

REIGN OF THE KANGXI EMPEROR

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Synopsis and Resume of Speakers

EARLY MODERN COSMOPOLITANISM AND THE KANGXI EMPEROR

Prof. Pamela Kyle Crossley

Professor of History, Dartmouth College, USA

In the early modern period, an international ideal of cosmopolitanism was acknowledged widely. The models of Lorenzo di Medici in Europe and Sulaymân I in the Ottoman Empire influenced the conception of the ruler as the “universal man,” transcending limitations of culture and time. Trade, exploration and international organisations -- particularly the Jesuits -- generalised the idea, allowing Europeans in particular to admire foreign rulers as manifestations of what was regarded as a cosmopolitan ideal. In the later 17th and early 18th centuries, three rulers were regarded in Europe as later incarnations of universalist rulers -- Louis XIV of France, Peter the Great, and the Kangxi emperor.

European appreciation of the Kangxi emperor as a cosmopolitan emperor was not entirely fanciful. Not only the Kangxi emperor himself but the period of his reign was marked by cosmopolitan projects and policies that integrated and amplified influences from history and from the present, from within the Qing empire and without, all manifested to some degree in the emperor’s personal demeanor and writings. They not only reflected international early modern ideals of cosmopolitanism, but contrasted strongly with early and later Qing styles of rule. A particular contrast is to the Qianlong emperor, whose approach to universal rule contrasted to the cosmopolitanism that characterised his grandfather’s rule.

The Kangxi emperor was acutely aware of perceptions, and the cosmopolitanism he manifested was a result not only of his conscious calculations but also of the changing political conditions in the Qing empire and global trends in economy and trade. The reasons why his style of cosmopolitanism could not be perpetuated in the Qing empire -- or the early modern ideal of the cosmopolitan ruler perpetuated elsewhere in the world -- tell us much about global change in the 18th century.

Prof. Pamela Kyle Crossley

Pamela Kyle Crossley is a specialist on the Qing empire. She is the author of the scholarly monographs *Orphan Warriors: Three Manchu Generations and the End of the Qing World* (1990) and *A Translucent Mirror: History and Identity in Qing Imperial Ideology* (1999), as well as co-editor of *Empire at the Margins: Culture, Ethnicity and Frontier in Early Modern China* (2005). She is also author of *The Manchus* (1997), *What is Global History?* (2008), co-author of *The Earth and its Peoples* (4th edition 2008) and co-author of *Global Society: The World since 1900* (2nd edition 2007).

Crossley is a past fellow of the John Simon Guggenheim Memorial Foundation, of the Woodrow Wilson Center for International Scholars, and has been awarded the Levenson Prize by the Association for Asian Studies. Her next book, *The Wobbling Pivot: An Interpretive History of Modern China* will be published by Blackwell in 2009. She is also creator of ECCP Reader, a free software client for reading and analysis of the classic reference work, *Eminent Chinese of the Ch'ing Period*. Crossley is Robert and Barbara Black Professor of Asian History at Dartmouth College, Hanover, New Hampshire, USA.

KANGXI'S SOUTHERN TOURS: A HISTORICAL RECONSIDERATION

Prof. Michael G. Chang

Associate Professor of History, George Mason University, USA

Most students of Qing history and of Chinese history more generally, are familiar with the southern tours of both the Kangxi and the Qianlong emperors. After all, these were highly publicised undertakings, celebrated in vast official compendia and monumental court paintings. Of course, Qianlong (1711-1799, r. 1736-1795), who embarked on six southern tours between 1751 and 1784, was in large part emulating his grandfather, the Kangxi emperor (1654-1722, r. 1661-1722), who also embarked on six southern tours between 1684 and 1707.

On average, each of Kangxi's six southern tours lasted about three months during which the emperor travelled through Zhili and Shandong provinces en route to the Lower Yangzi delta (Jiangnan) — the cultural and economic core of late imperial China. These were multifaceted affairs, not easily reduced to simple characterisations. And yet our present understandings of the Kangxi emperor's southern tours are informed by interpretive frameworks which often overlook certain complexities — such as the role of ethnic difference — in the construction of Qing rule over China proper.

Moving beyond these dominant frameworks in order to more fully grasp the ideological complexities of Qing rule, this presentation details how Kangxi's southern tours were in fact part and parcel of a broader revival of imperial touring in all four cardinal directions, initiated by the Kangxi emperor during a critical period of political consolidation in the 1670s and 1680s. In addition, a close reading of face-to-face interactions and material exchanges between the Kangxi emperor and his officials during the southern tours offers further evidence of the court's ongoing efforts to balance gestures of cultural accommodation with assertions of ethnic domination and difference.

Prof. Michael G. Chang

Michael G. Chang is Associate Professor of History in the Department of History and Art History at George Mason University in Fairfax, Virginia, USA.

Chang received his A.B. from Princeton University and his Ph.D. from the University of California, San Diego. He is the author of *A Court on Horseback: Imperial Touring and the Construction of Qing Rule, 1680-1785* (Harvard, 2007). His current research focuses on the politics of Qing rule, especially as revealed in practices of material exchange at the High Qing court.

THE KANGXI EMPEROR AS PATRON: A SCIENTIFIC APPROACH TO THE ARTS

Regina Krahl

Independent scholar, UK

Art patronage represented a privilege as well as a duty for China's rulers. The Manchu emperors, who ruled China under the dynastic name Qing, wished to document their complete comprehension of this mighty role and their sincere intent to impeccably carry out all its traditional tasks. The Kangxi emperor in particular aimed at becoming a model Chinese ruler. He does not appear to have been a particularly art-minded spirit; he believed in progress through science. His unique fascination with the natural sciences – whether physics, chemistry, mathematics, astronomy or geography – led him to welcome European Jesuits who brought Western scientific and technical know-how then unknown in China. Although the objective of his inquisitive mind was innovation and discovery more than the production of outstanding works of art, the arts profited from his patronage in an unprecedented way.

Since he was personally interested in observing scientific processes and experiments first-hand, to learn about techniques and to propose projects, he aimed at keeping in direct contact with the work undertaken. One of his decisive contributions to China's sciences and arts was thus the installation of Palace Workshops inside the Forbidden City in Beijing, in closest proximity to his own living quarters. Here, China's foremost minds and hands, recruited from all over the empire on temporary assignments, worked alongside European craftsmen and scientists. The Imperial Workshops of the Kangxi period thus raised the quality of workmanship, introduced new materials and techniques, and overall achieved unprecedented levels of excellence in official paintings, scientific instruments, clocks, maps and globes, metal wares, stone carvings, glass works, objects made of vegetal or animal matter, enamel decoration and many other fields.

Regina Krahl

Regina Krahl is an independent Researcher and Consultant of Chinese art based in London. She has curated and co-curated many international exhibitions, for the Guggenheim Museum, the Asia Society, and China Institute in America, New York; the Freer and Sackler Galleries, Washington, D.C.; the National Museum of History, Taipei; the Royal Academy of Arts, and the British Museum, London, and other institutions.

She was Acting Curator of Chinese Ceramics at the British Museum, London, from 1991 to 1994, and is at present working as Academic Advisor and Consulting Curator on the transfer of the Percival David Collection to the British Museum. She is a Research Consultant for the Chinese Departments of Sotheby's London, Paris, New York and Hong Kong.

She acts as advisor for museums and private collectors worldwide and has published and lectured on many aspects of Chinese art, in particular on ceramics, lacquer and textiles, as well as on Vietnamese and Korean ceramics. Her publications include the three-volume catalogue raisonné of *Chinese Ceramics in the Topkapi Saray Museum, Istanbul* (1986) and the four-volume *Chinese Ceramics from the Meiyintang Collection* (1994, 2006 and forthcoming 2009).

DRESSING CUSTOMS DURING KANGXI'S REIGN AND THEIR SIGNIFICANCE

Ren Wanping

Researcher & Deputy Director, Palace Department, The Palace Museum, China

The fundamentals of human material life include dressing, food, lodging and transportation. In addition to the basic purposes of covering the body and providing warmth, dressing is also the external manifestation of a people's distinctive material culture.

This characteristic was perpetuated in ancient China, when dressing was associated with customs and rituals. Whenever there was a change in the ruling regime, a new set of dressing customs would be introduced and established. This change in external representation was a way for the new political regime to distinguish itself from the previous reign.

Through the use of personal effects, textual materials, literary records and many examples of real-life situations as depicted in painted works (mostly from the Palace Museum's collection), this presentation attempts to clearly illustrate the dressing customs prevalent during the Qing dynasty and specifically, during the reign of the Kangxi emperor. The dressing customs for the entire spectrum of Qing society will be examined, from the emperor, his empress and concubines; to court officials, scholars and merchants; and even to farmers and workers at the lower rungs of society.

A unique and distinctive system of dressing had evolved when China was unified under the Qing dynasty. This system preserved the essence of Chinese traditional dressing customs (in terms of colours, patterns and decorative motifs used), abandoned the old custom of ceremonial headgears, and integrated characteristic elements of the Manchurian way of life (as horse-mounted archers).

The above notwithstanding, it is noted that the changes in dressing customs arising from shifts in power and dynasties had a much less prominent impact on the dressing styles for informal and non-ceremonial occasions, as well as for women and commoners at the lower end of the social strata.

Ren Wanping

Born in Heilongjian Province, China, Ren Wanping graduated from the Jilin University in 1990 with a Masters degree in history. She started working in the Palace Museum since her graduation and is currently a researcher and Deputy Director of the Palace Department, Palace Museum.

Ren's research focus is the imperial customs and rituals of the Qing dynasty. She was the deputy editor of various volumes of [*Pictorial Works on Qing History*](#) and has written numerous essays on Qing wedding ceremonies and burial customs. She has also curated various Palace Museum exhibitions on the wedding ceremonies and birthday celebrations of Qing emperors.

SHAMANISTIC BELIEFS IN KANGXI'S COURT

Dr. Wang Honggang

Researcher and Lecturer, Institute of Religious Studies
Shanghai Academy of Social Sciences, China

Between the collapse of the Eastern Han dynasty in 220 CE and the end of imperial China in 1911 CE (approximately 1,690 years), for about half of this time period, China was ruled by five non-Han Chinese regimes.

Specifically, the five regimes were the Xianbeis (who founded the Wei dynasty), Khitans (Liao dynasty), Jurchens (Jin dynasty), Mongols (Yuan dynasty) and Manchus (Qing dynasty). For these five regimes and its people, shamanism formed the central core of their cultural identity. Specifically, the various ancestral lineages of the Manchus (Sushen, Yilou, Wuji, Mohe and Jurchen) all practised this religion.

Using relevant textual records and literary materials from the Qing dynasty, as well as the author's own findings derived from 25 years of field work and research done in various parts of Northeastern China (where descendants of the Manchus still inhabit and congregate), this presentation examines shamanistic beliefs and rituals practised in Kangxi's court and how these had in turn affected the Manchu belief of Shamanism, as well as its development from a tribal belief to a national system of religion and worship.

Dr. Wang Honggang

Wang Honggang specialises in the study of religious practices of the Manchurians (Shamanism) and other Chinese ethnic minority groups. He has taken up teaching and research positions in various Chinese academies and is presently a researcher and lecturer in the Institute of Religious Studies, Shanghai Academy of Social Sciences. He is concurrently Director, Altai Ethnic Religious and Cultural Research Center.

Wang has published more than 120 papers and authored/co-authored 12 books on Shamanism. He has also given lectures on this topic in more than 20 institutions of higher learning in Russia (St. Petersburg Academy of Sciences), South Korea (Hanyang University), Japan (Chiba University), Canada (University of Ottawa/Université d'Ottawa).

THE KANGXI EMPEROR AND DEATH RITUALS

Dr. Frances Wood

Head, Chinese, Manchu and Mongolian Collections
The British Library, UK

The reigns of the early Qing emperors saw remarkable changes as China's new rulers adapted themselves to their new role.

How far did Manchu traditions persist, indeed how far and how long should Manchu traditions persist and how far was it necessary to assume more traditional Chinese approaches to ritual in order to maintain political stability are questions that surround the early emperors.

How far did Kangxi, in particular, with his capacity for acute observation and his quick mastery of the new and foreign, innovate or conserve in the area of death and funeral ritual?

Dr. Frances Wood

Frances Wood is curator of the Chinese collections in the British Library. She studied Chinese at Cambridge University and spent a year at Peking University before finishing her PhD on late-Qing domestic architecture in Peking at London University.

Her publications include *The Blue Guide to China* (1990, 2002), *Did Marco Polo Go To China?* (1996), *No Dogs and Not Many Chinese: Treaty Port Life in China 1843-1943* (1998), *The Silk Road* (2003) and *The First Emperor* (2007).

Studies of the British Library collections include *Chinese Illustration* (1986) *Oriental Gardens* (1991), 'Closely Observed China: from William Alexander's sketches to his published work' in the *British Library Journal* (1998), essays on Dunhuang manuscripts and Sir Aurel Stein, and ongoing work on Sir Hans Sloane's collection of Chinese books, the preliminary results of which were published in *The Art of the Book in China* (2006) as 'Chinese books in the British Museum'.

Work on the Qing so far includes a small book for the British Museum, *The Forbidden City* (2005) and 'Imperial architecture of the Qing: palaces and retreats' in the Royal Academy catalogue *China: the Three Emperors* (2005).

THE KANGXI EMPEROR, RUSSIA, AND THE JESUITS AT NERCHINSK: LANGUAGE, WAR, AND ETHNICITY

Prof Peter C. Perdue

Professor of History, Yale University, USA

In the late 17th century, the Kangxi emperor negotiated a treaty settlement with the Tsarist Russia empire to settle questions about borders, migrations, and trade in Siberia and northwest China. These negotiations resulted in China's first treaty with a Western power, the treaty of Nerchinsk of 1689.

The negotiations between the Russian and Chinese empires at Nerchinsk involved a multitude of actors speaking different languages, with different cultural backgrounds and goals. The negotiators included Manchus, Chinese, Russians, Poles, Mongols, and the Jesuit advisors.

The Manchu rulers of the Qing aimed to create a secure border and prevent an alliance between Russia and their greatest enemy, the Mongolian federation led by Galdan. The Chinese subjects of the Manchus had much less interest in Central Asian affairs, but supported the Manchu restoration of order in China. The Russians in Siberia had previously only extracted tribute from weak Siberian tribes and disparate Mongolian khans, but for the first time they confronted a militarily strong and centralised empire in Asia. All sides had to adjust their expectations to bridge these large cultural divides.

The Portuguese Jesuit Thomas Pereira and his assistants skillfully exploited their intermediate position between the two empires to gain influence with both Russia and China. The Nerchinsk settlement was a turning point in Eurasian history because of their intervention.

Prof. Peter C. Perdue

Peter C. Perdue is Professor of History at Yale University. He has taught courses on East Asian history and civilisation, Chinese social and economic history, the Silk Road, and historical methodology.

His first book, *Exhausting the Earth: State and Peasant in Hunan, 1500-1850 A.D.* (Harvard University Press, 1987), examined long-term agricultural change in one Chinese province. His most recent book, *China Marches West: The Qing Conquest of Central Eurasia* (Harvard University Press, 2005), discusses environmental change, ethnicity, long-term economic change and military conquest in an integrated account of the Chinese, Mongolian, and Russian contention over Siberia and Central Eurasia during the seventeenth and eighteenth centuries.

He is a co-editor of two books on empires: *Imperial Formations*, (SAR Press, 2007) and *Shared Histories of Modernity*, (Routledge, 2008). He is now beginning a new project of comparative research on Chinese frontiers.

KANGXI AND QING FOREIGN POLICY TO THE SOUTH

Dr. Geoffrey Wade

Visiting Senior Research Fellow
Institute of Southeast Asian Studies, Singapore

The Kangxi reign saw a number of new policies being pursued vis-à-vis external polities and peoples. These can be conveniently divided into overland and maritime foreign relations. Peter Perdue will discuss the overland relations including Russian-Qing imperial expansions and the expeditions against the Mongols during this reign.

The present paper will address some of the foreign policies pursued in the southern and eastern realms of the Qing empire. The invasion of Ming China might be considered to have been the major Manchu foreign policy action of the 17th century, while the further expansion of the Qing polity southwards during Kangxi's reign through the suppression of the Rebellion of the Three Feudatories can be seen as an extension of this. The expansion of the Qing into Taiwan in 1683 was a more obvious foreign policy action, bringing the island of Taiwan under the aegis of a China-based polity for the first time.

Further southwards, during the Kangxi reign, the Qing adopted the modes and rhetoric of earlier Chinese dynasties in establishing formal diplomatic relations with some of the major polities of mainland Southeast Asia – particularly the Trịnh /Lê Vietnamese polity, and the Thai polity in Ayudhya. These actions were to establish the basis on which the later Qing was to politically engage with mainland Southeast Asian polities, while virtually ignoring those of island Southeast Asia. This paper will look at the southward movement of the Manchus and discuss the relations with southern polities, including those of Yunnan, during the Kangxi reign. The talk will be illustrated with translations of relevant extracts from the *Qing shi-lu* (Qing imperial annals).

Dr. Geoffrey Wade

Geoffrey Wade is a historian with interests in Sino-Southeast Asian historical interactions and comparative historiography. He has worked on a range of related issues including early Islam in Southeast Asia, Chinese expansions, Asian commercial networks, Chinese textual references to Southeast Asia and the Cold War in Southeast Asia. His online database *Southeast Asia in the Ming Shi-lu: An Open Access Resource* (<http://epress.nus.edu.sg/msl/>) provides in English translation 3,000+ references to Southeast Asia as extracted from the Ming imperial annals, while his most recent edited work *China and Southeast Asia* (Routledge, 2009) comprises a 6-volume survey of seminal works on Southeast Asia-China interactions.