

On the Activities of Yan Xing and Hong Darong's "View of China and the Barbarians"

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Abstract

In the 18th century, with the stabilization of the Qing Dynasty and the development of the society, what the Korean Yankees who came to Beijing saw and heard in this place impacted their traditional thinking of "Chinese and barbarians". Hong Darong, as one of the important figures, witnessed the prosperity of Chinese society in the Qianlong era, and after returning to Joseon, he was the first to put forward the slogan of "China and barbarians are the same", and became the forerunner of Joseon's "School of Northern Learning".

Keywords

Tribute, Hong Darong, the concept of Hua-Yi.

1. Introduction

Qianlong thirty years (1765) November to April of the following year, the Korean scholar Hong Dairong as a family member, followed the Korean tribute delegation to the Qing Dynasty, participated in the whole of the tribute to thank the envoys. The experience of this mission had a great influence on Hong Dae-yong's own thinking of "China and the barbarians", and after his return to China, he compiled what he had seen and heard during the mission and his thoughts into a book, most of which was included in the Zhanxuanshu (Book of Zhanxuan), and through these books, he proposed the idea of learning and borrowing from the civilization of the Qing Dynasty to the ruling class of North Korea and the learned people [Han Satellite: "The Connection between the Literature of Hong Dae-yong and the Chinese"]. A Study on the Connection between Hong Darong's Literature and China, Beijing: Social Science Literature Publishing House, 2014] In the past, the Korean government had an important influence on the relationship between North Korea and the Qing dynasty, and the Chinese government's influence on the relationship between North Korea and the Qing dynasty. The Transformation of Ideology of the Joseon Dynasty towards the Qing Dynasty" by Sun Weiguo, 'From 'Respecting Ming" to "Enshrining Qing": The Transformation of the Joseon Dynasty towards the Qing Dynasty" by Sun Weiguo, 'The Flag of Daming and the Consciousness of Little China: A Study on the Question of Respecting Zhou and Siming of the Joseon Dynasty (1637-1800)' by Wang Zhen, 'A Study on the Changes of the Political Order of China and North Korea during the Rise of the Qing Dynasty' by Wu Zhengwei, a Taiwanese scholar, and "From Seoul to Yenching --The East Asian World in the Eyes of North Korean Envoys," and Japanese scholar Susumu Fuma's 'North Korea's Yanjing Exercise and North Korean Correspondence Envoys' all explore the development and evolution of Sino-North Korean relations after the Ming and Qing dynasties' dynastic revolution]. In this paper, we will analyze the impact of Yanshou's activities on his and North Korea's view of China and the barbarians through understanding Hong Dairong's experiences in Beijing. It is hoped that it can make up for the current lack of research in this area in the domestic academic community and examine its significance.

2. North Korean emissaries Yanxing activities

China's development to the Ming and Qing dynasties, in East Asia formed a "tribute system" of diplomatic relations circle, neighboring tribute countries, especially North Korea as a model. Since its submission to the Ming Dynasty, the Joseon Dynasty has regularly sent missions to China to pay tribute, and the number of such missions is the highest among the neighboring countries. These missions were called "Chaotian" during the Ming Dynasty, but after the change of dynasties between the Ming and Qing Dynasties, the Joseon Dynasty called them "Yanxing. In the Ming Dynasty, North Korea called the envoys as "Chao Angel", and the North Korean envoys who came to China recorded what they saw and heard in China into a book, which was called "Chao Tian Lu" in the history of North Korea; while in the Qing Dynasty, it was called "Yan Xing Lu", and the diaries, poems, and miscellany were also collectively referred to as "Yan Xing Lu". and the diaries, poems, and miscellaneous records written by him were also collectively called Yan Xing Lu (Record of Yan Xing). The difference in terminology from "Chaotian" to "Yanxing", which is full of reverential feelings, also reflects the change in the cultural mentality of the Joseon people in the face of the Ming and Qing dynasties.

"North Korea to Zhu Zi study of the establishment of the country, deep to civilization of the country of self," the regime of the Korean Peninsula since the Goryeo Dynasty (918-1392), have called themselves 'small China'. "The spread and prosperity of the Cheng-Zhu theory in Joseon, in particular, created an important ideological atmosphere for the idea of "Little China". After the establishment of the Joseon Lee Dynasty (1392-1910), the successive monarchs of the Joseon Dynasty, starting from the founder of the Joseon Dynasty, Lee Seong-gye, followed the "doctrine of greatness" of the Ming Dynasty, and enshrined the Ming Dynasty as the sovereign state. The state name "Joseon" also comes from the Ming Emperor Zhu Yuanzhang gave the name "Goryeo Kwonchi state affairs Lee Seong-gye wanted to change its state name, sent an envoy to ask for orders. On said: the number of the East Barbarians but the most beautiful name of Korea, and its come far away, it is appropriate to change its state name is said to be Korea. For North Korea, tribute to China is close to China, Xi Hua style of a ritual, but also a small country to serve the great powers, to maintain their own rights and interests of the way, "to small things, the way to protect the country. My country since the unification of the three, the matter of the big to diligence." After the rise of the late Ming Jianzhou female true, North Korea still pay tribute to the Ming at the same time also maintains a tribute trade relations with the Jin, about "brotherly country". Chongzhen nine years (1636, the first year of the Qing dynasty Chongde) "CZ Hu chaos", North Korea Renzu Li 倭(1623-1649 on the throne) surrendered to Huang taiji, three kneeling and nine kowtowing ceremony, cut off with the old suzerain state of the Ming dynasty, and from then on was incorporated into the Qing dynasty in the diplomatic system of tribute. But Joseon "regarded the Han Chinese only as representatives of Chinese culture, and other ethnic groups, whether Khitan, Jurchen, Mongol or Manchurian, were regarded as barbarians and could not be trusted."

"After the Manchu Qing Dynasty entered the Central Plains, the tribute to Joseon was to 'protect the country', rather than a strong sense of admiration for China like the envoys of the Ming in the old days." Out of nostalgia for the former state of the Great Ming and disdain for the Qing Dynasty, the Korean scholars were reluctant to go out to pay tribute to the Qing Dynasty. Before the Qing entry, the mission needs to Shengjing Shenyang tribute, generally required ten days, the distance is relatively close: "October 11th hair Yizhou crossing the three rivers, hosted A wood 21, in the fire sand river Fort, into Shenyang." After the Qing Dynasty settled in the Central Plains, the North Korean emissaries need to go to the farther Beijing tribute: "August 17th, crossing the river 15th, Beijing." From the first year of Kangxi (1662), a North Korean mission named Zheng Taihe record content can be seen, North Korea tribute envoys to Beijing also need a month's time. If by chance the emperor was stationed in Jehol, the envoys also

needed to go to the palace to see the Son of Heaven. Despite the psychological and practical difficulties, Joseon regularly sent missions to pay tribute during the Qing Dynasty.

3. The Qianlong thirty years HongDaYong mission to China

North Korea Yanzhi Yanjing trip, the two countries in politics, trade and academic and cultural exchanges become an important link. Hong Dairong born in North Korea two classes of the scholarly family of Nanyang Hong, father and grandfather have served in the North Korean government, the family lineage of Hong Dairong's personal thinking has a certain impact. Hong Darong first came to Beijing in the 30th year of the Qianlong reign (1765). His uncle, Hong Glaek, was appointed as a scholar-officer of the Yanzhi Legation, and was able to become an officer of the legation's sons who accompanied them on their pilgrimage to Beijing.

During the Qianlong era, which was the last heyday of Chinese feudal society, there was an abundance of material goods and a sharp increase in population, and Qian Mu also gives, "But in terms of the wealth of the country, the Qianlong period is still the most prosperous." Hong Dayong arrived in Beijing, saw China's prosperous social landscape, issued a "China's wealth of the rich valley, the ingenuity of the clever, can be a glimpse of its class carry on" feelings. During the visit to the West Mountain, he issued a "Kangxi's government, almost rest. Although, the people are not hard labor, the field is not added to the endowment. Hua Yi Yu An, Guandong thousands of miles, no voice of sorrow and discontent. Its establishment of simple and frugal system, is not the successive dynasties. And now the emperor's talent and strategy, but also will be great over people." About Beijing's urban customs and social class situation, Hong Dairong that North Korea also have to the Qing people to learn reference place: "the king of the zouwei very prosperous, before and after each of more than ten pairs of people must be huh down. Outside of the first grade, although the court, not open people do not take the road. The simplicity of Hu custom, can also Shang." Manchu officials in the travel of the royal family did not require pedestrians on the road to avoid, although the "Hu custom", but this simplified etiquette is quite appreciated by Hong Daren.

Hong Dayong this tribute to stay in the capital for more than two months, during which not only to enjoy the scenery, but also with the Qing Dynasty literati Yan Cheng, Lu Fei two friends, a wide range of ideological and cultural exchanges: "and its see, it is the tone of the Xiao Liu, the talent of the keen intelligence, all non-commercial Hu stupid Han than. And one of the Yan surnamed after claiming to be Ziling, and said that his life is not dedicated to the lift industry, and heard that some officials want to recommend their talents in the dynasty, Yan made a poem and refused, his words are very grim, then the beginning of the heart and do not feel overwhelmed by the heart of the promise to carry on. His surname Lu, and after the arrival, not to see and first to the book please hand over, the amount of flavor, and its most beautiful. These two people, as much as a time of the wonders, although the father and brother of the Governor forced, friends of the rate of pulling, not inevitably from the vulgar to go to the lift cover this generation of people, its talent is really desirable, its feelings are really forgivable. Considering the heavenly reason, the reference to the human feelings, I am afraid that the end of the righteousness of not with the intercourse." Hong Darenong more personal contact with the Manchus, issued a "cover Han people more talent, Manchu more quality. On the character of the Manchu is better than the Han." The sentiment. Yan exercised "to observe and experience everything in the Qing Dynasty with his own eyes, and at the same time to socialize with the Confucians of the Qing Dynasty, so as to avoid blindly denigrating the Qing Dynasty and to give a more objective evaluation."

4. The “Chinese and barbarians” idea of change

Since the Three Kingdoms period, the Korean Peninsula has entered the East Asian cultural circle centered on China, and extensively studied and absorbed Chinese culture, especially since the Ming Dynasty, from the national rules and regulations to personal clothing and dress, all imitated the Ming Dynasty, and became a model among the vassal states, and boasted that it was a “small China”. China's traditional “Chinese and barbarians” has long influenced the Korean Peninsula, “respect for Chinese and barbarians”, “Chinese and lowly barbarians” is the traditional cultural concepts of the Korean people. After the Ming and Qing dynasties, North Korea in the new international order in northeast Asia can not build up in the political and military superiority, the former heavenly kingdom's demise has made its deep sense of loss of lips and teeth. In view of this, North Korea strives to create an advantageous position in ideology and culture, characterizing itself as the successor of Chinese civilization in the East, so as to “reconstruct national identity, rebuild the order of kingship, and rebuild cultural self-confidence.”

Changes in Joseon's view of China and the barbarians were guided by the Seonri School and the Sihaku School. The Seonri School's view of China and the barbarians was dominant in the 17th century, and they believed that Joseon was the only nation to inherit Chinese culture after the Ming and Qing dynasties, and they were dissatisfied with the Qing Dynasty, which had been established by the entry of a minority group from the north into China. After the fall of the Ming Dynasty, many Joseon scholars still continued the Chongzhen Emperor's chronicle, “the official book outside, although the lowly no book of the Qing Dynasty chronicle”. Song Shi Lie (1607-1689) and other North Korean people who respect the “Zun Zhou Da Yi” advocate “Northern Expedition to China” to expel the Manchu “barbarians”. After the Manchurian Qing Dynasty entered the Central Plains, the Chosun Dynasty advocated a “northern expedition to China”. After the Manchurian Qing Dynasty entered the Central Plains, Koreans regarded the Qing Dynasty as uncivilized barbarians, and although they often paid tribute to the Qing Dynasty, they still despised the Qing Dynasty psychologically. Park Toe-yuen (1737-1805), one of the Yan exercises, wrote in his Jehol Diary: “The Qing people moved into China, and the system of the former king changed into Hu. The country was built by drawing a river for thousands of kilometers around the eastern part of the country, and it only abided by the system of the former king, and it was the Ming dynasty that especially existed east of the Duck River.” At the same time, Joseon also borrowed the fate of the Yuan Dynasty and other minority regimes ruling the Central Plains to ridicule the Qing Dynasty, “the Huru not a hundred years of luck”, hoping that the prophecy of the rumor to appease the people, and to support the anxiety of the people.

In the 18th century, the Qing Dynasty's rule entered a period of stability and consolidation, and Joseon was also relatively long lasting and socially stable, and in the past, in order to stabilize the situation, the idea of “respecting China and resisting the barbarians” and “small China” greatly improved Joseon's self-esteem and self-confidence, but in the late stage, it gradually became conceited, self-absorbed and self-absorbed. However, in the later period, the Joseon Dynasty gradually became more and more self-conceited and self-absorbed, and some problems arose. In the face of this situation, some Joseon people in the 18th century began to advocate the re-identification of the self and to look at the Qing Dynasty squarely, especially the ambassadors who had the experience of going abroad and knew the real social situation of foreign countries personally. The Joseon School of Realism was also fully developed during this period, and Yi Jung was the first to say, “Beyond the Great Wall, which is no less than China, are there not some barbarians practicing barbarism as the sages pointed out?” He put forward the “extra-territorial saints theory” recognized the Qing dynasty or other nationalities also have the ability to inherit the orthodox Chinese culture, is a new breakthrough in the traditional Chinese

and barbarians view of the Joseon Dynasty. After returning to Joseon, Hong Darong wrote a book on what he had seen, heard and felt during his trip. Among them, "Questions and Answers on Medical Mountain" reflected and reconstructed Joseon's traditional view of China and the barbarians from various perspectives, and put forward the new viewpoint of "China and the barbarians are one and the same", which further supplemented and innovated the "China and the barbarians" of the School of Realism. It further complements and innovates the "Chinese and barbarians view" of the School of Realism.

Hong Darong in his work "medical mountain question and answer" can be seen in his new view of the debate on China and barbarians - "China and barbarians are one", that is, China and barbarians are the same in nature. Korean scholars should give up the old contempt and disdain for the culture of China under the rule of the Qing Dynasty, accept the reality that the Qing Dynasty is also an orthodox dynasty that ruled China. This is not only an important basis for Hong Darong's characterization of homogeneity, but also a key argument against North Korea's view of ethnic Chinese and barbarians.

In the months of Yan Xing's visit, what he saw and heard in Beijing and his activities brought Hong Darong another side of the Qing Dynasty that he could not understand in North Korea, and through prolonged observation and interpersonal exchanges, he reacquainted himself with the Chinese society under the rule of the Qing Dynasty, and changed the traditional Chinese and barbaric outlook inherent in North Korean scholars in the past. "Cultivate learning and seek truth from facts", Hong Darong attacked the behavior of the North Korean scholar who talked about Confucian theories and believed that learning should serve the social reality, and also had his own unique insights into the traditional 'Chinese and barbarians debate' idea. He believes that the Manchurian Qing Dynasty is indeed a barbarians state, killing and killing impolite, but so far the barbarians stay in China has been more than a century, stable rule, but also quite respected respect for the rituals of loyalty and filial piety, and no barbarians of the beasts of the line, and the rule of the outstanding political achievements, has completed the process of "to summer into barbarians". North Koreans need to break through the past contempt for the Qing people's view of the Chinese and barbarians, reshaping the understanding of the Qing dynasty. Hong Darong's Yan Xing activity was an important turning point in the maturation of his personal "Chinese and barbarians" thought. Hong Darong later put forward the important viewpoint of "Chinese and barbarians are the same", and actively advocated the "northern study in China" in North Korea, which influenced many people, including Park, to learn from China. Hong Dae-yong later put forward the important idea of "China is the same" and actively advocated the "northern study in China" in Joseon, which influenced Joseon literati including Park Toe-won and his disciple, Park Chi-jae, who later arrived in China as Yan-gye, and gained a new understanding of the Chinese society under the Qing Dynasty. Even though the rulers of China had changed, the Chinese civilization had never disappeared, and they actively advocated the learning of the traditional Chinese cultural system that had survived in the Chinese region under the Qing Dynasty. Although still influenced by the traditional "Chinese and barbarians", it is not difficult to see that Yan Yan has accepted the Qing Dynasty as the successor of Chinese civilization, recognizing the advanced culture, system and thought of Chinese society under the rule of the Qing Dynasty.

Korean scholars in the Ming Dynasty after the fall of the Ming Dynasty has always held for the Ming revenge, hostile to the Qing Dynasty's mentality, "barbarians and Xia's defense" has always been in the literati group has a high degree of recognition. After more than a hundred years of exchanges, year after year, there is a huge group of Yan exercise cross-border Yalu River to China, these people personally live in China, and Chinese literati, you can visit around, buy books, they saw the real Chinese society under the Qing Dynasty: the Qing Dynasty is far more advanced than the North Korea's culture and artifacts. Hong Darong as the representative of Yanxiao became the "tentacles" of North Korea to understand the actual situation in China,

and also the final formation of the traditional “Chinese and barbarians” thought to “change barbarians with Xia” in the North Korean society. He was also the active promoter of the systematic idea of “China and the Barbarians are the same” in Joseon society.

The concept of “China and the barbarians are one” put forward by Hong Dayong emphasized the commonality and interoperability of Chinese and Korean cultures. This concept encouraged Joseon scholars to re-examine and accept Han culture, and to realize that Han culture not only had a profound influence on Joseon historically, but also contained rich intellectual and academic values. Hong Dae-yong's insights encouraged many Joseon intellectuals to actively study Han culture, especially the Confucian classics. His theories provided Joseon scholars with the cultural confidence that they could draw useful concepts and practices from the social governance of the Qing Dynasty, which in turn contributed to the diversification of Joseon culture. By referring to the “Chinese and barbarians as one,” Hong Dae-yong not only affirmed the culture of the Qing dynasty, but also deepened the understanding of the Joseon scholars towards the Qing dynasty. This change helped to alleviate Joseon's resistance to the Qing Dynasty, and promoted exchanges and cooperation between the two countries in culture, politics and other fields, making diplomatic relations between Joseon and the Qing Dynasty more harmonious, and Joseon scholars began to realize the necessity of learning from the Qing Dynasty, which helped to build a positive relationship between the two countries and also promoted cultural exchanges and integration in East Asia.

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