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TRISTAN

BROWN:

So I left off last time in the middle of the Kangxi reign, and I was just telling you about the rebellion of the three feudatories, which was this real crisis, political crisis in South China during that early Qing dynasty. And you're thinking to yourself, hey, maybe this isn't going to work out. And then it turned out the Qing was able to turn the tide. The banner systems went into the banner, men went into action, and they were able to put down that rebellion.

Now the next big site of action in the early Qing in the Kangxi reign comes on the island of Taiwan. So this is really, actually, the moment from the 1660s to the 1680s Taiwan really enters into Chinese history. And this is what you might-- I always say during dynastic China all semester, especially we have students whose families come from Taiwan or have Taiwan family ties, and they'll say, where's Taiwan? And you say, well, we're going to get to when it really comes into the historical narrative for China, which in all seriousness, is in this early Qing period.

Now, quick couple of things about the island. There were Indigenous people living on the island of Taiwan before Chinese from mainland China showed up there in the late Imperial period. So these folks spoke an, I think, Austronesian language. I think that's the word for it, which is a very fascinating thing. Because it's a language that's spoken in parts of-- a language family spoken in parts of Oceania and Polynesia. So what I always find fascinating is that if you look, for instance, at some of the Indigenous Taiwanese languages, and then you look at the Hawaiian language, you will find nouns and vocabulary that is actually shared because those are, in fact, related languages-- distantly related, but they are related.

So that was the story with Taiwan. Now basically, what ends up happening is that Taiwan gets caught up from the very, very beginning in the 1600s with this expanding era of European colonization. So you already have 1557 the opening of Portuguese Macau. By the 1600s, you also have the Spanish who have shown up. They're going to increasingly look to expand their influence, for instance, in the Philippines. They'll consolidate that over the 1700s.

But basically by the 1620s, you see the Spanish have, in the Northern part of Taiwan-- near Jilong today, I believe-- they have a, let's say, I don't know if colony is the right word, but a foothold. And by this basically the same decade, the Dutch in Southern Taiwan have a foothold of their own. The Dutch presence was a bit more substantial.

So here's what's interesting about this. So you say, how do Chinese really start getting to Taiwan? Now, I mentioned to you previously you had all the piracy stuff that was going on. You had some people who just migrated over on boats or whatever, but the Dutch actually started encouraging Chinese migration to Taiwan because they needed help to actually expand their colonial landholdings. So if you had Chinese settlers who were living in the Dutch colony in southern part of Taiwan, that would help increase revenue and all that stuff like that. So it's kind of an irony of history that it's the Dutch that at least played some role in encouraging that migration in the 1600s.

So I've already mentioned to you this fascinating fellow, Koxinga, which is an anglicization of a Hokkien or a Min Nan Hua name for Zheng Chenggong, this family, the Zheng family, they basically come to establish a political base on the island of Taiwan in the middle of this 17th century, in the middle of the 1600s. Now, I mentioned to you that Zheng Chenggong is originally-- I think he's from Fujian. He's certainly from mainland China. I think he's from South China.

And I mentioned to you that basically, he ends up resisting the Qing invasion, which I guess we can call an invasion at that point. And he joins up with the Ming loyalist cause. He ends up basically forming a permanent power base on the island of Taiwan.

Now, what's so fascinating about this guy, Zheng Chenggong, is that he was certainly an enemy of the Qing dynasty, but he has a fascinating legacy. Because you say, what does he represent? Well, he represents, on the one hand, an island resistance against a mainland invading force. So you might say, well, that's kind of interesting. He's going to hold out the Ming, or at least some semblance of the Ming on the island while resisting the Manchu invasion, or the Manchu conquest.

On the other hand, he does something else, which is that he has a naval battle against the Dutch, which limit and basically kick out Dutch influence. So it's the first time that a Chinese army has defeated a Western military power. So in that sense, he can be celebrated in mainland China, too.

So that's why you'll see statues of Zheng Chenggong in Xiamen today. You'll see statues of Zheng Chenggong. He's a fascinating figure for what he represents, and he represents different things.

So what you basically see here is that he-- at this point, you've got to understand nobody-- not the Dutch, not the Spanish, and not Zheng Chenggong and the Zheng family, or not the settlers, nobody's taken over the whole island. Remember, Taiwan is extremely mountainous in its center and to its east. So this is basically most of the island is populated by that Indigenous population.

What you'll see is, in terms of the Chinese history of Taiwan, the big early settlements are all along that west coast. So that's where you'll basically go. You'll see the earliest settlements like the Port of Lugang. That's an early Chinese settlement, might be the oldest Chinese town on Taiwan. It's right-- it's near Taichung right on-- or close to the coast-- right on the coast, in fact.

So what happens is that after establishing a power base on Taiwan, essentially the Zheng family, with their, let's say, quasi-regime, is going to just be pirates all up and down the Chinese coast. So this is an ongoing issue. It's not exactly a new issue because again, Chinese states have been dealing with this piracy issue since the 1500s.

Now, what basically Kangxi and his government is-- what the early Qing government is going to decide is they're going to basically, it's called one of the great clearances. They basically take all of these people living along the coast and they make them move inland. And so you say, that's so disruptive. How would they do that? Why would they do that? They're moving potentially, I don't know, millions of people.

But the point of this, of course, was to try to starve this piracy regime of funds and of places to pirate. Because they could basically land off the coast of Ningbo. They could land off the coast somewhere in the Chinese coast, steal a bunch of stuff, pillage a bunch of stuff, and then bring it back to the island. So that's basically what the Qing does, what they try to do to limit the damage.

Now, what ends up happening is Zheng Chenggong dies in 1662 shortly after that victory against the Dutch. And then what ends up happening is that the Qing gets preoccupied with the Three Feudatories Rebellion in South China. The son of Zheng Chenggong tries to, again, throw his hat in with the three feudatories and say, OK, we're going to try to support this regime. Anything to counter Manchu influence.

What ends up happening is this guy, Shi Lang, who's a very, very fascinating individual, he is eventually put in command by Kangxi after the victory over the three feudatories to solve the Taiwan question. Now, Shi Lang was a fascinating choice because his father had actually been killed by the forces of Zheng Chenggong, so he had a personal beef in the whole issue.

And so he basically amasses a little bit of an armada. Remember, this was going to take time. The Manchus were good at bannerman, horseback, archery stuff. They didn't have a navy lying around to do this, but it took time. They built it up.

And he ends up taking Taiwan, meaning the forces of, I think, Zheng Chenggong's grandson surrenders to him eventually, and the Qing takes over the island in the 1680s. And at that point, there's then this fascinating question, which is to say, what do you do with this island? What are we going to do with it? What should we do?

Now, the first impulse that some of Kangxi's advisors had was just forget about it. It's a worthless island. It's a piece of rock in the middle of the ocean. It's hard to get to. The Taiwan Straits, you got to ride boats out there. Forget about it.

Shi Lang gave a different opinion. Shi Lang basically says to Kangxi, if you don't take it, the Western powers are going to take it. So we should have a presence here.

So actually, Shi Lang's argument wins. And you can just think about it. It's this moment in the Kangxi reign that just makes it so fascinating in the sense of there were this real long-term-- I mean, what Shi Lang saw was true. It was kind of a long-term vision.

And so what ends up happening, the compromise is Taiwan is annexed into the Qing Empire. It will be, really, the only, let's say, Pacific maritime coastal area island that will be annexed in such a way during the Qing, the main one. It's annexed, and then it is made a part of Fujian Province.

Just to clarify with you all, it is not annexed as a province. It doesn't have the infrastructure to be a province. It doesn't have an examination hall at this point. You couldn't annex it as a province. It didn't have enough people at this time.

It becomes a province in the 1880s like 200 years later-- about 200 years later. They make it into a province, and then it's a province for a very short period of time, at which point, in the results of the first Sino-Japanese war of 1895, it has to be ceded to Japan. So that's the political backstory of Taiwan.

So now, just to clarify, before we move on from this, is what was Qing rule over Taiwan like? It was a kind of light touch rule. Now, that almost applies in most places, to be frank.

What you can say is that over the course of the 1700s, the population of Taiwan increased considerably. There continued to be migration from mainland China even though there were supposed to be restrictions on it, but those were as good as they could be enforced, which means not always particularly well-enforced. By the end of the Qing dynasty, the island has a population of about 2 million people. So it's pretty-- 10% of what it is today. It's about 20 million today, but it was a significant population by the end of the Qing dynasty.

Remember this just so that you can see this, the western half of the island and the northern part of it is basically the part that eventually gets absorbed into the Qing administration. The mountain stuff, the parts of the east never really incorporated that much. Those remain Indigenous lands really up until the time of the Japanese Empire, when the Japanese Empire comes in and really tries to remake the whole island for the purposes of the Japanese Empire.

I think that's the major thing I want to say. Oh, the final thing I'll just say, you might know this term, you might hear this term, formosa. This is kind of fun. That's a Portuguese word, Beautiful Island, Formosa. That's what it means. Sometimes you will hear Taiwan is called Formosa, and that's-- the Portuguese were the first to name it.

It's like the Dutch, this Dutch guy Tasman, he was the first to name Tasmania. So that's why the island of Tasmania off the coast of Australia is called Tasmania. So Taiwan is Formosa because the Portuguese said, oh, it's a beautiful island. Yeah, there you go. Any questions on this? Yeah?

AUDIENCE: Why wasn't it included in the Zheng He [INAUDIBLE]?

TRISTAN Zheng He was trying to establish-- I won't say-- diplomatic relations is a little bit of a-- it's a little bit of a 20th century phrasing of it, but he was trying to do country-to-country relations. So the issue is that you go to Taiwan, Taiwan, Who are you going to establish relations with there?

Now, there was, absolutely, there was a Yuan Dynasty-- there was a Yuan Dynasty expedition to Taiwan. That had something of an impact. There's a record of it, at least. There's a reading that you had for this week that was a late Ming literatus view of the island, and they thought like the island was totally, frankly, barbaric. They thought it was beyond the pale of civilization.

That's a very, very interesting thing, actually. Because Taiwan starts off in the early Qing as a total frontier. This is not a place where you have scholars writing poetry, drinking tea. But then it ends up becoming quite a wealthy area during the Qing because it has all this-- it has good agriculture. It has the access to all this maritime trade. It's not as regulated as-- think about how closely regulated, per se, the Port of Guangzhou was, or Ningbo was.

But in Taiwan, it was like the Qing had, again, this light touch rule. So Taiwan was able to benefit financially. So one of the things that always struck me is that by the time you get to the early 19th century, we look at legal secretary salaries. So let's say every official in the empire, you need to hire some secretaries.

And I remember looking at a list once, and it was the salaries on Taiwan were the highest. Because you had-- first of all, you had to cross the straits. So there was the transportation cost, and you had to attract people to get over to the island. So that means you had to pay them a little bit more.

But it was also just-- it ended up evolving. And it ends up getting quite a gentry culture. So it does end up getting a lot of people who've passed the exams are degree holders and stuff like that. It absolutely does.

And remember, if you want to study its history during the Qing, you actually have to look into records of Fujian province, which is what it was part of until 1884, 1885. Yeah. So anybody else? Kind of interesting.

So you understand, I guess, before we move on, let me just spell it out for you is I'm sure you all are aware that there's a sovereignty conflict over this question. And part of it is that-- so the long story short of it is that the island is ceded to Japan in 1895. It remains under Japanese occupation until 1945, so it's 50 years under Japanese occupation.

In Japan-- that's a long 50 years. A lot of things happened in those 50 years. There was eventually an effort to make everybody speak Japanese, but that was not until later in the Japanese occupation. And then in 1945, you basically get the outbreak of the Chinese Civil War. The nationalists end up going to Taiwan or retreating to Taiwan where they end up in 1945, and that is the Republic of China, which was the state founded by Sun Yat-sen in 1911.

And that's a state that still exists today. It's recognized by, I don't know, 14 countries around the world, including the Vatican. Mainland China does not have relations with the Vatican. That's kind of an interesting one.

So it's still there. And what's there to say about it? So part of the sovereignty claim, in a sense, it all goes back to this Qing dynasty moment of the Qing had taken it over, and had annexed it.

So that's the essence of it. That's the essence of at least that part of it. But again, you can also say, well, the Dutch were there, and the Spanish were there.

And I mean, now, if you look at Taiwan, Taiwan's history textbooks are also changing, I have to say. And Taiwanese, one of the things that you'll say-- well, you could definitely see in Taiwan is over the last 20 years, there's been a big move towards a local identity rather than a Chinese identity.

And that's, by the way, something that you'll find in many, many island places. Think about Sicilians versus Italians. Think about people who live on the islands of Hawaii versus mainlanders in the United States. They share American citizenship, but it's a little bit different.

And so there's, of course, that was bound to happen, in a sense. But you'll now see the history textbooks of Taiwan, it's not like the Chiang Kai-Shek days where they start with Chinese civilization. Now, they start with the original Indigenous peoples going back thousands of years and all of that stuff like that.

So this is a story to watch. But as you can see from the video that I played you at the beginning of class today, there's a lot of-- I mean, Chinese culture is all over the island. Broadly speaking, Chinese in terms of zhong hua, that thing. Without getting political, I think we can all admit that. So that's the story. Any questions? OK, good.

So what I meant to tell you in all this story is to just show you, in a sense, how talented Kangxi was as an emperor. Think of what he's done so far. He's consolidated his rule. He's given an olive branch to the southern literati. He's tried to avoid the Mongol mistake of the Yuan.

They've presided over the reinstitution of the civil service examinations. He's put down the Three Feudatories Rebellion, and he just annexed Taiwan. Pretty good, right? Well, let's add a little bit to it.

So then, the next thing on the agenda is a treaty with Russia. And this is the Treaty of Nerchinsk. So basically, what you have to realize is the Qing is-- you have the Qing establishment. And at this time, Russia, the Russian Empire is also expanding into Siberia. And there, by the late 1600s, they're basically getting right up close to the edge-- the edge of modern-day Russia.

This then poses a question of what is the border? What will the border be between the Russian Empire and the Qing Empire? And so nobody wants a war. Nobody wants a conflict. It's very far from Moscow. It's pretty close to Beijing. And it's actually quite close, it's right abuts Manchuria, which is the ancestral homeland of the Manchus.

But Kangxi wants to avoid a conflict, and so they're going to basically meet with a Russian delegation to figure out what the border should be. This happens in the 1680s, same decade that Taiwan was annexed into Fujian Province. And you could basically see that they come up with this agreement, which is basically aligning the Amur River. This is what the border would be. It's right there.

This is the border of the Treaty of Nerchinsk. And if you look, this part of the border is still the border today. This is one of the most successful treaties of Chinese history. It worked for hundreds of years.

Now, you might say, what's this, and what's this? These are lands ceded to Russia in the 19th century during the quote-unquote "period of the unequal treaties." So remember I told you last time that there's that how does the Qing dynasty borders line up against the borders of the PRC? This is really one of the key differences. In terms of land area, it's one of the biggest differences besides outer Mongolia.

In the sense of these lands, these two parts of it were ceded to Russia during the mid 19th century. There were then negotiations eventually, and I think the treaty was officially signed in 1990 or something that the PRC recognized that those lands would be Russia. So this is actually a fascinating moment of when the PRC gave up a territorial claim, and they did it at that moment.

So this is just an interesting thing about the Treaty of Nerchinsk. I don't know if you can see it that clearly, but you might notice it's not in Chinese. It's also not in Russian. It's in Latin. It's in Latin. The Treaty of Nerchinsk is in Latin.

And you might say, why would it be in Latin? Because basically, what the Qing realized, what Kangxi realized, what the Russians realized is that they needed a common language that they could negotiate this treaty in. And the Chinese had the Jesuit priests who were based in Beijing. Remember, I told you the Jesuit mission.

And so they basically said, OK, send the Jesuit priests. They probably know how to talk to these Russians. Now, they didn't know Russian, but there was a Pole on the Russian delegation. And the Pole was, of course, Catholic, and so the Pole knew Latin. And so they hammered out the treaty in Latin.

And then it was recognized. So it's kind of a funny moment of the history of diplomacy, and Chinese-Russian relations, and Latin, and all of that. Are you all good?

So this then gets us into-- OK, so you say, wow. So Kangxi also fixed the border with Russia. Pretty good. Pretty good.

So he's on a roll. And then the next thing on the agenda, which is really the single most, let's say, the single biggest headache for the Manchus. It might surprise you. You might be like, are they worried about the southern Chinese? Are they worried about the Taiwanese? Are they worried about the Japanese? What are the Manchus worried about?

No, the Manchus are worried about the Mongols. Now you might say, wait a second. Didn't the Mongols ally with the Qing? Yes.

Notice-- let me remind you. There is an Inner Mongolia today, and there's an Outer Mongolia. Not all of the Mongols were united, and not all of the Mongols supported the Qing. There were different types of Mongols.

So some of the Mongols, some of the Mongol tribes joined in the Manchu conquest, joined as bannermen, and became bannermen, and all that. They were in the system. But there was especially this-- the Dzungar Mongols did not ally with the Qing. They were not on board with it, and they posed a geopolitical threat to the Qing for a good first century of the dynasty's existence from Beijing.

There was this guy named Galdan, and Galdan was basically Kangxi's biggest enemy. Galdan was like, oh, Galdan. Galdan was a Mongol leader who basically goes to war against the Qing in the late 1600s.

Now, Galdan has a very, very interesting foreign policy in and of itself. What do I mean by that? I mean that by this point, many of the Mongols are Tibetan Buddhists. So for a time, Galdan actually goes to Lhasa down here. He actually goes to Lhasa, where he studies with the Fifth Dalai Lama. So this is a thing that you got to understand. There's a very sensitive and subtle geopolitical relationship here between Tibet, the Mongols, and Beijing in the form of the Manchu rule.

So the Manchus, of course, they want jurisdiction, sovereignty, whatever you call it. Sovereignty is kind of a 19th century word, but you get what I mean. They want influence over all of it. But this basically means that if you want to let's say, one way that you can handle this question is you could just militarily defeat these Mongols. Another thing that you could do is you could court the Dalai Lamas, and you could court the Tibetan Buddhists.

The Qing will do both of these things. They will do both of these things. But what I just want you to realize is from basically Galdan's campaign of 1688, Galdan 1696, all of these fighting campaigns, eventually Galdan dies on the battlefield, which is wonderful news for Kangxi. He was like, oh, thank God, right?

But the Mongol threat doesn't go away. It doesn't go away. After Galdan dies, you see a dynastic, or Qing focus in particular on the Tibet side of the equation. And in the 1720s, the Qing stations a small army contingent in Lhasa, somewhat representing, let's say, I don't know if we want to say the incorporation of Tibet into the Empire, at least somewhat. Again, it's one of those things where it's not really strongly under Qing control, but at least they do claim it, and they have a military presence there.

The thing that you might not realize is that the last war against the Dzungar Mongols happened in the 1750s. That's under Kangxi's grandson, the Qianlong Emperor. And that is actually the reason Xinjiang becomes incorporated into the Empire.

Just realize this. The Dzungar Mongols, they're all over this area here. Basically, you can think this is approximately Xinjiang today. Basically, it was not that the Qing wanted to go conquer Muslim Central Asia. That was not their goal. Their goal was to eliminate the Dzungar Mongol threat. And the Dzungar Mongol threat was in that northern part of Xinjiang.

But if you want to station soldiers in that Central Asian area, you basically have to take it all the way to Kashgar, which is basically what they did. So they end up annexing all of Xinjiang in their war against the Mongols. It's not a war against the Uyghurs.

The Uyghurs just happen to be living there. You see what I'm saying? So that's basically the story of the Mongols and the Qing is one in which some branches of the outer Mongols were problems for the Qing. They fought wars against them for 100 years, and it ends up leading to the consolidation of this kind of Western-Northwestern part of the Empire.

And that's the PRC that you have today. Let's be honest. You go to the PRC today, you go to Xinjiang, and sure, they'll tell you about the Silk Road, and they'll tell you about the Han dynasty, and they'll tell you there was an expedition, and they'll tell you in the Tang dynasty, there was a military outpost here. But the reality is that this region really became annexed in the 1750s.

That's like the Taiwan thing, right? You just-- I understand we can always play the game about who was the first person ever to walk there, and there was a Chinese person who walked there 2,000 years ago. Yes, we know. But the reality is that, look, it's a relatively late acquisition.

And the policies that have you've seen over the last 20 years are evidence of the fact that it's a relatively late acquisition because why would you have to colonize a place that had been in the Empire for 2,000 years? You'd only have to do it if it was recent. And again, the name Xinjiang, New Dominion gives it away-- let's be honest, gives it away.

And again, places conquer places all the time. This happens. Why is that province part of France, and not part of Germany? It's like, yeah. It's like, I don't know, World War I happened, you know what I mean?

These things happen. None of this is to say it's illegitimate. This is what history is. But just so you know background to it.

Now, all of this, you basically have to say, wow, Kangxi puts down the rebellion, annexes Taiwan, basically, at least deals with the beginning blows to the Mongol threat. That culminates in this very large empire. Now, I want you to think about the Qing for a minute because this is a really, really important part of the Qing. Qing does one thing.

Think about it like this. Think about the long history of China. You can rule the frontier. Remember the Jurchen Jin. Remember the northern Wei in the early medieval period. You can rule the North and the frontier, or you can rule the South. But it's very hard to rule it all and hold it for a long period of time.

The Mongols try to do it. The Mongols try to do it. The Yuan Dynasty, they have it all, and they try to hold it. But they can't hold it for that long.

Only the Manchus were able to conquer the North, conquer the South, conquer the West, and hold it for a long period of time. And that's what makes the Qing Dynasty probably unique among the dynasties we've looked at this semester. It's the amount of time they're able to hold it with stability. And that gives you at least a part of the story of the borders of China today. Yeah?

AUDIENCE: It's really fascinating. I think growing up and hearing what [INAUDIBLE] has to say about we're against this one unified entity. But then you look more into it, there's the Uyghurs in the West, and like that territory. Most Han Chinese do not live there. Most Han lived in the East.

And then I don't know if it was going at Harvard, but there are people who are calling for Tibetan independence. And it's like, it's just hearing about the geopolitical roots of all of these.

TRISTAN Yeah, yeah, yeah, absolutely. And again, well, it's like, for instance, I told you last time, Mongolia is independent.
BROWN: Why is it independent? Well, because various things happened in the 20th century that enabled that to happen.

And other things happened in Tibet and Xinjiang that didn't enable that to happen. It's just what happened. But it's good to know it. It's good to know the background to it.

All right. Now, there's something I also want to say that we're getting a little bit of a hint of what the long-term problem might be. So you say, wow, the Manchus seem to be really quite good at this. But they have their blind spots. Where did the Manchus not pay attention so much? What were they not as up on?

The answer is really Southeast Asia, to be honest with you. And that's the ironic thing. The dynasty that replaces the previous dynasty learns their mistakes, but sometimes forgets their strengths. The Ming actually paid attention to Southeast Asia. That's Zheng He. That's all the trading that happened and everything like that.

The Manchus, they're not really into it. You say, why aren't they into it? There's all these Chinese who moved to Malaysia. There's all these Chinese who moved to Indonesia. You got-- oh, you can have all this information coming back. Why don't you collect the information?

No. Because you got to understand from their perspective, the Chinese who go abroad into Southeast Asia are breaking the law. They are leaving the celestial empire and living in a foreign land. So they don't trust them especially because the idea, the rumor was always that the Ming had fled into Southeast Asia. Remember, the last Ming claimant to the throne found himself in Burma where Wu Sangui killed him.

So there's always this feeling of, well yeah, there are Chinese who live in Southeast Asia, but we don't listen to them. And we don't take them-- we don't talk to them that much. This is actually the dynasty's policy for a remarkably long period of time.

Now, why is that going to matter? Obviously, it's going to matter because Southeast Asia matters so much for the 19th century. It matters so much for the expanding British Empire. It matters so much for the expanding-- all of the major colonial powers that are going to have footholds there for that amount of time.

Now, for those of you who have taken my modern China class, I know a couple of you have taken my modern China class, there's an additional irony to this, which ends up kind of being true. Which is that Sun Yat-sen. Was Cantonese. He was from Guangdong. And where does he go to do his key fundraising to basically overthrow the Manchu dynasty? He goes to Southeast Asia.

So in a sense, the Manchus are completely correct that this is a problematic region because you've got Chinese speakers, Chinese cultural people who will potentially organize against them eventually. Now, it took over 200 years, but Sun Yat-sen does in fact, do that. So there's a little bit of a point of irony here, and everything like that.

It's fascinating. I really recommend, if you have time, go to Malaysia. Go to Indonesia. And Thailand, of course, has a very-- all of the major Southeast Asian countries have historic Chinese populations. And they've all been governed differently in the 20th century, everything like that.

But that's, I think, a little bit of a foreshadowing of where the Manchus, they know what's going on in Kashgar. They know what's going on in Lhasa. They know what's going on in all these places, but they don't know what's going on in Malacca. You see what I'm saying? Yeah?

AUDIENCE: I was actually surprised recently. I was talking to someone that I know from Southeast Asia, and either they are Chinese 100%, or they have some Chinese blood within them. And I was surprised to hear that. I didn't realize that there was this history of the Chinese moving to Southeast Asia and establishing--

TRISTAN BROWN: The first overseas Chinese, huge amounts. I remember saying, like, it was something like Malaysia was a third Chinese. And before the independence of Singapore. So basically, just to rundown really, really quickly, in Thailand, a large population of Thailand has Chinese descent. So a lot of Chinese over the centuries moved to Thailand, and that continued into the 20th-- that continues now.

There's Chinese expats in Thailand. It's a thing. The thing is that there was a king, I don't know, Rama VI or something like that, who basically said, the Chinese can stay, but you have to take Thai names. So the Chinese in Thailand took Thai names, but there was also a lot of intermarriage. Because the Thais are Buddhist. Chinese were Buddhists. It's like, OK, close enough. We can do it.

So the thing about Malaysia is that Malaysia is different. Because the Chinese, there was a little bit of a wall on the assimilation possibility there. Now, it's not to say Chinese and Malaysians, a lot of them do speak Chinese, and they also speak Malay, but they're not Muslim. So that basically means that if a Chinese wants to marry a Malay, you're going to convert to Islam, or you're going to marry a Chinese. So that's where the Chinese community of Malay stayed, actually, very close together.

And so Chinese Malays have Chinese names, everything like that. You could tell immediately. Indonesia, that's another whole story of there was a big crackdown on Chinese language and identity in the later part of the 20th century. And that was very, very-- you couldn't teach Chinese. You couldn't learn Chinese, and all that.

That's now softened a little bit. Again, that's a changing story, but all of the countries of Southeast Asia have had historic Chinese populations. You could all do this-- a great timeline project, if anybody needs a last minute project. It's a fascinating story.

It goes all the way back, and I mean, the history of Singapore is fascinating. The Peranakan Chinese, those are some of the first Chinese, sometimes called the Straits Chinese. Some of those families date back to the Ming dynasty in how they got to Southeast Asia. So that's the story. Good, OK?

All right, so Manchus did not pay attention. Oh yeah, this is, by the way, I love this. I love showing you this.

So one of the things is it is true that in the first few decades of the existence of the Qing dynasty, some Ming loyalists did go to Southeast Asia. Again, I don't want to overstate it, but some of them really did. And if you look in Malacca or in parts of Malaysia, including what is today now Singapore, you'll find these inscriptions. These are from the early Qing dynasty.

But fascinatingly, what year is it? What time is it? Remember, the calendar and the year is determined by the dynasty and the ruling emperor. So for the Overseas Chinese communities of Southeast Asia in the first few decades of the Qing dynasty, they identified the year as the [Chinese] she me she me year of the Longfei emperor. And you go, Longfei emperor? Who's the Longfei emperor?

He's a made-up emperor. Doesn't exist. But they didn't recognize Kangxi. You know what I mean? They didn't recognize him. They didn't recognize the chain.

So then you have this fascinating question of when did Chinese communities in Southeast Asia start using the Qing dynasty dates? And it's by the 1700s they're using them. But it doesn't matter because you can try to tell the Manchus in Beijing that, and they still don't care. But you know what I'm saying?

They do actually start-- You'll see Chen Long, [CHINESE] she me she me year in the 18th century. But in the Kangxi reign, you'll see this made up emperor. And it's just fascinating to go to Chinese temples in Southeast Asia, if they have old inscriptions, and you'll see, these are the early Ming exile communities or something that they're just not on board with the Manchu conquest. So it's fascinating to see.

All right, so basically, I've just covered the highlights of the Kangxi reign. This was a 60-year reign. And as you can see from his stuff with negotiations with Russia, the Mongols, the Taiwan annexation, putting down the Three Feudatories rebellion, he had a busy reign. It was quite active.

But it's just like sometimes you get lucky. In the Qing dynasty, you got lucky in the sense of they had a capable emperor at a time when you really needed one. And he proved to be fairly-- I don't want to overstate it, but he was, especially compared to who you've seen from the Ming.

So that's Kangxi. Why was Kangxi chosen, by the way, to be emperor? This is interesting. In fact, my very phrasing of that sentence is interesting. He was chosen, meaning there was a choice. That's quite important.

The Shunzhi Emperor who preceded him, who was the first emperor to rule from Beijing, the first Manchu emperor to rule from Beijing at the beginning of the dynasty, he died of smallpox at a fairly young age. And so the thing of why Kangxi was picked to be the next emperor is that he had contracted smallpox as a child and survived, so meaning he had immunity.

Now, the reason why I want to bring this out to you is you say, why did the Qing have pretty decent emperors compared to the Ming? Because the Qing did not practice the whatever it's called, primogeniture, whatever-- you know what I'm talking about-- the first son becomes the emperor. That's what the Ming did. It got them into tons of trouble.

It got them into tons of trouble because look, you cannot guarantee the first son is going to be the winner. What I mean to say is the talent, it could be not the talented one. It might be the sixth. Who knows?

The way that the Manchus did it is that the Manchus would basically say, you look at all the sons, and you basically observe them. And you go, who's the most intelligent of the bunch? Who's a little bit curious? Who's capable? And they had a long period of time to observe them.

So this is actually really fascinating because Kangxi dies on the 20th of December of 1722. And I think he had a bunch of sons-- at least eight, maybe more. But there was eight in contention for the throne.

And for most of Kangxi's reign, he had this one son who was an absolute just awful son, just horrible. Like a criminal. Like I'm serious.

And it's very hard. It was really a Hunter Biden situation. It really was. I mean, I'm sorry to say, it was a real Hunter Biden situation.

So it was basically-- it was even worse. So it was basically, Kangxi had this son was the Crown Prince. And you and Crown Prince basically means you're tapped. You're probably going to be the emperor, but no guarantees until we see the writing on the wall.

So this guy, people were telling Kangxi over the years, we don't think he's the one. He's accused of like all these sex crimes. He was like-- all this stuff like that. And then he was even at some points trying to overthrow his father. Who knows if it's true or not, but it probably is to a certain extent.

But it's very difficult, as we can see, it's very difficult for a father to throw his son under the bus. You want to believe, oh, come on, he's misunderstood. But eventually, after decades, Kangxi demoted him. It was like, oh my God.

OK, so now who's it going to be? Who's next? Who's coming up? We got seven other options that are all-- any of them would be better than that guy, so who's it going to be?

So nobody knew. And then-- so how the Manchu emperors did it is they wrote their choice, and it doesn't necessarily have to be the Crown Prince. The Crown Prince is the leading contender, but it could be somebody else. They write their choice on a piece of paper and put it in a locked box over their bed. And then when they die, you can take the box down and then open it up, and it's like, OK, that's the next emperor.

Now again, what this practice did is that it ensured that the people who became emperors during the Qing dynasty generally could do the job. That was one thing that it guaranteed. So what you had in the 20th of December in 1722, is that the announcement came, and it was somebody nobody expected. It was the Yongzheng-- the guy who becomes the Yongzheng Emperor.

And people were like, what? It was a shock announcement. Because he wasn't a favorite. He wasn't in line. He didn't have a political establishment in Beijing. There were all of these people.

He had been a very loyal son to his father. He had supported, I think, one of the things that he did very politically astutely is he didn't throw that kind of controversial son totally under the bus. He was always taking his dad's side and trying to be peacemaker.

So he was older. He was one of the-- when he assumed the throne, he was older, which was another surprise of the announcement. Because it's like, why wouldn't you pick a young guy who's invigorated, has a long life ahead of him? So he picked somebody who was a little bit older.

And there were always rumors that Yongzheng had somehow changed the paper, that there had been a conspiracy. From the very beginning of his reign, there was always this thing of, is he legitimate? But, actually, he ends up being a totally capable and probably the most hardworking emperor of the whole dynasty.

He literally, as I mentioned last time, worked so hard that people think he worked himself to death-- an early death. And so he reigns for 13 years from 1722 to 1735. And one of the things is he's the most activist of all of the Qing emperors. And what I mean by that is he identifies problems and he tries to solve them.

So one thing that he does over here, let's start on the far right. You had in China a system that was, let's say, a messenger system between local provincial officials and the Imperial State known as the memorial system. Basically, officials would write memorials, and they would be mailed to Beijing. And they'd be copied out by people along the way to ensure that they're accurate.

There was a problem about this, which is to say the memorials were not particularly confidential. They pass through mediums. They pass through various different other layers of the bureaucracy. And then once it got to Beijing, it was copied by certain bureaucrats in the palace who saw it before the emperor saw it.

So the Yongzheng emperor is like, if you really want to figure out what's going on in this Empire, if you really want to figure out who's a good official, who's a bad official, you have to have a secret system. So Yongzheng basically inaugurates a new communication system known as the secret palace memorials. These are folded memorials.

And what they do is the official in the province writes a memorial, puts it in a locked box. It's sent to Beijing, and it's opened in front of the emperor. And only he reads it. So that way, if you see something going on in terms of corruption, if you need to say something that's a little bit difficult to hear that you don't want other officials to hear, the emperor will hear it. So he basically institutes this new communication system that ends up being quite important because he also overhauls the tax system.

Now, listen, I know taxes are nobody's favorite topic. It's like, OK, but you realize how important taxes are. And you realize that, think about how taxes, they're so messed up in the United States. It's a pain every year. You have to do your taxes and everything like that.

So it's like, it's difficult to streamline a tax code. There's a lot of special interests who want to prevent you from doing that, who make money on the side, everything like that. So he institutes the secret palace memorial system, and then he basically uses that to try to basically feel out how are we going to implement this new tax system? The system that he implements ends up basically lasting the rest of the dynasty. So it's a real moment of reform.

So the thing that's sad about Yongzheng is he actually identified real problems. He really wanted to solve them in government. He wanted to make the government better.

Think about this. I'm talking about you can't say this for every emperor. Even the good emperors, you're like, OK, they're kind of treading water. Basically, they want the dynasty to survive another 10 years. That's what they want.

But sometimes, you get somebody who's like, no, I want it to work better. I want it to be better than it is right now. And that's what you had in this case.

Now, he doesn't live long enough. And if he had lived longer, it's possible that he would have even done more stuff that would have made the rest of the dynasty's history look different. But he didn't.

Now, I want to just say, let me show you some examples of this palace memorial system. So basically, the official-- this is the official writes the letter, writes the memorial to the emperor, and then the emperor responds with this red script. He opens it up. It's folded. It's originally folded so nobody can read it, and he opens it up and he writes his response.

So the most famous response of Qing dynasty emperors-- this is true of probably all emperors going back some centuries in Chinese history-- was [CHINESE] zhi dao le, which means, I got it. So basically, you're going to get-- because you're going to get a ton of these all the time. So you get memorials every day coming in from different parts of the empire, and you don't want to write like this. You're like, oh, wow, that's a nice response.

But you don't want to write that on every one. It's like giving feedback on exams. I know what the score is. I could write out why. I just don't want to. So I just say, OK, it was a good essay, and it's actually, it's the essays that are the most problematic that you have to write the most on.

So it's the same with the Qing emperors. The most problematic memorials you have to respond the most. But most of the time, you just go, I got it. Yeah, I got it, [CHINESE] zhi dao le. So this is Kangxi, his version of [CHINESE] zhi dao le -- Yongzheng's, Qianlong's, Jiaqing's, these are all the Qing emperors and how they would write those characters in red. So it's kind of fun.

Now, there's another thing that's really funny. It went viral in China in 2019, which is that after Kangxi's playing around with this communication system. Of course, why do you write the emperor?

You write the emperor if something pressing is happening. Like oh wow, there's a rebellion. You got to write the emperor.

But you also write the emperor to wish his mother a happy birthday. You also-- there are reasons why you write the emperor. And especially, if you want a promotion, you might send a memorial to the emperor.

Well, so this went viral in 2019. There was this one official in Jiangnan who was such a kiss-ass, he wrote Yongzheng every month. And he literally-- he had nothing to say. He had nothing to say.

So basically, so he writes him every month. And he basically asks him, he says, I hope you're doing well. I hope your health is well. I hope everybody in the home is well.

And basically most of the time, Yongzheng just responded, [CHINESE] zheng an, I'm OK, thanks. I, imperial we, I'm OK.

So in the fifth year, on the first day of the first month, the new year, he responded like, my health is really good recently, and I've even gained weight. So that gives you a little bit of a sense of Yongzheng's personality.

But again, most of the time that's the response. You can think about the emails you get back from professors. How many words are in them? So yeah, so that's Yongzheng. OK.

AUDIENCE: At least at the end, when you were like, OK.

TRISTAN Right, exactly. Exactly. So now, there's another thing that happens during the Yongzheng reign, which is really, really fascinating. Is that basically, there's this thing that's called the Zeng Jing affair. And this was made famous by a popular book by Jonathan Spence, I don't know, like 25 years ago called *Treason by the Book*, and it's actually a pretty good read. It's a book that you could actually read on a plane or something. It's quite a compelling read.

The reason why this case is so fascinating is that essentially, it boils down to this. Zeng Jing was this guy, I think he was in [CHINESE] Shanxi or something. He approaches this major Qing official named Yu Zhongshi and he basically says like, hey, I hate the government, let's overthrow it. And Zhongshi is like, what?

So he reports Zeng Jing to the throne, and Zeng Jing is arrested for treason, and for sedition, and for spreading all this hate, and everything like that. So he's held in captivity where he's awaiting his potential execution. And Yongzheng starts-- Yongzheng had this personality where he was fascinated by Zeng Jing because he was basically like, why does Zeng Jing hate me?

Why does Zeng Jing hate our empire? Why does he hate the Qing? Because Zeng Jing had said this anti-Manchu stuff. And he had said this stuff that was like, the Manchus shouldn't be running China. They're barbarians from beyond the wall. What the hell is going on here?

Who's this guy who's our emperor? He's a loser. All this stuff like that.

So Yongzheng was like, he was fascinated by this fellow. So he starts a pen pal relationship with him from prison. So he basically says, what's your problem? And then Zeng Jing writes back, here's my problem with you. You're a barbarian from beyond the wall, all this stuff like that.

So then Yongzheng is like, OK, you know what? I'm going to use this opportunity to explain to everybody why we have the right to rule China. So it's a fascinating moment in Yongzheng's tenure where he's like, look, Confucius says it's not about barbarian or Chinese. It's about the ritual, who does it right.

We're Manchus, but we do the right rituals. What are you talking about? We have the right to rule China. We have the Mandate of Heaven, all this stuff like that.

So he actually writes-- in a sense, he writes this essay that eventually is published and is promulgated throughout the dynasty which is kind of like an argument for diversity in a sense. It's remarkably prescient in its cosmopolitan attitude. Of course, he's writing it to basically say, this is why we can rule. But he promulgates it.

He then, as a mark of generosity, pardoned Zeng Jing because Zeng Jing apologizes. So then if you make this big deal about it, you have to be like, look, I've taught Zeng Jing well. Zeng Jing has learned his mistake, and he has now realized the error of his ways, and he has publicly apologized to me. So I'm going to pardon him.

And it's kind of like, wow, OK, Yongzheng. This is quite a move. So then without giving it away, Yongzheng's son, the Qianlong emperor, one of the first acts he does when he comes to the throne is he executes Zeng Jing immediately. He just hates this guy.

And then it's quite a funny situation because you say, but Yongzheng pardoned-- it was an imperial pardon, which was like a presidential pardon. You're not supposed to go after him after a presidential pardon. But then Qianlong says, ah ha, yes, that's what my father asked for. But he insulted my father, which means that I have to defend my ancestor.

So Confucianism is remarkably flexible. You can justify anything you want with it, so he immediately executes him. So that's the end of the Zeng Jing affair. But that's *Treason by the Book*, if you want the whole story.

A little bit of another thing about Yongzheng is taste for the exotic. He was exposed to some Western influence which was growing in China at this time. Of course, the Jesuits were big influencers at court. He wasn't necessarily so into Catholicism. In fact, Kangxi had banned missionary activity late in his reign. Yongzheng upheld that.

But you could see he was fascinated by European masquerade balls, which of course, he heard about from the Jesuits in his conversations with them. So you could basically see how he appropriated the clothing or the costumes of European masquerade balls for tiger hunting. Now, the whole thing is I just want to make it very clear to you, I'm sure this is not an accurate image. Meaning I don't think he ever got that close to a tiger. I don't think he was wearing the wig or the outfit there or anything like that.

But what it does show you is it's kind of like a self-fashioning. It's like, look at me, I'm the emperor. I can kill tigers and wear the latest European fashion. Why not? So that just gives you a sense of Yongzheng.

AUDIENCE: Was it more like come see Yongzheng? Were they there actual names, or was that also later?

TRISTAN BROWN: No, reign name. Those are the reign names. They were used at the time.

AUDIENCE: It's like, [CHINESE] Aixinjueluo.

TRISTAN BROWN: Yeah, [CHINESE] Aixinjueluo. That's the personal family name. And then they all have personal names, yeah. And then they have temple names. So every emperor has three or four names.

AUDIENCE: Reign names are definitely different from before. Is it like a Manchu thing?

TRISTAN BROWN: The reign names, we say different from before-- I would say that the Ming and Qing names-- remember, so with reign names of the Ming and the Qing, they don't change over the course of the dynasty, which is actually really convenient for doing Ming and Qing history. You see, before that, again, I gave you the example of Wu Zetian, Wu Zetian had a reign name for her first few years, and then she would change the reign name. She changes the reign name throughout her dynasty. Like the Song, emperors changed their reign name throughout the dynasty.

But the Ming and the Qing emperors, they picked a reign name, like Kangxi, and that's the name for 60 years. Very convenient for calendars. You know what I mean? In timekeeping. Yeah.

Good, so there's another thing, which is interesting about the Yongzheng period, which is the opium question. So opium comes to Yongzheng's desk during his reign, and he's basically going to be-- essentially, he bans its cultivation. This is interesting because what it shows you is kind of like what I showed you in the previous slide, the taste for the exotic-- the influences that are creeping into China at this time.

Well, you have the question of opium, and opium coming into China at this time. Now, you have to basically understand with the time that Yongzheng was reigning in the 1720s, '30s, there was very little opium coming into China. But opium was cultivated in China.

Now, why would opium be cultivated? Opium has actually got an old history in China in the sense of it was called [CHINESE] ying su, poppy, for the purposes of producing a medicine. So that was grown.

Now, the thing is that there comes to be a number of things. At this point, tobacco is already in China and is becoming quite popular. And so people are mixing tobacco and opium. There's all these different ways you could smoke it and inhale it and everything like that.

Basically, Yongzheng is very skeptical towards these things because he doesn't like poppies not because of addiction per se, which is not really a concept he had, but because he wants farmers to grow crops, meaning things you eat. He doesn't want them to grow stuff that you can't eat. And so he's got a skepticism towards the crop on that basis. So he basically puts in a ban on the cultivation of poppies.

But just to emphasize, he doesn't ban the consumption of opium. That's not something you would ban. So it was kind of like a little bit ambiguous.

Now, you realize that by the time you get to the latter part of the 1700s, the growing opium importation into China will become a major issue. And that's going to especially pick up in the early 19th century, and that's going to lead you to the Opium Wars. But it's interesting during this reign, that's where you get the big thing.

Really quickly, Yongzheng in the music households, we've talked about this in the past regarding gender norms, various anxieties surrounding them. Also the cults of female suicides. As I mentioned to you, there was a group of people in China, the [Chinese] yue hu or music households. They were a hereditary group of people who engaged in the performing arts, and by extension, something that was very linked to the performing arts, prostitution.

And so these were a category of people, the mean people. They did not take the examinations. They inherited their status. It's a little bit like a caste system. They would inherit that status generation to generation.

Yongzheng basically, liberates, quote-unquote, "liberates" these households, says we're not going to recognize those statuses anymore. Everybody can take the exams. Everybody's going to be just a regular subject. No more mean people. No more music households.

He also, at the same time, formally puts a ban on prostitution. It used to be like, nobody does prostitution except music household people. Everybody knows what they do.

Now we're not having music household people anymore, which means prostitution is banned. Hence, one of the things that I mentioned to you comes out of this moment after in the latter part of the 1700s is increased anxiety over accusations that somebody is a prostitute. Somebody is, engaged in sexual immorality, all of that.

So this is also a interesting thing. I'll just say really quickly before moving on, you take this all together. You can think about Kangxi as, Kangxi is the great consolidator of Qing imperial rule. He helps consolidate the borders. He does all this geopolitical stuff.

He puts down rebellion and everything. He makes sure the Qing dynasty is going to be a long-lasting dynasty. Yongzheng is the reformer. Whether you think the reforms are good or bad, he's the reformer. He wants to change things, and he does change.

He changes tax system. He changes communication system. He changes inherited caste. He changes all of that stuff. So you can basically think that's his [INAUDIBLE].

All right, now his son, the Qianlong emperor, there he is, comes to power, kills Zeng Jing. That's his first thing. You know what's going on.

He has a very long reign. As you can see, exactly 60 years. As I mentioned to you, he steps down because he doesn't want to take the throne of the longest reigning emperor in Chinese history from his grandfather. So filial son and grandson.

I love this expression, like the sun at midday, because the Qianlong emperor is often thought, his rule, to represent the height of Qing imperial power. It's also like the sun at midday, the moment where things start to look a little bit like things could go wrong. So remember, I showed you the opium imports coming in at the very end of his dynasty. Corruption, we'll see, becomes a talked about thing at the end of his dynasty-- or sorry, at the end of his reign, rather.

So Qianlong is a fascinating figure. He was certainly extremely arrogant, let's just face it. It's hard to be an emperor and not be arrogant. Everybody's telling you you're the son of heaven all the time. I'm sure it gets to you.

I mean, in fact, like Yongzheng, I think it helps to become the son of heaven when you're whatever he was, like around 40. Because you've lived a whole life where you were just like royalty, but not like big thing. So it helps to come in later in life. But if you become the emperor really young, you're too young to be the son of heaven.

Qianlong becomes fairly young, as you can see in this portrait. So he has a 60 year reign. Long reign. What he becomes, let me say one thing about Qianlong is he wants to fashion himself a little bit like his grandfather Kangxi, the very successful reign.

So he comes in his later years to call himself, I'm the old man of the 10 great campaigns. This is a self-fashioning phase for himself. I had 10 great campaigns. Now you can say, what were these campaigns? Were they great?

Not necessarily. Qianlong is famous for spending a lot of money. He spends a lot of money on military expenditures. He also builds a ton of stuff.

But one of the things, he fights a war in Burma. He fights a few wars, like in Tibet. The biggest campaign he does almost certainly is the Xinjiang campaign. Qianlong is the one who basically engages the conquest of Xinjiang and annexes it for the Qing state. So that's the borders that you see in the PRC today, that's Qianlong.

But he has a bunch of unsuccessful campaigns that he would just say, he said were successful. It was one of those things. Nobody would really tell him that they weren't because the Qing didn't lose territory under Qianlong's reign. And they gained territory, so overall it was a net gain. But that's what he called himself.

So this is what I was saying, the incorporation of Xinjiang into the Empire in the late 1750s to end Mongol threat there. So this is, by the time, this is 1820. By the end of Qianlong's reign, this is basically what you're looking at for the empire. It's a pretty big empire. This is really quite large.

I mean, it's incredible to remember if you're in Gansu, you're in the center of the empire. And just think about that. Like people in China today, even today, well, you say Gansu, you're like oh, that's the Northwest. That's way out there.

And it's like, you're in the center of China, actually. You know what I mean? That's how big it is. So that's that campaign. Yeah?

AUDIENCE: On that map earlier, what's very west part of China that also, they lost later on at that [INAUDIBLE] you have? Like how the map on the-- the yellow map. Because earlier you said aside from outer Mongolia, it was Russia. But there's also the part on the western border that later--

TRISTAN Yeah, yeah, yeah. There's a part of it that I think that's taken at some point, yes. So you can see the boundaries
BROWN: and claims of modern China. It's approximately here. This, I guess, What would that-- is that Pakistan, or Uzbekistan? Pakistan? Kazakhstan?

I mean, the point is to say, yeah, here's what I mean to say. With the Russia border, there was a border negotiated and fixed. In the 1750s when Xinjiang was incorporated, it's not like they map out every inch of that border over there. You see what I'm saying? Basically, they take it to Kashgar.

Kashgar is the edge of the empire. Kashgar is where they station troops. In terms of this part, it's like, what's in, what's out, open to negotiation. You see what I'm saying? Yeah, yeah. But it's a good question because it is fought over with the Russians later on, and that goes into the 20th century.

So how that border is exactly fixed, it's a good one. Also, the border like Tibet and India. That's another one.

All right, so let me just now tell if you go to Beijing today, a lot of the stuff that you will see there is actually constructed during the reign of Qianlong. So the Summer Palace, that's-- a lot of the stuff is like, you'll just see it-- I remember one of the first times when I was living in China, going around China, traveling around China, I was like, wow, this guy Qianlong built everything. He was just-- he was a big spender. He built a lot of palaces, built gardens, everything like that-- old Summer Palace.

The other thing that you'll see is that when you go to Temple of Heaven, you go to Forbidden City, you go to the big Qing imperial complexes, you will see multilingual signs. And these are signs that basically would have approximately been there in some shape or form, a lot of them are redone, of course, from the Qianlong reign, incorporating Mongol language, Manchu language, Tibetan language, and Chinese.

And this is the Qianlong emperor really embraces this kind of we are the great Qing Empire of we incorporate all of these people into our empire. So it is kind of like, you can say for Qianlong, he absolutely considers himself the ruler of China, absolutely. But he also considers himself the Khan of the Mongols. He also considers himself-- you see what I'm saying?

It's not like he considers all of this China per se. That will be a later redefinition of the term. But he does it like that universal Empire. He's particularly devout, particularly interested in Tibetan Buddhism.

He becomes quite devout-- quite a devout Tibetan Buddhist, builds Tibetan Buddhist structures. In one of his summer residences, he rebuilds the Potala Palace, actually. I might have an image of that.

The other thing that he constructs which is worth pointing out is he constructs the Old Summer Palace, which you might recognize is that's the Yuan Ming Yuan. That's the one that's going to be destroyed in the wake of the Second Opium War by the British and the French troops. So there's the ruins of the Yuan Ming Yuan right there. It's interesting. That is not some of ancient palace. That was built by Qianlong relatively-- in the century before it was destroyed.

And then finally, one thing, as you remember this, remember this? Remember that beautiful painting from the Song dynasty? Remember I told you about Qianlong? Qianlong adds his own poem, Remember?

Remember over there, he says, I love this painting, but it's just missing something. It's just missing something. What's it missing? It's missing a poem that just says what that is.

The trees are just beginning to sprout leaves. The frozen brook begins to melt. It's like, thank you, Qianlong. We just didn't know. We just didn't know. So there you go.

OK, out of time. Have a great weekend. I'll try to get the study guide up for you today. And then remember, so final exam. If you want to take it early, it's got to be next Wednesday at this time. All right?