

Ancient Chinese's "World Concept" and Tributary System——Inquiry based on "Eastern Empire"

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Abstract: "The concept of the world" originated from the formation of the Huaxia nationality in the ancient times and was rooted in the Chinese people's thoughts, and it reached the order of the inside and outside and the best of the world on the basis of the strong political guarantee of the imperial power and the stable agricultural economy effect. At the same time, in the absolute authority of the Chinese empire based on the Central Plains to the surrounding countries, and the doctrine of communication based on the doctrine of monarchs and ministers of Confucianism, a unique "Hua Yi" was formed from East Asia to Southeast Asia, from the Han Dynasty to the late Qing Dynasty. "Order", this "Hua Yi Order" is subordinated to the tributary relationship politically, culturally subordinated tributary relationship and economic relationship tributary relationship form a huge and fixed tributary system. As a result, the ancient Chinese people's "world concept" and tributary system were formed.

Introduction

China, as an ancient and vigorous country, as an oriental dragon that has survived the ravages and has unstoppable pride, no country can ignore his existence since ancient times. In the seven chapters and twenty-nine chapters of the "Eastern Empire", using time as a clue, thematic discussion and other forms have written Chinese history, world history and even China's influence on world history. Yin people traveled east, Xu Fu went to sea, the Silk Road, Buddhism came to the East, the four great inventions, the Westward Expedition of Mongolia, the closed country, the Opium War, the Westernization Movement and other contents emerged one after another. Among the many familiar figures, the ancient Chinese "world concept" and tribute The system was again demonstrated.

1. "World Concept"

In the traditional world view of the ancient Chinese, there is no national concept of modern significance, and the "world concept" seems to be more in line with the ancient Chinese thinking logic and way of doing things. There is no doubt that "tian" has the supremacy in Chinese traditional culture, and "tian" is also the ultimate source of ancient Chinese power. "Under the world, it is the king's land; the shore of the earth, the king's minister" ("Book of Songs · Xiaoya · Gufengzhishi Beishan") is the best summary of this "world concept". "Get off the same track today, read the same article, travel the same way, reach by boat, reach by manpower, cover by the sky, carry by the ground, shine by the sun and the moon, fall by frost and dew. ("Book of Rites, Moderation"), this is the "world" view in ancient people's mind that is beyond the boundaries of the modern state concept. Under this concept, the scholars are pursuing a lofty social ideal of knowing things with sincerity, sincerity and integrity, cultivating a family, governing the country, and the world, and "the old and the old, and the old, the young and the young, and A kind of detached ultimate life care of "Children of Men" ("Mencius Liang Hui"). Today, under the influence of this lofty ideal and ultimate care, the term "world" still has the meaning of referring to the whole world under the vision of the Chinese. However, in this "world concept", there are

hierarchies in various regions, just like family members under the patriarchal system, which have a strict hierarchical relationship. Under this strict hierarchical system, China is in the world, as a country with exclusive respect, surrounded by a barbarian state, without kingship. China belongs to the barbarians within the country, and barbarians belong to the outside world. There is only one center in the world, and that is China. All the barbarians must be unified under China and congratulate them on a regular basis.

According to historical records, the "world concept" originated during the formation of the Huaxia nationality in ancient times. The Huaxia people living in the Yellow River Basin took the lead in creating an advanced farming civilization with their unique geographical advantages and extraordinary wisdom. This has formed a huge economic, social and cultural difference with the barbarians who are still in a period of ignorance and have not yet been fully civilized. Faced with a series of problems brought about by these differences, the Chinese people are overconfident in their own development advantages and advanced level. Adhere to the great defense of Yi Xia, and hope that the Xia will change the Yi, and the Barbarians will be included in the scope of the Huaxia circle to achieve world harmony.

Since Qin Shihuang unified the six nations in 221 BC and established a unified central empire, the Chinese "world concept" has received strong political protection under the unprecedentedly strengthened imperial power. However, after the Emperor Wu of the Han Dynasty, the "threat one hundred schools and respect Confucianism alone" made Confucianism the orthodox thought that ruled China's feudal society. The idea of "unity of man and nature" closely integrated "heaven" with "the concept of the world". "Tian" is the source of feudal imperial power, the supreme arbiter under the world, and the spiritual deposit of the Chinese. The concept of "day" includes all matters related to the Chinese including religion, morality, culture, politics, etc. In this way, the world is unified under "sky". Therefore, the Chinese concept of "world" is hidden under "world" and shows its strong vitality. This provides a strong ideological support for the Chinese "world concept". The ancient Chinese agricultural society provided a material basis for the Chinese people's "world concept". A peaceful and stable social environment in agricultural society is a prerequisite for its normal production. The ruling foundation of the central dynasty is based on the agricultural economy, as the so-called "unsteady foundation, the earth shakes." If the agricultural economy is unstable, its feudal dynasty will be in jeopardy. Therefore, in order to maintain its rule, the central dynasty strives to maintain a peaceful and stable agricultural society. It must macroscopically control the "world" and order internally and externally, so as to achieve "the descendants do not seek the summer, and the country is not chaotic. "Ten years"), the effect of "a family in the world".

2. Tribute system

Affected by the "Hua Yi Distinction", "Hua Yi Defense", and "Uniform Chinese Descent" in the "World Idea", successive dynasties have tried to create a unified Chinese ethnic order: the Chinese Empire based on the Central Plains. The absolute authority of Confucianism and the dogmatic principle of Confucianism as the dogma have formed a unique "Hua Yi Order" from East Asia to Southeast Asia, from the Han Dynasty to the late Qing Dynasty.

In ancient China, there was a hierarchical system from the beginning of the construction of the Xia Dynasty to the late Qing dynasty, no matter what the dynasty. The political representation of this hierarchical system in the country is from the monarch to the rank of courtiers and the rank of official positions. It is reflected in the family group from the patriarch to the elders and young people of the ethnic group. That is, the barbarians surrendered to the Chinese Empire and paid tribute regularly. According to historical records, the leader of the Manyi tribe came to pay tribute as early as the Yaoshun period. In the Shang and Zhou Dynasties, this tributary method developed into a custom, and according to the level, the tribute was paid far and wide. According to the "Zhou Li Qiuguan· Daxingren" records, in accordance with the order of Hou, Dian, male, Cai, Wei and Yao, the tribute period is once a year, biennial, once every three years, four Once a year, once every five years, and once every six years; the tributes are sacrifices, sporting goods, utensils, clothing, belongings and goods. Tribute to the Zongzong country. This tributary system is the embodiment of

Zhou Tianzi's affiliation with the princes. After the Qin and Han dynasties, the establishment of a unified empire and the widespread implementation of the county system throughout the country, coupled with Confucianism, have become the country's orthodox ideas. Confucius "cultivating morals to serve distant people" and Mencius' "benevolence" started from Confucian "rites" and "benevolence", preaching etiquette and diplomatic relations, and using the etiquette system to regulate exchanges between countries. Soon the Confucian ideas of governing the country were adopted and accepted by the various vassal states, which made the numerous tributes have common diplomatic etiquette. By the Ming and Qing Dynasties, the tributary system reached its heyday, regardless of the number of tributary countries, the number of tributes from various countries to China, or the number of tributes brought by each country, far exceeding the scale of previous dynasties. So what is this tributary system created by ancient China that has influenced thousands of years?

In terms of the relationship between the tributary countries and China during the Ming and Qing Dynasties, tributes can be divided into three categories: politically subordinate tributary relations, culturally subordinate tributary relations, and economic exchange tributary relations.

2.1 Politically affiliated tributary relationship

The main feature of this tributary relationship is that the tributary nations claim to be subjects to China and determine the relationship between the ancestors. Regularly send emissaries to the tribute, using the Chinese year number, almanac, etc; the court gave the kings of the vassal state, rewarded them, and rewarded their tribute. This tributary relationship has a strong political affiliation and is a concrete manifestation of the extension of the feudal monarch-slave relationship in foreign relations and the relationship between the clan and the clan. The countries that belong to this type of tributary relationship mainly include North Korea and Ryukyu. Culture belongs to the tributary relationship, which refers to a country that recognizes Chinese culture to a certain extent and accepts the title granted by the Chinese emperor. It visits China regularly or irregularly, such as Japan, Java, and Siam. This tributary relationship does not have the true connotation of the relationship between monarchs, ministers and subordinates. Economic tribute relations refer to pure tribute trade relations. For example, the foreign trade relations in the early Ming dynasty all existed in the form of tributes. Many overseas countries sent emissaries to China, but in the name of tributes, they did nothing but trade, in order to obtain some economic benefits.

The tributary system of the Ming and Qing Dynasties was mainly composed of tribute period, tributary road, tribute scale, enclosing, expression and survey, tribute, rebate, and organization management of tributary system. As a serious system, tribute is firstly reflected in its Siyi tribute, which has a time limit, the so-called tribute period. The tribute period is the central government of the past dynasties, especially the Ming and Qing dynasties, according to the strength of the political subordination of the tributary state and the dynasty, and the density of exchanges. Occasional tributes or other tributary countries with long tributary intervals generally do not specify a tribute period. Although the tribute is a manifestation of surrender to the heaven, the heaven also enjoyed each other. However, the barbarians must have violated the taboo of "Hua Yi's defense", so they must be prepared for it. Gongdao came into being as an effective preventive measure. Regardless of whether they come to China by sea or land, embassies of various countries stipulate one or more fixed landing ports and entry points based on the distance, convenient transportation, etc., and then enter Beijing according to the prescribed route. This is Gong Dao. If the tributary country does not come to the tribute road in accordance with the regulations, it will tribute and prohibit the tribute from entering. For the tributary countries, tribute is not only synonymous with trade with China, but also a good opportunity to get rewards from China. Therefore, they often organize huge missions to bring large numbers of tributes to the court. For consideration, the size of the tribute has to be restricted, which is mainly manifested in the limitation of the number of ships and personnel from Ryukyu and Japan from the sea.

2.2 Culture belongs to the tributary relationship

As a form of diplomatic exchange, tribute is also a great time for China to promote the heavenly

kingdom and comfort the nations, so every tribute will make a full contribution on this. And the best way to embody the heaven and the kingdom is to express it in written form by enclosing, expressing, and collaborating. One of the important contents of the tributary system has been always valued by Chinese feudal rulers. From the perspective of the nature and function of the seals, the seals to the tributary countries in the Ming and Qing Dynasties were divided into two types: substantive seals and interest seals. The former refers to the political tributary, and the latter tributary. Although it is a sign of political affiliation to the subordination of the dependent states, the court generally does not intervene on the issue of succession to the throne, and according to its request, the envoy is sent. As for the text and collaborating, the tributary countries submitted official documents to China when paying tribute. The so-called expressions are the necessary procedures and prerequisites for countries to send tributes. In ancient China, where monarchs and ministers had a strong sense of respect and inferiority, "table" was one of the genres of the legal documents that the ministers played on the emperor's words and deeds. The use of it in the tributary system is a symbol of political affiliation and reflects surrender and respect. The governments of successive dynasties, especially the Ming and Qing governments, incorporated overseas countries' trade with China into the tributary system, and stipulated that "Si Yi tributes to China, and it must be expressed." It is intended to reflect its economic interests through the political attributes of this tribute. In this way, "being honorable as a minister" has become a necessary stepping stone for overseas countries' trade with China.

As for the tribute of the tributary country, it seems that as long as the ancient Chinese rulers recognized the relationship between the monarch and the subject, it is not important. On the contrary, the rewards and rewards under the policies of "Huairou distant place" and "thin and thick exchanges" are better than tribute. It is richer, and it is precisely under the stimulus of this "less go back more" benefit, it is no wonder that so many countries have come to China to pay tribute not far away. In the Ming and Qing Dynasties, the tributary countries paid a lot of tributes, mainly local products, and a small amount of imported products. Corresponding to the tribute of the tributary country, the Chinese government's rewards for tributes and the rewards for the kings and envoys of the tributary country are based on the basic principle of "Si Yi tribute to Beijing, and things Compensation, there is tribute to reward" ("Ming Xianzong Shilu" Volume 63, Chenghua five years in February Jiawu). However, Zheng Gong reflects the filial piety of the emperor to the emperor and cannot be measured by money, so Zheng Gong "doesn't offer prices".

2.3 Tributary Relations

As a diplomatic system of China and China, tribute will affect the national image of the heavenly kingdom, so every empire has attached great importance to it and has dedicated organizations to carry out full-time management. Take the Ming and Qing Dynasties as an example. In the Ming and Qing Dynasties, the Ritual Department was the competent authority for tributary affairs, mainly in charge of the formulation and implementation of foreign affairs decree. In case of foreign affairs, the ritual department may act according to the rules or ask the emperor to decide. The specific matters related to the tributary are the responsibility of its subordinates. The main functions of the tribute are to check the tributary surveys and forms, review the tribute forms, count the tributes, keep the information about the tribute country's customs, customs, and other information. Pavilion etc. In addition to the host and guest company of the Ministry of Rites and the congregation, the Siyi Pavilion, Hongyun Temple, Pedestrian Division, City Shipping Division and relevant agencies of the border local government also have the power to handle matters related to tribute affairs.

The tributary system, as an ancient Chinese system dealing with inter-ethnic and inter-national states, was established on the premise that it was a political subject. It is based on the premise of the China Centralism and the idea of unity, and extends the internal feudal hierarchy of China in external relations. The so-called East Asian International Order or Huayi Order with the tributary system as the core is centered on the Chinese Empire, and the surrounding Barbarian countries accept the Chinese citation and pay tribute to China. Although it is a consortium of several countries, there is no direct relationship between the tributary countries, but a bilateral direct relationship with

China directly led by the Chinese Empire. Although the tributary system includes the naming of the tributary country, the tribute to the tributary country, and the encroaching reward of the suzerain country, it is a two-way exchange system with China as the main body. Of course, for the tributary countries, their respective interests are different. However, the tributary system also has its serious inequality. This kind of inequality is mainly reflected in the tributary nations must submit to China, and the tribute expressions and tribute etiquette must reflect China as a heavenly country, which is only for me. It is precisely this kind of inequality unique to China that has encouraged Yelang to become arrogant and to stand still for the future.

Conclusion

When we once again explore the figure of ancient China in the history of the world from a historical perspective and a global perspective, the consistent path of peaceful rise that has persisted, and its impact on the economic, political, cultural, scientific and technological fields of all countries in the world, It is still enough to shock the world and affect the historical development of the world. However, when the strong ships and artillery of the Western powers hit the Pearl River estuary, the rulers of the empire were blindly immersed in the dreams of the heavenly kingdom and the nations. As everyone knows, the times have changed, and the great empire full of economics, benevolence, and morality has been unable to withstand the great changes in this menacing era. In the face of the rounds of artillery fire of the Western powers, it has been proud of the empire for more than a thousand years. The tributary system will eventually disappear.

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