo [q. v.], was a distinguished general, and his second son, Bohoto 博和託 (posthumous name 溫良, d. 1648), was a prince of the fourth degree. Bohoto's son, Jangtai [q. v.] was also a great general.

[1/223/3b; 2/2/41b; 3/首 8/3a; 34/129/1a; Backhouse and Bland, *Annals and Memoirs of the Court of Peking*, pp. 155–56.]

GEORGE A. KENNEY

AI Nan-ying 艾南英 (T. 千子 H. 天傳子), Dec. 30, 1583–1646, Sept. 19?, scholar, was a

native of Tung-hsiang, Kiangsi, and a *chü-jên* of 1624. Because of statements in his examination papers which were taken as ridiculing the eunuch, Wei Chung-hsien [q. v.], he was debarred for three successive periods (nine years) from competing in the Metropolitan examinations. Three years later (1627), when the eunuch was deprived of power, Ai was permitted to participate, but without success. In 1645, when Nanking fell and Kiangsi was over-run by the Manchus, he raised a small army to block the invaders. Failing in this, he fled to Fukien and joined the court of the Prince of T'ang (see under Chu Yü-chien) at Yen-p'ing where he died the following year. His collected works, in ten *chuan*, 天傳子集, *T'ien-yung-tzu chi*, were published in 1699 by his grandson, Ai Wei-kuang (艾爲琬, b. 1632). A geographical work by Ai Nan-ying, entitled 禹貢圖注 *Yü-kung-t'u chu*, is given notice in the *Imperial Catalogue*. Both works were placed in the category of prohibited books, but both are extant—the latter appearing in the *Hsüeh-hai lei-pien* (see under Ts'ao Jung). Ai Nan-ying is said to have written many other works which were lost in the turmoil of the time. He achieved a reputation in his day as a master of the prevailing examination essay known as *pa-ku* 八股.

[M. 1/288/16b; M. 41/13/6a; M. 59/55/1a; *Tung-hsiang hsien chih* (1805) 11/26a, 21/31a; *T'ien-yung-tzu chi*, with portrait and *nien-p'u*; *Ssü-k'u* (see under Chi Yün), 14/2b, 49/8b; Goodrich, L. C., *Literary Inquisition of Ch'ien-lung* p. 219.]

L. CARRINGTON GOODRICH

AJIGE 阿濟格, Aug. 28, 1605–1651, Nov. 28, Prince Ying 英親王, was the twelfth son of Nurhaci [q. v.]. His mother was Empress Hsiao-lieh [q. v.] and he had two younger brothers, Dorgon and Dodo [qq. v.]. In 1625 he accompanied his half-brothers in a campaign against the Mongols, and in the following year was made a *beile*. Before Nurhaci died in 1626 he designated Ajige to be in control of one of the eight banners, but for some reason the order was never carried out by Nurhaci's successor, Abahai [q. v.]. Ajige was merely given several *nuru* in the two White Banners of his brothers, Dorgon and Dodo. Thereafter he assisted Abahai in various campaigns against neighboring countries. He took part in the invasion of China (1636), in the capture of the island, P'i-tao 皮島 (1637), in the siege of Chin-chou and Sung-shan (see under Hung Ch'eng-ch'ou and Tsu Ta-shou), and in the occupation of Ming cities and forts east of Shan-



haikuan, (1643). In 1636 he was made a prince of the second degree with the designation Wu-ying 武英郡王, but in 1644, after accompanying Dorgon to Peking, he was elevated to a prince of the first degree with the designation Ying. He was given the title Ching-yüan Ta Chiang-chün 靖遠大將軍 and commanded the army that was sent to Shensi by the northern route in pursuit of Li Tzū-ch'êng [q. v.]. Another army, under Dodo, marched to the same destination through Honan. In 1645 Ajige subjugated northern Shensi, and when Dodo was ordered south to Nanking Ajige was entrusted with the expedition sent to capture Li Tzū-ch'êng. He followed the rebel into Hupeh, and after administering a decisive defeat stabilized both Hupeh and Kiangsi—the forces under Tso Mêng-k'eng (see under Tso Liang-yü) surrendering to him at Kiukiang. But despite these victories, Ajige was recalled to Peking. Because he had reported the death of Li Tzū-ch'êng who was still living, and had offended on several other counts, he was fined instead of being given the customary rewards.

In 1648 Ajige subdued a local uprising at Tientsin and early in the following year he and Nikan (d. 1652, q. v.) were sent to Ta-t'ung, Shansi, to guard that place against the Mongols. But the general already in command at Ta-t'ung, Chiang Hsiang [q. v.], who had previously surrendered to the Manchus, suspecting that Ajige's forces were directed against him, rebelled as Ajige approached the city. Ajige, after being invested with the title T'ing-hsi (定西) Ta Chiang-chün, surrounded Ta-t'ung and directed a siege. During the same year (1649) he requested Dorgon, who was then in Ta-t'ung directing the campaign in person, to appoint him assistant regent, but the request was refused. Later Ajige asked permission to erect a mansion for himself, but for this he was severely reprimanded. Late in 1649 when Chiang Hsiang was assassinated he recovered Ta-t'ung for the Manchus.

After the death of Dorgon (at the close of 1650) Ajige busily rallied supporters with a view to making himself regent. But when he was on his way to the funeral of Dorgon, he was arrested by Jirgalang [q. v.] and other princes, and was escorted to Peking and imprisoned. At first he was simply shorn of his titles and put under restraint with his family, but later the sentence was raised to solitary confinement, confiscation of his property, and expulsion of himself and his family from the imperial clan. Found in possession of weapons, and accused (late in 1651) of attempted arson in prison, he was compelled to

commit suicide. His descendants were, however, branch by branch gradually reclaimed by the imperial clan. A great-great-granddaughter of Ajige became the wife of Nien K'eng-yao [q. v.].

[1/168/59b; 1/223/10b; 2/1/7b; 3/ 3/16a.]

FANG CHAO-YING

A-k'o-tun 阿克敦 (T. 立軒, 冲和 H. 恆巖), May 4, 1685–1756, Feb. 22, official, was a member of the Chang-chia 章佳 clan and of the Manchu Plain Blue Banner. He was the father of A-kuei [q. v.]. After receiving the *chü-jên* degree in 1708 and his *chin-shih* in 1709, A-k'o-tun became successively a bachelor (1709–12), a compiler (1712–15), an expositor (1715–16), and a reader (1716–17) in the Hanlin Academy. In 1717 he was sent as head of a mission to Korea, being re-appointed in 1722 and 1724. On all of these occasions he was well received, owing in part to his impressive appearance and his dignified bearing. From 1718 to 1726 he served, among other posts, as sub-chancellor of the Grand Secretariat (1718–22), junior vice-president of the Board of War (1722–23), chancellor of the Hanlin Academy (1722–25), and senior vice-president of the Board of Ceremonies (1726) and the Board of War (1726). When K'ung Yü-hsün 孔毓珣 (T. 東美, d. 1730, age 65 sui), was summoned for an audience with the emperor in 1726 A-k'o-tun was sent to take his place as acting governor-general of Kwangtung and Kwangsi, and in addition was made Tartar General of Canton. In the following year he was transferred to the post of acting governor of Kwangtung, and later in the same year to that of Kwangsi. Unfortunately he did not get on well with his colleagues, and in 1728 as the result of charges brought against him by K'ung Yü-hsün and Yang Wên-ch'ien 楊文乾 (T. 元統 H. 霖宰, d. 1728, age 47 sui), he was deprived of his office and titles.

Three years later (1731) he was reinstated as an extra sub-chancellor of the Grand Secretariat, serving in the army of the Northwest in a campaign against the Eleuths. The operations proved embarrassing to the government, however, and in 1734 A-k'o-tun was made assistant to Fu-nai 傅爾丹 (T. 爾丹, member of the Fuca 富察 clan, d. ca. 1738, age 62 sui), in the peace negotiations held at the tribal headquarters at Ili. Failing to accomplish its aims, the Commission returned to Peking in the spring of 1735. But three years later (1738) A-k'o-tun, in charge of another Commission, succeeded in concluding a boundary agreement. After his return to Peking, early in 1739, he filled many posts, among them