

## Clocks and Watches of the Qing Dynasty

--From the Collection in the Forbidden City

## 清宫钟表集萃

——北京故宫珍藏



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## **Clocks and Watches of the Qing Dynasty**

--From the Collection in the Forbidden City

# 清宫钟表集萃

——北京故宫珍藏



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## **Foreword**

The Palace Museum in Beijing, the largest museum in China, has in its collection some of the finest clocks and watches produced worldwide during the 18th and 19th centuries. They are not only timekeeping instruments, but also examples of superb craftsmanship, testifying to the outstanding skill of clock and watch makers in both China and other countries.

China boasts a long history of the development and production of timepieces. During the 10th and 14th centuries, China invented different kinds of astronomical devices which combined the functions of astronomical measurement with the mechanical recording of time. The earliest time-measuring devices first appeared in China more than 3,000 years ago.

#### **Ancient Chinese Chronometers**

The sundial is the earliest and most primitive form of timepiece known to man. In China, the first sundials appeared during the Western Zhou period, some 3,000 years ago. The device consisted simply of an erect pole, and people tried to calculate the occurrence of the summer and winter solstices by observing the movement and length of the shadows of the pole cast by the sun. On the day of the winter solstice, the shadow was the longest, while at the summer solstice it was at its shortest. An improvement on this crude device was the gnomon, which consisted of a vertical pole fixed to a horizontal ruler marked at regular intervals. The shadows cast by the pole could be more accurately measured by using the gnomon.

A further improvement was a sundial which told the time throughout the day (The 24 hours were divided into 12 units, while each of these units was again divided into eight sub-units, equivalent to quarters of an hour) as the position of the sun shifted. It consisted of an obelisk standing on a huge stone disc engraved with the eight sub-units in each of the twelve units representing the passage of the day. This type of timepiece appeared before the Han Dynasty (206-220 BC). One made of white marble can be seen on the open terrace in front of the Hall of Supreme Harmony in the Forbidden City in Beijing. Its very location symbolizes that the emperor had under his control the unified time-telling system for the whole empire.

As the sundial relied on the sun to tell the time, it was useless on cloudy days and during the night. To solve this problem, the water clock, or clepsydra, was invented. This instrument enabled the passage of time to be observed as the level of water, the speed and amount of feed of which had been preset, rose. Water clocks varied in structure according to the times in which they were produced, but mainly they consisted of a tank from which water dripped and a container which received the water. They also ranged from mono-container to multi-container types. The water clocks of the Han

Dynasty all had a single, round water container with a movable arrow marking the change in water level. Such containers were not large enough to contain enough water for a whole 24-unit cycle and had to be refilled to keep on working. The volume on astronomy in *The History of the Song Dynasty* records details of a water clock made by Shen Kuo (1031-1095). This clepsydra consisted of three containers for relaying the water, called the *qiu hu* (initial container), the *fu hu* (second container) and the *fei hu* (last container), respectively, in addition to one for collecting water called the *jian hu*. When the containers for relaying water were filled in succession, the water flowed evenly into the one for collecting water, in which an arrow would rise along with the water level, indicating the passage of time. In the Hall of Celestial and Terrestrial Union in the Forbidden City is a large copper clepsydra 588.8 cm high, built in 1744.

### **Ancient Mechanical Time-telling Devices**

The first mechanical timepiece in China appeared during the Han Dynasty. In the early years of the 2nd century, Zhang Heng, an imperial astronomer of the Eastern Han Dynasty, built an armillary sphere powered by water. Motivated by cog wheels pushed by dripping water, his armillary sphere turned one circuit each week in a regular fashion. Fixed to it was a mechanism indicating the number of days in the month. This consisted of an axle which turned one circuit each day. The axle, making use of the gear and cam systems, indicated the number of days in a given month in imitation of the blossoming of a legendary flower which was believed to blossom from the first to the 15th day of the month and each day bear a fruit. From the 16th day onward, it was said, a fruit would drop from it every day. At a time when there was no time-telling equipment, people observed the blossoming and withering of the flower to learn which given day of the month it was. The armillary sphere had an iron axle in the center, which revolved in the direction of the turning of the earth. The axle joined the sphere in line with the north and south poles. As it turned, it could accurately demonstrate astronomical changes.

Scientists in later times also made armillary spheres which mostly used water power. Of course, there were improvements and new creations. In 725, Zhang Suihe, a monk, and Liang Lingzan built a water-powered astroscope which had an automatic time-telling mechanical structure. Two wooden figures were fixed to a horizontal beam. One figure's job was to beat a drum for telling the time at the point of arrival of each of the eight sub-units, while the other did the same at the point of arrival of each of the 12 units in a day.

The water-driven astronomical clock tower built in 1086 by Su Song and Han Gonglian was an instrument combining an armillary sphere with a celestial globe and a mechanical timepiece. The top level is an armillary sphere, the middle part is a celestial globe, and the lower part is a five-story wooden pavilion type of structure with a door on each level. In all, more than 100 small wooden figures are fixed to the five-story pavilion. At the right time, one figure comes out of each of the doors indicating the time written on a wooden tablet held in its hand. The whole device is made up of over 150 parts. Behind the wooden pavilion is a mechanical system powered by water, which is very close to the escape device in clocks and watches of modern times. It is thus of great significance in the history of clock and watch making. In fact, it was this that prompted the British

scientist Joseph Needham to conclude that it was highly possible that the tradition of Chinese astronomical clocks was the direct forerunner of European astronomical clocks of the Middle Ages.

In 1276, a time-telling device fixed to a lamp, produced by astronomers of the Yuan Dynasty, was no longer a part of astronomical apparatus, but purely a timepiece. At the turn of the Yuan and Ming dynasties (late 14th century), Zhan Xiyuan invented a fivewheel device using dripping sand, bringing clock making to the stage of telling the time with a dial plate and needles. It was an independent mechanical timepiece, similar to the chime clocks of modern times. If more efforts had been made in this direction, replacing the power produced by constant water or sand flow with that created by hammers and spiral power springs, clock making in China would have been quickly knocking at the door of modern clock and watch making and have given the technology of timepiece making a great leap forward. Since the long-lasting feudal society in China maintained a social structure of a self-sufficient natural economy and patriarchal rule marked by highly centralized power, productivity was held in check, while science and technology, which are really the primary productive forces, were given insufficient attention. In fact, technology was regarded by the rulers as a set of heretical and sinister skills, and efforts were made to suppress it. An astronomical device carved out a piece of crystal presented to the first emperor of the Ming Dynasty by an official in charge of celestial observation was smashed to pieces, as the emperor regarded it as something totally useless. Many similar inventions and discoveries made by Chinese scientists were thrown by the wayside, as they could not circulate or be made use of.

#### Westerners Who Introduced Clocks to China, and Clock Making in China in Recent Times

Contemporary mechanical clocks were introduced to China toward the end of the Ming Dynasty (1368-1644), when Western traders and colonizers made their way east, and large numbers of missionaries arrived in China, including the two Italians Michele Ruggieri and Matteo Ricci (1552-1610). It was Ricci who introduced clocks from the West to China.

Matteo Ricci was fluent in Chinese, and well-versed in mathematics and astronomy. He was also able to make sundials and clocks. He landed in Guangzhou in 1581, and lived in China for more than twenty years. In 1598, he went to Beijing, and three years later entered the Forbidden City, when he presented Emperor Wanli (1573-1620) with two chime clocks and a triangular prism. One of the clocks was said to have been placed in the Imperial Garden in the Forbidden City, and the other was kept in the palace halls for the use of the emperor. Since no one at the court understood the technique of clock striking, Ricci was made to stay. These two clocks had quite an impact on mechanical clock making in China. According to contemporary documents, timepieces made with hammers and spiral springs repeatedly appeared in China in the middle and later parts of the 17th century.

After Emperor Kangxi (1661-1722) of the Qing Dynasty decided to lift the ban on maritime trade with foreign countries in 1685, British, French, Italian and Portuguese merchants began to flock to China to engage in trade. The customs of Guangdong often

bought Western goods for the imperial palace. After chime clocks were introduced into the Forbidden City, time there was kept accordingly. Emperor Kangxi, who was very interested in Western studies, showed a great interest in chime clocks, often taking them apart to study their structure. He even wrote a poem about how he enjoyed studying chime clocks. According to records of tributes the imperial court received, the number of clocks brought in by Western merchants increased quickly after 1759. The Guangdong customs administration alone sent 40 to 50 clocks to the court each year. The total number of such clocks was 1,025, and most of them were made in Britain.

The Office of Manufacturing at the Hall of Mental Cultivation, a place in the Forbidden City for producing things required by the emperors also made chiming clocks. The workshop that produced chiming clocks during the reign of Emperor Yongzheng (1723-1735) was called the Clock Workshop, which employed foreigners to teach the workmen their skills. The first of these foreign experts was a Swiss named Stadlin, and many others were Western missionaries. The clocks favored by the Qing court were quite ornate, with musical functions, movable figures, sailing boats, blooming flowers, etc.

At the same time, clock making also made headway in Guangzhou and in cities along the Yangtze River such as Suzhou, Nanjing and Yangzhou.

In the period from 1736 to 1795, when Emperor Qianlong was on the throne, clocks were ubiquitous in the halls of the Forbidden City and other royal palaces. Huge numbers of clocks were kept in the Xuanyuan Hall of the Yuanmingyuan Palace and at the imperial summer retreat in Rehe, a town north of Beijing. However, many valuable clocks were stolen by marauding foreign soldiers in the 19th century. A record from 1861 says, "From the Yuanmingyuan Palace, 93 large clocks, 13 small ones, 20 big watches and 182 small ones were lost." In 1900, eight allied foreign armies invaded Beijing. Such places as the Summer Palace and the Forbidden City were looted, resulting in uncountable losses. What is preserved in the Palace Museum today is only a fraction of the clocks and watches of the period of Emperor Qianlong. Those from the period immediately before and after him are even fewer. The chiming clocks presented by Matteo Ricci have disappeared without a trace.

#### China's Clock and Watch Manufacturing

China's contemporary mechanical clock and watch making industry began in the mid-17th century, under the impetus of the introduction of clocks and watches from the West.

After the Italian missionary Matteo Ricci presented the Ming Dynasty Emperor Wanli with two chiming clocks, Western clocks and watches came to China as gifts in a steady stream, stimulating the founding of the clock and watch making industry in the major trading cities of Guangzhou, Suzhou and Nanjing.

Emperor Kangxi had a strong interest in astronomy and the calendars, and clocks and watches from the West had a great appeal for him, more for their technical intricacies than the ornamental uses which delighted other emperors. He set up his own workshop for making clocks and watches, employing foreign technical personnel as supervisors.

Clocks and Watches Made by the Office of Manufacturing at the Hall of Mental Cultivation This office was in charge of making utensils and was known as the "Work-