



COMPANION TO CHINESE HISTORY

Hugh B. O'Neill

Nearly 1,000 clear, concise
descriptions and definitions of the events,
people, places, movements, and institutions
that have shaped Chinese history for
more than 3,500 years.

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COMPANION
TO
CHINESE
HISTORY

To my parents, and all my teachers, formal and otherwise

INTRODUCTION

Literally thousands of books have been written in Western languages about some aspect of China in the last 200 years, and a few even before that. Much is known about China's history and civilization, but much of the information is not easily accessible. This book is an attempt to provide basic information on several hundred topics and a number of individuals. Bibliographic references have been provided at the end of as many entries as possible to help the reader pursue the topic if so inclined. The criteria used in selecting the books have included accuracy, availability and readability. Some references listed do not meet the last two criteria, but frequently there is little choice. Naturally, there are many other books that have not been mentioned. Many of those cited contain bibliographies of their own, and the reader is urged to consult them.

THE SCHOLARLY APPARATUS.

1. The late Henri Cordier (1849-1925), in the years 1900-1920, produced a five-volume work entitled *Bibliotheca Sinica* that listed all known works on China in Western languages. It is out of print, and so are most of the works listed, but it provides a baseline. The late YUAN T'ung-li (1895-1965) compiled *China in Western Literature: A Continuation of Cordier's Bibliotheca Sinica*, New Haven: Yale University Press, 1958, which brings the bibliography through 1956. This reference work should be accessible in major public and university libraries, and should be consulted by those in search of references on some special topic. For later published works, the reader should consult the annual bibliography published by the *Journal of Asian Studies*.

2. While scholarly biographies of important figures in Chinese history are more common now than they were a generation ago, the fact remains that few individuals have received such attention in a Western language. The reader should be aware that four important biographic dictionaries are now in existence. If the person in whom you are interested was born within the last 650 years (since 1335 A.D.) he or she may be listed in one of the following:

Goodrich, L.C. and Chaoying Fang, eds. *Dictionary of Ming Biography: 1368-1644*. New York: Columbia University Press, 1976.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period*. Washington: Government Printing Office, 1943.

Boorman, Howard L., ed. *Biographical Dictionary of Republican China*. New York: Columbia University Press, 1967-1971.

Klein, Donald W., and Anne B. Clark. *Biographic Dictionary of Chinese Communism, 1921-1965*. Cambridge: Harvard University Press, 1971.

There is some overlap between the last two, but both have been organized to dovetail with Hummel's work, which preceded them in publication. No serious library should be without any of these reference works.

3. Because of the nature of the Chinese written language, it has been necessary for Westerners to use some form of romanization (q.v.) in transcribing Chinese words. While the desirability of uniformity was recognized at least as early as the 16th century, it has never been achieved. For technical reasons, systems that approach accuracy in recording Chinese sounds tend to flounder in complexity. The two systems currently in widest use in English-language publications are the Wade-Giles and the *pinyin* (see under **Romanization**). The first was developed in the 19th century by the two Englishmen whose names are attached to it, and the second was developed in the People's Republic of China (q.v.) in the 1950s by Chinese linguists working with Soviet advisers. It has been used within continental China since that time for such things as railway-station signs, and has now been adopted by the U.S. government and many American publications. It is used in this book only rarely, and is usually given within parentheses. The reason is that the English-language scholarly apparatus is keyed to the Wade-Giles system, and if you are looking for a reference in a library, the chances of your finding it under the *pinyin* spelling are minimal. However, a conversion table is included, so that conversions may be made in either system.

4. Traditional Chinese names give the surname first and the given name last, the opposite of English-language usage. Some Westernized Chinese have reversed the order of their names to conform to non-Chinese usage. For this reason, all Chinese surnames in this book are printed in upper case, e.g., WANG Yang-ming. In this way the reader can be sure which is the surname. Most surnames consist of a single syllable, and most given names of two syllables. There are exceptions: SSU-MA Ch'ien. The use of the upper case should clarify which is which. Japanese names are given in the customary Japanese order, that is, surname first, given name second, e.g., TOYOTOMI Hideyoshi.

Most Chinese names are given in the Wade-Giles romanization of their pronunciation in standard Mandarin, even if the individual pronounced his own name in some other dialect, such as Cantonese. Exceptions have been made for those who used a non-standard romanization, and whose names are familiar to the English-speaking public, e.g., SUN Yat-sen, T.V. SOONG.

5. An attempt has been made to cover Chinese history from the earliest times to 1985. Much of what purports to be accounts of mythical emperors, etc., is now generally accepted as being forgeries created during the Han dynasty (206 B.C.-221 A.D., q.v.). The Burning of the Books (q.v.) in 213 B.C. provided an opportunity for such forgery, and the scholarly imperative of an ancient authority from which to quote provided the motivation. The result was a wide range of texts purporting to date from much earlier times.

CONTENTS

Introduction ix

Abacus—Zhejiang 1

Chronology 379

Maps 384

A

Abacus. A mechanical device used for arithmetical calculations. It consists of a series of parallel rods on which beads of wood or other material are strung. The rods are mounted in a rectangular frame, divided into two fields, separated by a bar through which the rods, but not the counters, pass. The upper field has two counters on each rod; the lower has five. The counters in the lower field have the value of one digit, those in the upper field, five. The number eight, for example, would be shown by bringing one of the counters in the upper field down to the bar (representing five) and three of the counters in the lower field up to the bar.

An abacus is not a computer, but rather a device on which the operator performs certain arithmetic functions mechanically, and which will retain the final result until moved. Chinese learning to use an abacus are usually taught rhymes which help them to remember the moves to be made in addition, subtraction, multiplication and division. A skillful operator can thus use it at great speed, while a beginner will do so more slowly.

The abacus was used in the Mediterranean world in the early centuries of the Christian era, and also in medieval Europe. It was introduced in China during the Yuan dynasty (1279-1368, q.v.), replacing an earlier system of calculation (see

under **Mathematics**). It is still widely used in East Asia today. The Japanese version usually has only one counter in the upper field, instead of two.

Lau, Chung Him. *The Chinese Abacus*. Hong Kong: Lau Chung Him & Co., 1958.

Abahai. 1592-1643. Second ruler of the Later Chin dynasty (q.v.) which name he changed to Ch'ing (q.v.) in 1636. He was the eighth son of Nurhaci (q.v.). At the death of the latter in 1626, Abahai was one of four princes designated to rule jointly, though he alone was named as khan. By 1633 he had concentrated imperial power in his own hands, and in 1636 he declared himself emperor and changed the name of the dynasty. He also changed his reign title (q.v.) from T'ien T'sung to Ch'ung Te. Since he never ruled or reigned in Peking (q.v.), traditional Chinese histories usually count his son and successor, Shun Chih (r. 1644-1661, q.v.), as the first Ch'ing emperor.

Abahai's successful wars against the Chinese, Koreans and the tribes of Inner Mongolia greatly strengthened the foundations of empire laid down by Nurhaci, and were the basis of the successful conquest of China after his death. Many of the Chinese officers who surrendered were enlisted in the government of the new dynasty. Both Chinese and Mongols who were subjects of the Later Chin became members of one of the eight banners

(see under **Banners**) as the Manchu (q.v.) already were. The tribes of Inner Mongolia maintained their allegiance to the Ch'ing until the end of the dynasty. The Koreans, forced to transfer their allegiance from Ming (q.v.) to Ch'ing emperors in 1639, acknowledged Ch'ing suzerainty until nearly the end of the dynasty.

In 1635 Abahai established the use of the word Manchu to refer to his people and banned the use of the words Juchen (q.v.) and Chienchou in this context. The purpose was to conceal the fact that his people had been under Chinese rule at various times, and had offered tribute to the Ming until the recent past.

Abahai died of illness in 1643, having successfully spread Manchu rule through Inner Mongolia and having sent armies to invade North China (q.v.) several times. He was succeeded by his ninth son, reign title Shun Chih, who was proclaimed emperor of China in Peking on October 30, 1644.

Hummel, Arthur W. (ed.) *Eminent Chinese of the Ch'ing Period*. Washington, Government Printing Office, 1943.

Academia Sinica. The Chinese name is *Chung-yang yen-chiu yüan*, which may be translated "central research institute." It was founded in 1928 as China's most advanced research organization, with TS'AI Yüan-p'ei (q.v.) as its first president. One of the early accomplishments of its Archaeology Section was the excavation of the Shang capital at Anyang (q.v.). This work was suspended in 1937 as a result of the war with Japan.

The war years caused serious disruptions, and the establishment of the People's Republic of China (q.v.) in 1949 saw some of the members of the Academia in Taiwan, while others remained in mainland China. As a result there are now two institutions

calling themselves the Academia Sinica: one in Peking and the other in Taipei.

Acupuncture. This is one of the nine branches of practice in Chinese traditional medicine (q.v.). The procedure calls for the insertion of sharp needles into one or more of several hundred spots on the body (the number varies between 350 and 450) to cure or alleviate any of a long list of ailments. The practice apparently originated about the fifth century B.C.

The point at which the needle is injected may seem to the observer to have no connection with the malady to be treated. In the belief of the practitioner the body is laced with a network of channels or "meridians" which connect various organs with other points in the body. At certain places these are close enough to the surface to be reached by the needle, thus affecting the organ to be treated.

While not completely understood by medical scientists, the method seems to work for a number of illnesses where the relief of pain is important, such as *sciatica* and *rheumatism*. It is also claimed to be effective in treating diseases such as *typhoid fever*. The supposition in that case is that it may stimulate the production of *antibodies* in some way.

Manaka, Yoshio, M.D., and Ian A. Urquhart, Ph.D. *The Layman's Guide to Acupuncture*. New York: Weatherhill, 1972.

Mann, Felix. *Acupuncture: The Ancient Chinese Art of Healing and How It Works Scientifically*. New York: Vintage Books, 1973.

Aigun, Treaty of. Signed May 16, 1858, by I-shan (q.v.) for China, and Nikolai Muraviev for Russia. It superseded the Treaty of Nerchinsk

(1689, q.v.), and ceded to Russia the land on the left bank of the Amur river as far as its junction with the Ussuri, giving Russia the river mouth of the Amur. The area between the Ussuri and the sea was to be held under joint jurisdiction for later demarcation. Muraviev lost no time in founding Vladivostok (meaning "rule of the east") at the southern tip of this territory in 1860.

The treaty was not well received in Peking, where officials accused I-shan of handing over vast and valuable territory. However, the Treaty of Peking (q.v.), signed in 1860, forced the Ch'ing authorities to grant Russia sole control of the area between the Ussuri and the sea, now the Soviet Maritime Province, thus going even further than the Treaty of Aigun.

Clubb, O. Edmund. *China and Russia*. New York: Columbia University Press, 1971.

American Volunteer Group. Also known informally as the Flying Tigers and by its initials, AVG, it was formed August 1, 1941, under the leadership of Col. Claire Chennault of the Chinese air force. He had retired from the U.S. Army Air Corps in 1937 for reasons of disability, and had then gone to China, where he made a careful study of the strengths and weaknesses of the Japanese air force in action. He concluded that a skilled air force using appropriate strategy and tactics could either defeat the Japanese or seriously hinder their success in China.

A contract was signed in February 1941 to create the AVG, and pilots and crew were recruited from the U.S. Army Air Corps and the Navy, with the consent of both services. The first contingent of flyers arrived in Burma in July 28, 1941, and began training on P-40s. Problems included the fact that the P-40s were old and the

manufacturer had ceased making spare parts. The airfield, near Toungoo, belonged to the British Royal Air Force, which made it available on condition that it not be used as a base to attack the Japanese.

The Japanese attack on Pearl Harbor and British possessions in the Far East in December 1941 brought both Britain and the United States into the war in the Pacific, and ended British neutrality. For a period of several months the Japanese seemed to be sweeping all before them, and the reports of AVG victories over the Japanese air force were the only pieces of good news for the Allies from Asia. The AVG made a significant contribution to delaying the Japanese capture of Rangoon until March 6, 1942.

Chennault agreed to the transfer of the AVG to American military auspices and to serve under Gen. Joseph W. Stilwell (q.v.) in March 1942, and on July 4 the AVG ceased to exist. It was succeeded by the China Air Task Force. The latter, in turn, was supplanted by the 14th Air Force, activated on March 11, 1943, commanded by Chennault, who was also promoted to major general.

Amoy (Xiamen). A major port in Fukien province (q.v.), and one of the five treaty ports (q.v.) opened to foreign commerce by the Treaty of Nanking (1842, q.v.). Population: 240,000 (1980). Amoy has a long tradition of ocean trade, and many of the Overseas Chinese (q.v.) in Southeast Asia originally came from the area. Amoy dialect (distinct from that of Foochow, q.v.) is the main dialect spoken by Overseas Chinese in Singapore and Jakarta. It is also the native language of the majority of the natives of Taiwan (q.v.), where it is called Taiwanese.

Amoy was occupied briefly by British troops in the Opium War (1839-1842, q.v.). The island of Quemoy (Jinmen) lies in Amoy harbor.

Amur river. Known in Chinese as Hei Lung Kiang (Heilongjiang), meaning Black Dragon River, it is the ninth longest river in the world. Some 4,700 km. (2,900 mi.), it drains an area of 1,620,000 sq. km. (625,000 sq. mi.) and has a runoff averaging 11,000 cubic meters per second. For about half its length it is the boundary between China and the Soviet Union, as it was the boundary between the Russian and Ch'ing (q.v.) empires, according to the terms of the Treaty of Aigun (1858, q.v.).

AN Lu-shan (703-757 A.D.). General and rebel of the T'ang dynasty (618-906, q.v.). Born in what is now Manchuria (q.v.) of a father whose military forebears may have originated in Iran and a Turkic mother, AN spent part of his childhood in Turkic territory. He returned to China to join the army, and by the age of 33 had achieved the rank of general. Less than a decade later, in 744, he held absolute power in North China (q.v.) with his base near present-day Peking.

Since the T'ang imperial family and many of the military leaders were of mixed ethnic stock, AN's exotic background would hardly have seemed strange to them.

AN's rebellion against the T'ang ruler in 755 followed a series of natural disasters: drought, floods, storms and fires. Since in traditional Chinese belief the emperor was considered a mediator between heaven and earth, such a series of catastrophes was regarded as proof of imperial misbehavior. Contemporary

accounts, such as the poems of LI Po and TU Fu (qq.v.), indicate widespread suffering on the part of the general population while the court led a life of extravagant luxury.

AN captured Loyang (q.v.), the second T'ang capital, at the end of 755 and proclaimed a new dynasty in early 756. He took Changan (see **Sian**), the main T'ang capital, later that year. The emporor T'ang Ming Huang (r. 713-755) escaped with his favorite consort, YANG Kuei Fei (qq.v.), only a few days before the fall of the city. AN was assassinated in January 757 by his second son, AN Ch'ing-hsü.

While the rebellion was eventually suppressed, it marked a watershed in the history of the T'ang. The dynasty lasted until 906, but it was disturbed by invasions and internal military uprisings. The northeast, AN's base, was never again under close Chinese control until the establishment of the Ming dynasty (1368-1643, q.v.). After the fall of the T'ang in 906, the northeast was ruled by the Liao (907-1125, q.v.).

Levy, Howard S. trans. *Biography of An Lu-shan*. Berkeley: University of California Press, 1960.

Pulleyblank, E.G. *The Background of the Rebellion of An Lu-shan*. London: Oxford University Press, 1955.

Ancestor Worship. The term is a misnomer, since the Chinese did not worship their ancestors. In Confucianism (q.v.) filial piety is a virtue of the highest importance. It requires respect be paid to one's antecedents both alive and dead. In a traditional Chinese home, over the last millennium or so, wooden tablets bearing the names of one's deceased parents and grandparents held a special place. Expressions of reverence and respect toward these plaques

were punctuated periodically by offerings of food, which were then consumed by the family.

To the Christian missionaries, such rites had all the earmarks of religious observances. Linguistic problems added further complications, since explanations were likely to be incomplete or misunderstood. The earliest Jesuits (q.v.) believed that the practices involved were indeed religious, and therefore impermissible to Christians. However, Father Matteo Ricci (q.v.), the first European missionary to achieve fluency in both written and spoken Chinese, decided after some years' study that Confucianism per se was not a religion. That is, while it had ethical content, it had no theological content. The rites were merely expressions of respect. A later Jesuit expressly distinguished the respect due to dead ancestors from the Catholic practice of *veneration* of the saints.

The Jesuit position on what became known as the "rites controversy" (q.v.) was not accepted by other Catholic missionaries, such as the Dominican and Franciscan orders, and the disagreement was carried to Rome. The issue arose again in the 19th century, with the resumption of missionary activity (see under **Christianity**).

Baker, Hugh D.R. *Chinese Family and Kinship*. New York: Columbia University Press, 1979.

Gernet, Jacques, and Janet Lloyd, trans. *China and the Christian Impact: A Conflict of Cultures*. Cambridge: Cambridge University Press, 1986.

Anhui. See **Anhwei**.

Anhwei Clique. The term refers to one of two opposing factions, the other being the Chihli Clique (q.v.), whose rivalry dominated Chinese

politics 1916-1920. Both were composed of military officers of the Peiyang Group (q.v.), protégés and supporters of YUAN Shih-k'ai (1859-1916, q.v.). Their earlier support had enabled YUAN to become president and ruler of the Republic of China (q.v.) in 1912, and his death in June 1916 led to a struggle for dominance.

The leader of the Anhwei Clique, TUAN Ch'i-jui (1865-1936, q.v.), was minister of war and the most important official after YUAN himself. He opposed YUAN's plan to become emperor, and after YUAN's death became the de facto ruler, with the vice president, LI Yuan-hung (1864-1928, q.v.), succeeding YUAN as a figurehead president. TUAN forced LI from office in July 1917, and in August, under TUAN's influence, China entered World War I by declaring war on Germany.

Succeeding LI as the new president of the republic was FENG Kuo-chang (1859-1919, q.v.), leader of the opposition Chihli Clique, but since he commanded no troops in North China (q.v.), TUAN remained the dominant figure in government. His pro-Japanese policies drew much public opposition, but what eventually brought him down was the Chihli Clique, then headed by TS'AO K'un (1862-1938, q.v.), who made an alliance with CHANG Tso-lin (1873-1928, q.v.), warlord ruler of Manchuria (q.v.). War between the two factions broke out in July 1920, and resulted in the defeat of TUAN and the Anhwei Clique.

Anhwei (Anhui) province. Area 130,000 sq. km. (50,000 sq. mi.). Population: 48,030,000 (1980). Capital: Hofei (Hefei). Anhwei is bounded on the northeast by Kiangsu, on the southeast by Chekiang, on the south by Kiangsi, on the west by Hupei and

Honan, and on the north, for a short distance, by Shantung (qq.v.).

The Huai and Yangtze rivers flow through it. Rice is the main crop in the central area, with winter wheat and cotton in the north, and tea in the hilly southern region.

Anyang. Located in the northern part of Honan province (q.v.), Anyang is the site of the capital of the Shang dynasty (1766-1122 B.C., q.v.). Archaeological excavations undertaken by the *Academia Sinica* (q.v.) between 1928 and 1937 turned up a wealth of bronze and stone artifacts, until further work was stopped by the war with Japan.

The significance of the Anyang excavations was to provide archaeological confirmation to much of Shang history, which had been considered to be mythological.

Li, Chi. *Anyang*. Seattle: University of Washington Press, 1977.

Li, Chi. *The Beginnings of Chinese Civilization*. Seattle: University of Washington Press, 1957.

Chang, Kwang-chih. *The Archaeology of Ancient China*. New Haven: Yale University Press, 1968.

Arabs. Sometime close to the beginning of the Christian era, the Arabs solved the problem of sailing to India and back during the northeast monsoon (October-April), and not long after that they appeared as traders on the China coast. The history of the T'ang dynasty (618-906 A.D., q.v.) reports a resident community in Canton, and Arabs may have lived in other places in China as well. Arab and Persian traders were prominent in the China trade until the arrival of the Europeans in the 16th century.

The conversion of the Arab traders to Islam (q.v.), which dates from 622

A.D., had little impact in China. But the new religion inspired military conquests in the Middle East, Iran and Central Asia. By the eighth century Arab armies were in conflict with Chinese troops and defeated them in the battle of Talas (q.v.) in 751 A.D. In later centuries Chinese armies fought a number of battles in Central Asia with Muslim adversaries. While there may well have been Arabs in these armies, the majority of the troops were not.

Hourani. G.F. *Arab Seafaring in the Indian Ocean in Ancient and Medieval Times*. Princeton: Princeton University Press, 1951.

Architecture. Most Chinese buildings were made of wood. The traditional method of construction was post-and-lintel, that is, a timber frame constructed of vertical posts or pillars joined by horizontal members at top and bottom to provide stability. The roof rests on this structure, and the walls are filled in between the posts. The walls are not load-bearing.

Formal structures, such as palaces and temples, were usually constructed on a rectangular plan with the major axis in a north-south direction. The entrance was ordinarily at the south and the main building at the extreme north. East and west sides may have been occupied by other buildings or, occasionally, just by walls. Even private houses of the well-to-do tended to be built in this fashion. Surviving examples of traditional houses dating from the Ming (1368-1644) and Ch'ing (1644-1811) dynasties (qq.v.) usually follow this plan.

While actual buildings from early periods do not exist, we have both paintings and sculptures in relief to show us what they looked like. In addition, a number of tombs dating from the Han dynasty (206 B.C.-221

A.D., q.v.) have been found to contain pottery models of farm houses, some of which are several stories high.

The oldest wooden structure in China presently known is at Mt. Wu T'ai in Shansi province (q.v.). It is dated in accordance with 857 A.D. However, there are a number of surviving buildings in Japan which were built even earlier, under the inspiration of similar buildings of the T'ang dynasty (618-906, q.v.).

A book written in the Sung dynasty (960-1279, q.v.), the *Ying Tsao Fa Shih*, on the proper construction of buildings, has come down to the present day and was reprinted in the 1920s. It is a very technical guide to the proper design and construction of palace halls and the like.

Chinese architecture had immense influence on the cultures of Japan, Korea, Vietnam and Tibet, and echoes of it may be seen even farther afield.

Boyd, Andrew. *Chinese Architecture*. Chicago: University of Chicago Press, 1962.

Liang, Ssu-ch'eng, and Wilma Fairbank, eds. *A Pictorial History of Chinese Architecture*. Cambridge: MIT Press, 1984.

Sickman, Laurence, and Alexander Soper. *The Art and Architecture of China*. Baltimore: Penguin Books, 1956.

Steinhardt, Nancy S. *Chinese Traditional Architecture*. New York: China Institute in America, 1984.

Arrow War (1857-1860). Also known as the Second Opium War, it started with Chinese seizure of a small sailing vessel and ended with the presence of European troops in Peking, the flight of the emperor Hsien Feng to Jehol (qq.v.), and the burning of the Summer Palace (q.v.).

The end of the Opium War (1839-1842, q.v.), was marked by the signing of the Treaty of Nanking on

August 29, 1842 (q.v.), which provided for diplomatic equality between high Chinese and British officials. In practice, however, the British found they could never make direct contact with the governor of Canton, the official in charge of dealing with Western countries. This position was held 1848-1858 by YEH Ming-ch'en (q.v.), who never received any foreign envoy.

In 1854 the British requested revision of the Treaty of Nanking, joined by the Americans seeking revision of the Treaty of Wanghia and the French of the Treaty of Whampoa (qq.v.). Collectively, the terms of these treaties provided for such revision, but YEH responded that his government saw no need for it. The foreign envoys went to Shanghai and Tientsin (qq.v.) to press their claims, but without success. They reported to their governments that force would be necessary. In 1856 the powers again sought revision, and YEH again refused.

On October 8, 1856, the *lorcha Arrow* was boarded at Canton by Chinese officials who arrested the Chinese crew on suspicion of piracy, and lowered the flag. Since the vessel was registered in Hong Kong (q.v.) and its captain was a British subject, the flag was also British, and the British protested. When that proved ineffectual, they bombarded Canton, aiming at YEH's residence.

In December, a British sailor was killed and the village involved was burned as a warning. In retaliation, the Chinese burned the "factories" outside Canton where the foreigners lived.

In July 1857 the earl of Elgin and Baron Gros, representing Great Britain and France, arrived as high commissioners authorized by their governments to present final demands to YEH. On December 12

they presented simultaneous notes demanding direct negotiations, occupation of some nearby territory and an indemnity. YEH refused. On December 24 they sent an ultimatum. The reply was unsatisfactory and bombardment of the city began December 28. It fell the next day and remained under Western occupation until the signing of the Conventions of Peking (q.v.) on October 24, 1860.

In March 1858 the British and French fleets sailed north and on May 20 arrived in Tientsin accompanied by the American and Russian envoys. Four Treaties of Tientsin (q.v.) were signed in June with the four powers. Salient features were the right of residence in Peking for foreign envoys and the opening of the Yangtze river to trade.

In June, 1859, the British and French envoys returned to exchange ratifications and take up residence in Peking. They found the fortifications strengthened and their way barred. They returned with stronger forces in August 1860, and outflanked the defender, Seng-ko-lin-ch'in (q.v.). The allies proceeded toward Tungchow, outside Peking, and defeated the Chinese forces on

September 21. On the following day the emperor fled the Summer Palace for Jehol. Allied troops entered Peking October 13, and the Summer Palace was sacked October 18-19 in retaliation for Chinese executions of several allied prisoners.

The war was concluded on October 24 with the exchange of ratifications of the Treaties of Tientsin and the signing of the Conventions of Peking. In these negotiations China was represented by I-hsin (q.v.), half brother of the emperor. The Conventions of Peking conceded the right of foreign envoys to reside at Peking, as well as the cession of Kowloon to the British, and the opening of Tientsin as a treaty port (q.v.).

The *Arrow War* brought great changes in China's relations with foreign powers, though it was fought with relatively little loss of life, particularly when compared with the Taiping Rebellion (1850-1864, q.v.).

Hurd, Douglas. *The Arrow War*. New York: Macmillan, 1967.

Art of War, The. See under **Sun Tzu**.

Astronomy, Board of. See under **Jesuits, Christianity**.

B

Banners. A system of military organization established in 1601 by Nurhaci (q.v.), founder of the Later Chin dynasty, which became the Ch'ing dynasty (1644-1911) under his son and successor Abahai (qq.v.). Nurhaci divided his fighting men into four companies of 300 men each, and assigned a banner of a different color to each company. With continuing military success, Nurhaci attracted other fighting men, who were then attached to one or another banner. In 1615 each banner was divided in two, half remaining under the original color and the other half being assigned a banner with the original color and an added border. At this time each subject of what became the Later Chin—whether Manchu, Chinese or Mongol—was assigned to a banner, and since each banner included the fighting men and their families as well, and was hereditary, the entire population was harnessed as a military machine.

The system worked for well over half a century, and even in the declining years of the dynasty (in the 19th century) descendants of those who had belonged to the original banners retained their original identification with the banner of their ancestors.

Beijing. See **Peking.**

Big Wild Goose Pagoda. See under **Sian.**

Board of Rites. The Book of Rites, *Li Ching*^{礼记}, is one of the Five Classics (q.v.), and rites have always been important in traditional Chinese government. The Board of Rites' main concern was the proper performance of formal imperial activities, such as enthronements, annual sacrifices, audiences, funerals, etc. At least since the T'ang dynasty (618-906, A.D.), it was also charged with arranging protocol for missions bringing tribute (q.v.) from vassal states, and in this sense it was responsible for foreign affairs. This was the system under the Ming dynasty (1368-1644, q.v.).

During the Ch'ing dynasty (1644-1911, q.v.), the Board of Rites was one of six major government departments. In addition to its more important activities, it dealt with such tributary states as Annam (Vietnam), Burma, Korea and the Liu Ch'iu Islands (qq.v.). A separate office, the Li Fan Yuan (q.v.), was used for relations between the Manchu court and the Mongol princes, and later expanded its responsibilities to include Russia, Sinkiang and Tibet (qq.v.).

Western traders, whose ships started arriving on the China coast early in the 16th century, dealt with local authorities on trading matters. Embassies to the imperial court found themselves dealing with a Board of Rites whose members had little or no idea of the countries they represented, and who were more con-