East Asian Stability Meets Foreign Traders

On this account men of all ranks and dignities whatsoever, even nearest to him in blood, stand in his presence with the deepest awe, and recognize him as sole ruler.

—Ferdinand Verbiest, a European missionary, on Emperor Kangxi

China’s Yuan Dynasty, founded by Mongol invader Kublai Khan in 1271, was overthrown in 1368, after less than a century in power. The Ming Dynasty (1368–1644) assumed power. Ming rulers managed to stabilize the East Asian region for nearly 300 years. The Ming era would see the arrival of the Portuguese and other Europeans, who aimed to encroach on the Asian trade network. Then, in 1644, the powerful Manchu (from neighboring Manchuria) seized power and established the Qing Dynasty, which would rule until 1911. During both of these dynasties, Japan and Korea would experience parallel developments but with unique aspects.

Ming Dynasty

The economy of China, especially the silk industry, continued to grow under the stable and powerful Ming Dynasty. Both the northern capital, Beijing, and the southern capital, Nanjing, were beautified. In Beijing, members of the royal family lived in the Forbidden City, a walled compound of royal palaces.

The Ming Dynasty was conservative in the sense that it wanted to return to beliefs and customs from China’s past, erasing the influence of the Mongol rulers under the Yuan Dynasty. For example, Mongol dress and names were discouraged, and rulers promoted the ancient ways of thinking and living of Confucianism. The Ming Dynasty also brought back the traditional civil service exam, improved education by establishing a national school system, and reestablished the bureaucracy, which had fallen into disuse under the Mongols. Europeans began to learn about and admire the civil service system, and in the eighteenth century it became a model for some European bureaucracies. (For more about Confucianism, see pages 100–101.)

The Ming Dynasty also expanded the size of China, conquering lands in Mongolia and Central Asia. It would not hold them for long, however; in the 1440s, Mongol armies defeated Ming forces and even took the Ming emperor
prisoner. In reaction to renewed Mongol power, China’s leaders looked to the Great Wall of China. The Wall had not been maintained under Mongol rule, but under the Ming Dynasty it was restored and expanded to help keep out invaders from the north. (Test Prep: Create a chart comparing the Ming and Yuan dynasties. See pages 246–247.)

**The Voyages of Zheng He** In 1405, the Ming emperor Yongle sent a Muslim admiral, Zheng He (1371–1433), on the first of seven great voyages. Zheng traveled to Indonesia, Ceylon, and other coastal areas on the Indian Ocean, to Arabia, and to the east coast of Africa as well as to the Cape of Good Hope. The main purpose of the voyages was to display the might of the Ming Dynasty to the rest of the world and to receive tribute from them. Zheng’s fleet was impressive: at its height, his fleet included more than 300 ships with crews totalling close around 28,000 people. In contrast, later in the century, European explorer Christopher Columbus would command only three small ships.

The expeditions won prestige for the Chinese government and opened up new markets for Chinese goods. Zheng He and his crew returned to China with exotic treasures, such as the first giraffe the Chinese had ever seen. They also brought back a new understanding of the world beyond China’s borders. The voyages inspired some Chinese people to immigrate to the ports that the expedition had visited in Southeast Asia and elsewhere.

Zheng He’s voyages stirred controversy, though. Confucianism promoted a stable, agrarian lifestyle, and scholars worried that greater interaction and trade with foreign cultures threatened China’s social order. Some critics simply looked down upon other cultures, deeming them barbaric and vastly inferior to Chinese culture. Emperor Yongle’s successor, his son Zhu Gaozhi, thought the expeditions were too expensive.

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**THE VOYAGES OF ZHENG HE, 1405–1433**

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![Map of The Voyages of Zheng He, 1405–1433](image)
He not only ended Zheng He’s travels but he also discouraged all Chinese from sailing away from China. To emphasize his point, he made building a ship with more than two masts a punishable offense.

The voyages had one positive short-term result: they put a stop to pirate activities off the coast of China and in Southeast Asia. However, after China stopped sending armed merchant ships into the ocean, the pirate activities resumed, especially on the China Sea.

**A Portuguese Trading Empire in Asia**

China’s exploration of the outside world came to an end after Zheng He’s final voyage in 1430. However, less than a century later, in 1514, the outside world arrived on China’s doorstep in the form of Portuguese traders. At that time, Portugal’s superior ships and weapons were unmatched among the Europeans. As a result of this advantage, the Portuguese had already won control of both the African and Indian coasts. They had won a decisive victory over a Turkish-Egyptian-Venetian fleet at Diu, India, in 1509. To ensure control of trade, the Portuguese had constructed a series of forts stretching from Hormuz on the Persian Gulf (built in 1507) to Goa in western India (built in 1510) to Malacca on the Malay Peninsula (built in 1511). The aim of the fort construction was to establish a *monopoly* (complete control over a market) over the spice trade in the area, and to license all vessels trading between Malacca and Hormuz. The forts gave Portugal a global trading post empire, one based on small outposts, not control of large territories.

Initial Portuguese visits had little impact on Chinese society. But the traders were followed by Roman Catholic missionaries, mainly Franciscans and Dominicans, who worked to gain converts among the Chinese people. The Jesuits soon followed and tried to win over the Chinese court elite. Scientific and technical knowledge were the keys to success at the court. Jesuit missionaries in Macau, such as Matteo Ricci (an Italian, arrived 1582) and Adam Schall von Bell (a German, arrived 1619), impressed the Chinese with their learning but were unable to win over many converts among the hostile scholar-gentry, who considered them barbaric. (For more about the expansion of Western European trade empires to China, see pages 288–291.)

**Portuguese Vulnerability** The Portuguese had success in global trade for several decades, but Portugal was a small nation, lacking manpower and the ships necessary for the enforcement and maintenance of a large trade empire. Many Portuguese merchants ignored their government and traded independently. In addition, there was rampant corruption among government officials, which further hampered the trading empire. By the seventeenth century, Dutch and English rivals were challenging the Portuguese in East Asia, including the islands that are today part of Malaysia and Indonesia. The Dutch captured Malacca and built a fort at Batavia in Java in 1620. From Batavia, the Dutch attempted to monopolize the spice trade. As a result, the English focused on India, pushing the Portuguese out of South Asia.
The Rise of the Qing Dynasty

During a famine in 1644, a peasant revolt led by a minor court official, Li Zicheng, conquered the Chinese capital, Beijing. The Manchu from Manchuria, the region northeast of China, saw the overthrow of the Ming Dynasty as an opportunity to seize power. They moved into China and pretended to help the Ming, but the Manchu easily ousted the inexperienced Li Zicheng and declared a new dynasty, the Qing Dynasty. People from Manchuria migrated into China to take advantage of the new lands and the high prestige of being part of the ruling ethnic elite. It took some 40 years before the Manchu pacified all of China, but then the Qing Dynasty was able to hold power for more than 250 years, until 1911.

**The Qing Dynasty** Like the Mongols some 400 years earlier, the Manchu were ethnically and culturally distinctive from the people they ruled. However, they were less tolerant than Mongol leaders, and they resolved to make their culture dominant in China. For example, men were obligated to dress in the Manchu style, wearing *queues* (braided pigtails), and those who refused were executed. Like the Mongols, the Manchurian-supported Qing put their own people in the top positions of government.

And like the Mongols, the Qing Dynasty did maintain continuity with some traditional Chinese practices. For example, they maintained the Chinese bureaucracy, including the civil service exams. In time, some, but not all, Chinese came to accept the Qing Dynasty as legitimate rulers of China.

**Emperor Kangxi** One of China’s longest-reigning emperors, Kangxi (ruled 1661–1722) presided over a period of stability and expansion in China. Kangxi sent forces into Taiwan, Mongolia, and Central Asia, incorporating those areas into the empire. China also imposed a protectorate over Tibet, the mountainous land north of India, a policy reflected in China’s control of the region today.

Kangxi had mixed policies toward Christian missionaries. At times, he showed great tolerance, and hundreds of thousands of Chinese people converted to Roman Catholicism. His successors were not as tolerant as he had been, and Chinese Catholics were forced to worship in secret. Nevertheless, Jesuits were respected by the Chinese because they learned how to speak and write in the Chinese language, they had high regard for Confucianism, and they were well educated and able to teach the Chinese the advances of European science.

Kangxi, a Confucian scholar and poet himself, urged the building of schools. He also authorized the compilation of the *Kangxi Dictionary*, with about 42,000 Chinese characters, which became the standard Chinese dictionary of the eighteenth and nineteenth centuries. Emperor Kangxi also sponsored a massive *Collection of Books*, comparable to Diderot’s *Encyclopedia* during the eighteenth century in France.
Emperor Qianlong Another important Qing ruler was Emperor Qianlong (ruled 1736–1795), a poet, who was also knowledgeable in art and calligraphy. At the beginning of his reign, the country was well administered and government tax collections were at an all-time high. Qianlong initiated military campaigns in lands west of China, which led to the annexation of Xinjiang accompanied by the mass killings of the local population. Even today, parts of Xinjiang remain troubled, as the local Muslim population, called Uighurs, have never fully become incorporated into the rest of Chinese culture. Qianlong also sent armies into Tibet to install the Dalai Lama on the throne there. A campaign against the Nepalese was successful, forcing them to submit to Chinese rule. However, campaigns against Burma and Vietnam were unsuccessful and costly, resulting in the emptying of the empire’s treasury.

Needling funds, the Qing Dynasty sold limited trading privileges to the European powers but confined them to Guangzhou (also known as Canton). The British were not satisfied with these limited privileges, so they asked for more trading rights in 1793. Emperor Qianlong responded with a letter to King George III stating that the Chinese had no need for British manufactured goods.

During the later part of Qianlong’s reign, the traditionally efficient Chinese bureaucracy became corrupt, levying high taxes on the people. In response to these high taxes and a desire to restore the Ming Dynasty, a group of peasants organized the White Lotus Rebellion (1796–1804). The Qing government suppressed the uprising brutally, killing around 100,000.

Economic Changes China was a proto-industrial society in comparison to Western European nations, meaning that although some industry existed, the vast majority of people still worked on farms. As the population of China grew, the country experienced a land shortage, which the government attempted to rectify by setting laws that limited the amount of land people could own.
China’s exports grew during the Qing Dynasty; China sold tea, silk, and porcelain products in Europe and India. The exports were largely purchased with silver, as China imported few goods. The demand for silk and the availability of silver for investing led to the creation of many silk workshops where former peasants could work for wages. The empire also instituted a tax on traded goods, which increased its wealth.

**Chinese Society** Social relations during this period reflected conservative adherence to Confucianism, which honored the family above the individual. Generations lived within the same household, and the elder generations were especially revered. Groups of extended families bonded into clans, and this solidarity helped to maintain social stability.

Women continued to have a lower status than men throughout the Ming and Qing dynasties. For example, formal education was restricted to men only, and divorce was not permitted. Pressure was put on widows not to remarry, and those new widows who committed suicide were honored after death. In addition, the traditional practice of binding women’s feet continued to confer social status on women even as it greatly restricted their physical movement.

**The Arts and Literature** Some scholars argue that the modern novel can be traced back to *Journey to the West* (1590s), a fictional version of Xuanzang’s pilgrimage to Buddhist sites in India. Twenty years later, China’s first realistic novel was written by Lanling Xiaoqiao Sheng: *The Golden Lotus* (1610). Cao Xueqin penned *The Dream of the Red Chamber* (1791), a romance novel about life among the eighteenth-century aristocracy written in the Chinese vernacular based on Mandarin Chinese—a group of related languages spoken in northern and southwestern China.

Other types of art, such as fine Ming pottery and Manchu woodblock prints, also enjoyed a golden age in China during these dynasties.

**Japan**

Military leaders known as shoguns ruled Japan in the emperor’s name from the twelfth to the fifteenth centuries. But then conflicts between landholding aristocrats called *daimyo* left Japan in disarray. Each daimyo had his own army of warriors known as samurai, ambition to conquer more territory, and power to rule his fiefdoms as he saw fit. Finally, just as gunpowder weapons enabled the rise of new empires in Turkey, Persia, and India, gunpowder weapons helped a series of three powerful daimyo to gradually unify Japan. (Test Prep: Write a paragraph connecting Shogun rule with the rule of the daimyo. See page 193.)

**Powerful Daimyo** The first of these powerful daimyo was *Oda Nobunaga*. Armed with muskets purchased from Portuguese traders, Nobunaga and his samurai took over *Kyoto* in 1568. He then began to extend his power, forcing daimyo in the lands around Kyoto to submit. Nobunaga had unified about one-third of what is today Japan when he was assassinated in 1582.

Nobunaga’s successor, *Toyotomi Hideyoshi*, continued expanding the territory until most of what we now know as Japan was under his control.
After his death in 1598, the center of power shifted to the city of Edo (Tokyo), controlled by the daimyo Tokugawa Ieyasu (ruled 1600–1616), who was declared shogun in 1603. His successors would continue to rule Japan into the mid-nineteenth century, in an era known as the Period of Great Peace.

Tokugawa Government The Tokugawa Shogunate set about reorganizing the governance of Japan in order to centralize control over what was essentially a feudal system. Japan was divided into 250 hans, or territories, each of which was controlled by a daimyo who had his own army and was fairly independent. However, the Tokugawa government required that daimyo maintain residences both in their home territory and also in the capital; if the daimyo himself was visiting his home territory, his family had to stay in Tokyo, essentially as hostages. This kept the daimyo under the control of the shogunate, reducing them to landlords who managed the hans, rather than independent leaders.

Social Changes As civil wars ended in Japan, the samurai warrior class declined in importance and many became unemployed. Some became ronin, samurai without masters. Some roamed the countryside, often becoming bandits. The government urged samurai to become bureaucrats, even though that profession did not pay as well as being a samurai had in the past.

Despite their unemployment, the traditional warrior class, including the daimyo, samurai, and ronin, remained near the top of the social pyramid in Japan, below only the emperor and the court. Below the warrior class, interestingly, were peasants and farmers, with artisans and merchants below them. Influenced by Confucian ideas, people viewed merchants as parasites because they made their profits from the work of others. Despite their low rank, some merchants became quite wealthy—wealthier than the daimyo, many of whom were becoming poorer as they lost power. Merchants and daimyo built lavish houses in the city of Edo. The very bottom rung of society was occupied by the Eta, a class comparable to the untouchables in India. The Eta were ostracized because they performed unclean jobs, such as executioner and butcher. Tightly regulated by the Japanese government, the Eta would not be emancipated until 1871. (Test Prep: Write a paragraph comparing Japan’s class system with the caste system in India. See pages 92–93.)

Silk production flourished during the period of stability and the silver mine in Ōwami Ginzan, one of the largest in the world, played an important role in trade. The use of banking and paper money also spurred commercial development. Agricultural production increased dramatically during the period, resulting in surplus crops of rice and cotton. Although the government restricted foreign trade, Chinese, Dutch, and Korean traders did well in Japan.

Arts and Literature During the prosperous Tokugawa Shogunate, Japanese arts and literature prospered. Wealthy merchants and daimyo spared no expense in constructing and decorating their residences. The Japanese refined the Chinese method of making woodblock prints. Arguably the most important contributor to literature of this period was the great poet Matsuo Basho (1644–1694), who developed and elevated the brief haiku form of poetry. Meanwhile, the stylized dance-drama called kabuki theater became
extremely popular with audiences, who would often spend entire days watching performances. Fiction flourished as well. The stories of Ihara Saikaku, such as his *Five Women Who Loved Love* (1686), a collection of racy and down-to-earth stories about the exploits and adventures of five separate women, were very popular, particularly with the merchant class.

![Photo of Kabuki theater in Japan](source: May S. Young / Flickr)

The development of Kabuki theater in Japan (upper), and of Shakespearean plays in England (lower), emerged at opposite edges of Eurasia in the seventeenth century. Both types of drama appealed to an audience composed of people from the growing middle class.

![Photo of Shakespearean play](source: Dreamstime)

**Contact with Europeans** European traders were initially welcomed when they arrived in Japan in the mid-sixteenth century. Christian missionaries were also tolerated at first. However, the thousands of new converts to Christianity were not especially tolerant of their old religions, and they were responsible for destroying some Buddhist shrines. In response, the then-regent Hideyoshi banned Christian worship in 1587, and missionaries were subsequently expelled. By the 1630s, nearly all foreigners were expelled from the country, and foreign books were prohibited. Japanese people could not travel abroad, and—as occurred in China—a ban on the construction of large ships was made official. The Japanese thought that they were through with
the “uncouth” Europeans, but the Europeans would return in the nineteenth century. (For more about Japan’s experiences with the West in the nineteenth century, see pages 454–458.)

**Korea**

Korea struggled to maintain its own identity and culture. With the help of the Ming, Korea fought off attempted invasions by Japan between 1592 and 1598. However, years of fighting weakened Korea’s military, the Manchu to take over in the 1630s, a few years before the Manchus seized China. Except for its close links with China, Korea largely remained isolated from the rest of the world, earning it the title the *Hermit Kingdom*. (For more on Korea’s relationship with China, see pages 193 and 458.)

Koreans resisted becoming completely absorbed by China by keeping their own language, which was not related to Chinese. However, prior to the mid-1400s, the Koreans had adapted Chinese characters for their writing system. Because of the language differences, the adaptations were difficult to learn and use. In 1444, the king of Korea ordered his scholars to create an alphabet that fit the Korean language and was so simple that even the least-educated peasants could learn to read easily. The scholars created a new writing system in which the written symbols for consonants reflected the shapes of the speaker’s mouth. Korean remains one of the easiest writing systems to learn.

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HISTORICAL PERSPECTIVES: WHY DID CHINA EXPLORE AND THEN STOP?

One historical debate that swirls around the voyages of Zheng He concerns the motives. Historian Geoff Wade emphasizes international concerns. He argues that the voyages were motivated by a “proto-colonialistic” effort to control ports and trade routes throughout Asia. Other historians see the voyages as more benign but still motivated by China’s desire to establish a leading role in Asia.

**Domestic Concerns** In contrast, historians Jin Guo Ping, who lives in Portugal, and Wu Zhilian, who lives in Macao, argue that international relations did not dictate the trips: domestic politics did. “It was that the Chinese people should recognize and acknowledge Emperor Yongle as the legitimate occupant of the throne,” they wrote. That is, the emperor sent Zheng He sailing in order to impress his people.

**Why China Stopped** Historians also disagree on whether international or domestic concerns best explain why China did not follow up on Zheng He’s travels. Some argue that stopping the voyages reflected China’s low level of interest in the rest of the world: the kingdom considered itself the middle of the world and had no need for, or curiosity in, crops, animals, technologies, or ideas from foreign sources.

Other historians focus on internal politics. Zhang Jian, a historian at Sichuan University in China, suggests that the emperor stopped the voyages for very practical reasons: they were very expensive, and people complained about the cost, so the government decided to end them.

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**KEY TERMS BY THEME**

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<th>CULTURE</th>
<th>STATE-BUILDING</th>
<th>ENVIRONMENT</th>
<th>SOCIAL STRUCTURE</th>
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<td>Jesuits Kangxi Dictionary Collection of Books Journey to the West The Golden Lotus The Dream of the Red Chamber Matsuo Basho haiku kabuki theater</td>
<td>Ming Dynasty Qing Dynasty Beijing Nanjing Forbidden City Zheng He Li Zicheng Kangxi Tibet Emperor Qianlong Xinjiang White Lotus Rebellion Oda Nobunaga Kyoto</td>
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<td>queues daimyo ronin Eta</td>
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MULTIPLE-CHOICE QUESTIONS

Questions 1.1 to 1.3 refer to the image below.

1.1 The picture shows women in a silk workshop during China's Qing Dynasty. How would such jobs most likely have affected the status and rights of women at that time?
   
   (A) Women had high status but few rights, so working as wage earners would have given them a lower status.
   
   (B) Women had high status but few rights, so working as wage earners would have given them a new freedom.
   
   (C) Women had low status and few rights, and the work kept them oppressed because they received no wages.
   
   (D) Women had low status and few rights, so the work would have allowed them to take on the status of wage earners.

1.2 What was one cause of the rise of silk workshops in China during the Qing Dynasty?
   
   (A) increased demand for silk in Europe as a result of new sea trade routes between Europe and China
   
   (B) improved security along the prosperous Silk Roads after the decline of the Yuan Dynasty
   
   (C) increased competition from silk producers in Europe and across Asia
   
   (D) increased peasant wages as a result of increasing land ownership
1.3 Which change in agriculture in China during the Qing Dynasty occurred at the time that many peasants became wage earners in silk workshops?
(A) Rising agricultural productivity meant China needed fewer farmers.
(B) A growing population led to a shortage of land for peasants to work.
(C) A series of crop failures forced people to leave agriculture.
(D) Chinese began to view working in the silk industry as more prestigious than farming.

Questions 2.1 and 2.2 refer to the passage below.

"They gave him an insight into optics by making him a present of a semicylinder of a light kind of wood. In the middle of its axis was placed a convex glass, which, being turned toward any object, painted the image within the tube to a great nicety. The emperor was greatly pleased with so unusual a sight, and desired to have a machine made in his garden at Peking. . . . They prepared for this purpose an object-glass of much greater diameter, and made in the thickest garden wall a great window in the shape of a pyramid, the basis of which was towards the garden, and the point toward the street. At the point they fixed the glass eye over against the place where there was the greatest concourse of people; at the basis was made a large closet, shut up close on all sides and very dark. It was there the emperor came with his queens to observe the lively images of everything that passed in the street; and this sight pleased him extremely. . . ."

Father Jean-Baptiste du Halde, a Jesuit, showing Qing Emperor Kangxi how to use a telescope, c. 1680

2.1 After the Jesuits impressed the Chinese court with their scientific knowledge, Emperor Kangxi treated these missionaries with
(A) great tolerance and allowed conversion to Christianity
(B) great tolerance but prohibited conversion to Christianity
(C) intolerance but allowed Jesuits to stay in China
(D) intolerance and expelled the Jesuits from China

2.2 Which statement provides the most useful context for understanding the emperor's reaction?
(A) He wanted to monitor his subjects more closely.
(B) He appreciated new items to decorate his garden.
(C) He appreciated new technology.
(D) He realized the military benefit of what had been shown to him.
Questions 3.1 to 3.3 refer to the passage below.

"Farmers of all provinces are strictly forbidden to have in their possession any swords, short swords, bows, spears, firearms, or other types of weapons. If unnecessary implements of war are kept, the collection of annual rent (nengu) may become more difficult, and without provocation uprisings can [occur]. . . . The heads of the provinces, samurai who receive a grant of land, and deputies must collect all the weapons described above and submit them to Hideyoshi's government. . . .

If farmers possess only agricultural implements and devote themselves exclusively to cultivating the fields, they and their descendants will prosper. This compassionate concern for the well-being of the farms is the reason for the issuance of this edict, and such concern is the foundation for the peace and security of the country and the joy and happiness of all the people."

Toyotomi Hideyoshi, edicts issued in 1588

3.1 What new technology allowed Hideyoshi and other shoguns to enforce such edicts over powerful daimyo landowners?
   (A) steel samurai swords
   (B) cannons
   (C) warships
   (D) gunpowder and muskets

3.2 The policies of Hideyoshi, like those of Peter the Great in Russia and Louix XIV in France, were designed to
   (A) give more power to elected leaders to make laws
   (B) apply lessons in government learned by studying England
   (C) centralize governmental power and control the upper class
   (D) increase the military power of local landlords

3.3 A historian could use this passage as evidence to support the interpretation that in the late sixteenth century, Japan was
   (A) increasing its reliance on agriculture as the basis of its economy
   (B) decentralizing political power
   (C) seeing the decline of traditional religious beliefs
   (D) following policies that would lead to a peasant revolution
SHORT-ANSWER QUESTIONS

Question 1 refers to the passage below.

"The maritime forces sent abroad [by the Ming] in the first third of the fifteenth century were intended to achieve the recognition of Ming dominance. . . . To achieve this they used force, or the threat thereof. The number of southeast Asian rulers travelling to China with Zheng He missions suggests that coercion must have been an important element of the voyages. It was almost unheard of for Southeast Asian rulers to travel to other polities. . . . That such a large number of rulers did travel to the Ming court in this period suggests coercion of some form. ‘Gunboat diplomacy’ is not a term which is usually applied to the voyages of Zheng He. However, given that these missions were nominally involved in diplomacy and it appears that the ships were indeed gunboats, with perhaps 26,000 out of 28,00 members of some missions being military men, this seems the appropriate term to apply to the duties of these armadas.”


1. Answer parts A and B.
   
   A. Identify and explain ONE similarity between the voyages of the Cheng He as described by Wade or the text and the Portuguese voyages in the fifteenth century.
   
   B. Identify and explain TWO differences between the voyages of the Cheng He as described by Wade or the text and the Portuguese voyages in the fifteenth century.

2. Answer parts A and B.
   
   A. Explain TWO similarities between China and Japan in their relations with European traders during the period between 1450 and 1750.
   
   B. Explain ONE difference between China and Japan in their relations with European traders during the period between 1450 and 1750.