

## China's Middle Ages (220-589AD)

- Three Kingdoms period
  - Buddhism gained adherents
  - Barbarism and religion accompanied breakup
  - China broke into two distinct cultural regions – North & South
- Three kingdoms
  - Wei (220AD – 265AD)
  - Shu (221AD – 263AD)
  - Wu (222AD – 280AD)
- Yen Ssu-ma
  - Western Jin (265 AD - 317 AD)
  - Yen reunited North & South China

- Barbarian warriors invaded
  - Xi'anbei
  - Northern Wei
  
- Jin maintained control over Southeastern China until 420
  
- Sinification
  
- Tribal chieftains rebelled
  
- Northern Wei fell in 534
  
- Southern China ruled by Six Dynasties
  - Song, Qi, Liang, & Chen
  
- All looked for some type of salvation
  - Mahayana Buddhism offered solace

- Earliest Buddhist missionaries ran into problem
- Abstract ideas from abroad (re: sinification)
- Exotic and socially disruptive values were resisted
- Buddhism inspired great works of art, statues, rock-cut temples
- Buddhist monasteries

— Chinese hoped for reemergence of a powerful, single ruling entity

- Sui dynasty (589-618)

— Both dynasties:

— Efforts three Sui emperors (Yang Chien, Yang Kuang, Yang Yu)

— Tradition civil works programs

— Grand Canal

- Equal field system
- Collective responsibility
- Unified bureaucracy
- Reestablished territorial militias
- Implemented leveling
- Extended imperial frontiers
- Devout patrons of Buddhism
- T'ang (618-907)
  - Li Yuan
    - Seized power after assassination of Sui Yang-ti
  - Built powerful central government

— Subjugated Turkish central Asia, made Tibet dependency, & conquered Annam

— Gains resulted largely from emperors' commitment to Confucianism

— Li Shih-min

- T'ang T'ai-tsung
- Recreated Chinese government
- Three administrations
- Seized all property
- Then redistributed

— Wu Chao

- Holy Mother Divine Imperial One
- Weakened old aristocracy by favoring Buddhism

- Decisively defeated the Koreans
  
- Hsuan-tsung
  - T'ang rulers perfected a highly centralized government
    - Officeholders usually degree-holders
  
    - Steeped in Confucian conservatism
  
    - Nationalized land register
  
    - Greatly reduced number of civil-service examination officials & bureaucracy
  
    - Began massive building projects
  
    - Increased wealth & power of court
  
  - Chang-an
  
- T'ang dynasty = "golden age"

- Foreign influence
  
- Cultural syncretism
  
- Unprecedented cultural sophistication
  
- T'ang secular accomplishments
  - Women were suppressed
  
  - Papermaking
  
  - Block printing with movable type
  
  - 8<sup>th</sup> cen T'ang decline
  
  - Uighur Turks
  
  - An Lu Shan marched on Ch'ang-an
    - Yang Guifei

- 7 years to suppress Lu Shan's rebellion
  
- Zhu Wen
  - Zhaoxuan
  
  - Later Liang Dynasty
  
- Song Dyansty (Northern Sung – 960-1126; Southern Song – 1126-1279)
  - T'ang collapse permitted a commercial expansion that in turn generated much of Song's cultural achievements
  
  - Zhu Wen failed to found lasting dynasty
  
  - Five Dynasties and Ten Kingdoms
  
- Chao K'uang-yin
  - Reunited country
  
  - Abandoned military aggressiveness to win economic support in south

- New Confucian scholar bureaucrats
  
- State policy concentrated on civilian concerns
  
- Song's weak defenses provoked raids
  - Khitan Mongols
  
  - Agreed to pay tribute for peace & protection
  
  - Jurchen
    - Kai-feng
  
    - Chin dynasty
  
    - Court fled to Nanking
  
    - Hangchow
  
    - Chin monarch = lord; Song emperor = servant

- Country experienced unprecedented economic and cultural advances
  
- Allowing for private development & expansion in many areas
  
- Prosperity brought many internal problems
  
- Wang An-shih
  - Sponsored a unprecedented economic program
  
- Weakened dynasty unable to prevent conquest by Mongol hordes of Kublai Khan
  
- Many profound changes under Song
  - Dominated trade
  
  - Technological advances
  
  - Urban expansion
  
  - Social insecurity led to political debate

— Most reformers claimed proposals were based on Confucian principles

- Neo-Confucianism

- Song Confucian Revival

- Hu Yüan

- Revival would split into two central Confucian schools

- School of Mind or Intuition

- Wang Yang-ming

- School of Principle

- Zhu Xi

- Two realms: *li* & *ch'i*

- *tao ch'i*

## — School of Mind

- Chhe'eng Hao
- Duty of any philosopher is to investigate the nature of human mind

## — School of Principle

- Believed = immaterial & immutable principle inheres in all things
- Believed in empirical investigation

## — Zhu Xi

- Reconciled mystical popular faiths of Buddhism & Taoism w/ Confucian practicality
- Development of Neo-Confucianism was accompanied by significant advances