

## Appendix

### Secondary Literature

#### The Chinese Tribute System

Any study of China's foreign relations cannot avoid discussing the tribute system, the preferred traditional pattern employed to regulate the relations between China and foreign countries. The following describes selected modern works bearing on the tribute system, its theory, practice and implications.

Modern scholars trace the origins of the tribute system as far back as the Shang dynasty. The studies of the Shang dynasty by Chen Mengjia (1956) and David Keightley (1979-80; 1983) show that Shang relations with its world implied an embryonic form of tribute system. The dependents of Shang came to have audience with the king. They were also expected to bring tribute, support the king's affairs, and join in military campaigns.

L. I. Duman (1981) holds that there is no doubt that a tribute system existed in Shang times, and that the system was further developed during the Zhou period. Choon S. Lee's Ph. D. dissertation, "The origin, functions, and nature of the tributary system in the Chou times" (1980), contrasts the role of the tributary system during Western Zhou, when the feudal lords paid regular court visits to the Zhou Son of Heaven, to the situation in the Chunqiu period when one of the major states assumed the role of hegemon in the name of the Son of Heaven and expected smaller feudal principalities to bring tribute when they visited the hegemon's court.

Yü Ying-shih in his excellent work, *Trade and Expansion in Han China* (1967), explores how the tribute system took full shape during the Han dynasty, and what were the political principles and economic and cultural implications embodied in the system. Through analyses of Han's relationship with its neighboring peoples he points out an important feature in the tribute system: although the tribute system became an all-embracing framework to regulate Chinese foreign relations, non-Chinese "acceptance" of Chinese imperial rule involved not only different levels of "acceptance," but also different categories of "rule." Countries were treat-

ed differently under the tribute system according to their distance from China and their relative importance in Chinese frontier politics.

Ise Sentarō in his *Chūgoku Seiiki Keieishi Kenkyū* (1st. ed. 1955; 2nd. ed. 1968), a study of the history of Chinese administration in the Western Regions, shows in detail how the tribute system functioned to attach the states in the Western Regions to Tang before the An Lushan rebellion. He concludes that Tang policies were more tolerant than those of the Han dynasty because the Tang rulers, especially Tang Taizong, were more accepting of the cultures of the non-Chinese states and envisioned combining Chinese and non-Chinese into one transcendent universal state.<sup>1</sup>

The role of ideological purity in the theory of the tribute system is a central issue of several works. In *The Chinese View of Their Place in the World* (1964), a brief survey of Chinese views throughout history, C. P. Fitzgerald argues that even though the Chinese had frequent contact with the outside world, the absence of any nearby rival center of civilization contributed most powerfully to maintaining traditional Chinese sinocentricity. However, Fitzgerald overemphasizes the continuity of such dominance and fails to examine the many periods when alternatives to the tribute system prevailed.

*The Chinese World Order* (1968), edited by John K. Fairbank, is an important collection of essays revolving around the tribute system, focusing mainly on the Ming and Qing periods. In his introduction Fairbank stresses the elements of ideological continuity in the tributary system, but neglects the pragmatism and flexibility embodied in it. The strength of the book is in its detailed and insightful examination of how the Chinese world order was justified, explanation of why the tribute system was so persuasive a part of traditional Chinese political ideology, and its detailed description of the system's basic features in theory and in practice, as shown in China's relationships with various countries in three zones: East Asia, Inner Asia and the regions beyond. Of particular interest for the study of the tribute system as a framework for understanding Chinese foreign policy are the essays in the Fairbank volume by Lien-sheng Yang, Wang Gungwu and Mark Mancall.

Nishijima Sadao, in his *Chūgoku Kodai Kokka to Higashi Ajia Sekai* (1983: part II), claims that the tribute system and the system of investiture maintained by China in its relations with the Korean kingdoms

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<sup>1</sup> See in particular his chapter 8.



formed an integrated international order holding together the East Asian world with China as suzerain at the center. It was to maintain this system that Sui and Tang mounted expeditions against Koguryō.

Concentrating on the realism and pragmatism that then lay behind certain imperial foreign policy decisions, *China among Equals* edited by M. Rossabi (1983), an important collection of essays on Chinese foreign relations focusing on the tenth to fourteenth centuries, challenges the myths that, from the Han dynasty onward, the Chinese uniformly and rigidly applied a single ideology in their foreign relations, that they lacked interest in foreign commerce and that they were ignorant of foreign lands. It concentrates on the realism and pragmatism that lay behind Song imperial foreign policy decisions.

Larry W. Moses, in his article "T'ang tribute relations with the Inner Asian barbarians" (1976), stresses that the nomads of the Tang period had a history of their own and evolved their own foreign policy mechanisms. Their acceptance of vassal status in the tribute system was determined by their own political needs. This insight is further elaborated by Thomas Barfield ("The Hsiung-nu imperial confederacy: organization and foreign policy," 1981; *The Perilous Frontier: Nomadic Empires and China*, 1989) as the "inner frontier strategy," that is, submission to China when the nomads were weak so as to use Chinese assistance to recover their strength. According to Barfield, this was in contrast to the "outer frontier strategy," which was to force the Chinese into accommodating their demands for subsidies and trade when the nomads were strong.

Articles by Kaneko Shūichi (1974; 1988) and Wang Zhenping (1994) also deal with the tribute system from the point of view of the non-Chinese. Kaneko examines changes in the protocols of correspondence between Tang and Tibet as Tibet pressed its demands for equality. Wang shows how before 608 Japan's letters to Sui similarly attempted to assert equal status.

### **The Nomadic Peoples and Sui-Tang China**

The long and fascinating history of the nomadic peoples and their relationships with the sedentary societies have attracted great interest among generations of modern scholars and stimulated numerous works. The bibliographies of Lin Enxian's book *Tujue Yanjiu* (1988) and in the chapters on the Turks by Denis Sinor and the Uighurs by Colin Mackerras in *The Cambridge History of Early Inner Asia* (1990) list important works in Chinese, Japanese and Western languages, most of which deal more

with the origins, culture, and internal evolution of the nomadic peoples than with their external relations with the Chinese agricultural society.

For my purposes, the Inner Asians' interactions with and their impact on China as well as the effects on the nomads themselves are the central issues. Xiao Qiqing's article "Beiya youmu minzu nanqin gezhong yuanyin de jiantao" (1972) is a very useful survey of the various theories that seek to explain the constant nomadic invasions of the agricultural society. Owen Lattimore's *Inner Asian Frontiers of China* (1951; first edition 1940) remains a basic work for its study of the cyclical patterns of interaction between China and its nomadic and semi-nomadic neighbors to the north and west in contrast to the agricultural south. It provides an insightful framework of analysis in terms of ecological systems, and its main contribution is to treat the non-Chinese on their own terms. Building upon Lattimore's work, Thomas Barfield (1981, 1989) explores the history of non-Chinese powers on the northern frontiers of China from the Xiongnu to the Manchus, developing the theory that in order to sustain their state power, the nomads could not rely solely on their own pastoralism but depended on obtaining goods from China by trading, raiding or extracting subsidies, so that their states often rose and fell in parallel with changes in Chinese politics.

A. M. Khazanov, in his excellent work, *Nomads and the Outside World* (1994; first edition 1984), a comprehensive study of the nomadic societies of various types in Eurasia and Africa, points out that it was the highly specialized economy of pastoralism that made the nomads dependent on neighboring agricultural societies for economic survival and for political stability, and that made the nomads use trade, submission, raids and pillage to acquire the agricultural goods they needed. Works by Mori Masao (1978) and Hilda Ecsedy (1968; 1974; 1981) deal with the importance of trade and the different perspectives on trade of the agricultural and nomad peoples. Works by Jagchid and Hyer (1979), and Jagchid and Symons (1989) also stress the importance of trade for nomadic society, and insist that Chinese disruption of the smooth working of mechanisms for trade stimulated the nomads to launch raids or wars. Nicola Di Cosmo's recent article (1994) further argues that Xiongnu nomadic power was based on a mixed economy and depended on trade relations and control of settled populations on all sides.

For the study of China's relations with the Turks, Edouard Chavannes' *Documents sur les Tou-Kiue [Turcs] Occidentaux* and Cen Zhongmian's *Xi Tujue Shiliao Buque ji Kaozheng* and *Tujue Jishi* are



comprehensive in their collections of materials and detailed annotations. Mori Masao in his *Kodai Toruko Minzokushi Kenkyū* (1967), a collection of previously published articles, provides an insightful discussion on the relationship between China and the Turks. His work *Kodai Yūboku Teikoku* (1978, 2nd ed.) is a narrative history of the Turks and their interactions with neighboring agricultural society. Iwami Kiyohiro's "Tō no Tokketsu imin ni taisuru sochi o megutte" (1987) investigates Tang's resettlement of the Turks after its conquest of the Eastern Turks in 630. Lin Enxian's *Tujue Yanjiu* (1988) is a general history, with chapters on the Sui-Tang policies of divide and rule, and marriage alliance. It also has an interesting chapter on how the Turks themselves adopted the policy of using the Chinese against the Chinese during the rise of the Tang dynasty. Another chapter is on the influence of Turkish culture on Tang China. Ma Changshou's *Tujueren he Tujue Hanguo* (1958) provides a succinct and useful narrative history. Hayashi Toshio's survey (1985) documents the evidence of agriculture in Turkish society.

*Zhongguo Beifang Minzu Guanxishi* (1987) is a general history of the non-Chinese peoples in the frontier regions from ancient Xia-Shang times until the Qing period. The book follows the orthodox Communist view that treats early histories of the nomads on the Mongolian steppe and the non-Chinese in the Western Regions and in Manchuria as part of Chinese history, and their relations with the Chinese government as those of local regimes with the central court.

Xue Zongzheng's *Tujue Shi* (1992) recognizes the danger of the above view in that, as he says, it in fact treats the justified wars of the Chinese against nomadic invasions as internal struggles between different ethnic groups. But Xue does not succeed in resolving the contradiction, since he remains bound by the modern political assumption that historical China must include all the territories now comprising the People's Republic. Xue's book is the most comprehensive study so far in mainland China of the history of the Turks from their origins to the collapse of the second Turkish empire in the mid-eighth century. The book reflects the revival of Chinese historical scholarship after the Cultural Revolution.

For the study of the Uighurs and their interactions with China in the Tang period, Haneda Tōru's "Tōdai kaikotsushi no kenkyū" (1957) is a valuable general discussion based on critical textual study of Chinese and Turkish sources. Wang Jingru's annotated translation of the Uighur inscription with introduction (1938) provides the Uighur perspective. Colin Mackerras' *The Uighur Empire According to the T'ang Dynastic Histories*

(1972), an annotated translation of the Uighur chapters in the two Tang official histories, on the other hand, provides the Chinese point of view. *Weiwuerzu Shiliao Jianbian* by Feng Jiasheng and others is a collection of selected primary materials on Uighur history.

Mackerras' article "Sino-Uighur diplomatic and trade contacts (744 to 840)" (1969) and his chapter on the Uighurs in *The Cambridge History of Early Inner Asia* (1990) are also important in English scholarship. Duan Lianqin's *Dingling, Gaoche yu Tiele* (1988) is a narrative history of these peoples from ancient times until the mid-eighth century when the Uighurs founded their empire. Yang Shengmin's *Huihe Shi* (1991), also a general history of the Uighur people, begins with the Northern Di in Shang-Zhou times, treated as ancestors of the Uighurs, and ends with the Uighur settlement in the Western Regions after the collapse of the Uighur empire in the 840's. It is an introduction to the Uighurs' life, society, economic development, religious and political evolution, and interactions with China, Tibet and other peoples. In his dissertation (1986), "The writings of Li Te-yü as sources for the history of T'ang-Inner Asian relations," Michael R. Drompp presents a detailed study of Tang relations with the Uighurs in the 840's, focusing on the process of Chinese policy formation and implementation.

Minorsky's "Tamim ibn Bahr's journey to the Uyghurs" (1948) and Von Gabain's "Steppe und Stadt im Leben der ältesten Türken" (1949) are important for the light they shed on the Uighurs' transformation from a nomadic into a sedentary society as a result of frequent interactions with China. Such interactions particularly involved the horse-silk trade between the Tang China and the Uighurs. Many works deal with this topic. For example, see Yang Shengmin's work and the articles by Jagchid Sechin (1971), Liu Yitang (1974), Fu Lecheng (1977; first published 1953), Cui Mingde (1986), Zhang Qun (1990: chapter 4) and Christopher I. Beckwith (1991). The marriage alliance between Tang and the Uighurs is discussed by Lin Enxian (1970) and by Jagchid (1989).

### Western Regions

On the Western Regions, Ise Sentarō's *Chūgoku Seiiki Keieishi Kenkyū* (1968) is comprehensive and critical in its treatment of primary sources, covering the period from the Han dynasty to the ninth century. Also valuable is Edouard Chavannes' *Documents sur les Tou-Kiue [Turcs] Occidentaux*. Ise's is still the most important work on the subject, although one could add other works published in recent years, such as Mori-



yasu Takao (1973; 1977), Wu Yugui (1987), Lin Chaomin (1985), and Beckwith (1987).

### Korea and Sui-Tang China

For China's relations with Korea before the end of the Tang period, the two Korean histories *Samguk Sagi* compiled in the twelfth century by Kim Pu-sik and the *Samguk Yusa* compiled by Iryŏn towards the end of the thirteenth century are studied by modern scholars as primary sources. Jamieson examines the sources of these histories in his dissertation "The *Samguk sagi* and the unification wars" (1969) and his article "Collapse of the T'ang Silla alliance—Chinese and Korean accounts compared" (1970), and shows from the way in which parallel events are recorded that the Chinese and Koreans had different perspectives on their relations with each other. K.H.J. Gardiner's "The *Samguk-sagi* and its sources" (1970) discusses the Chinese and early Korean sources and points out the Chinese influence in the compilation of the *Samguk Sagi*. The *Chōsen Shi*, compiled by Chōsen Shi Henshū Kai of Japan (the first four volumes covering the period to the Unified Silla were published in 1932-1933), is a collection of highlights from all available materials in Chinese, Korean and Japanese traditional sources arranged in chronological order. The editor notes discrepancies when they occur but does not go into detailed discussion of them.

For general history, Hatada Takashi's *A History of Korea* (1969) provides a concise and valuable survey from prehistory to 1950. K.H.J. Gardiner's *The Early History of Korea: the Historical Development of the Peninsula up to the Introduction of Buddhism in the Fourth Century AD* (1969) is a short history which pays attention to interactions between China and Korea. It has an appendix of sources in Chinese, Korean and Japanese. *The History of Korea* (1970) by prominent Korean scholars, Sohn Pow-key, Kim Chol-choon, and Hong Yi-sup, centers around political developments from prehistory to 1961. Lee Ki-baik's *A New History of Korea* (1984) describes political, social, economic and cultural features in different periods from prehistory to 1960.

For specific aspects of Sino-Korean interactions, there are Ikeuchi Hiroshi's *Man-Sen Shi Kenkyū* (1960, including articles published earlier), and Hatada Takashi and Inoue Hideo's *Kodai no Chōsen* (1974). John Charles Jamieson's dissertation (1969) discusses in detail how Silla took the initiative in forming the alliance with Tang China, and so succeeded in unifying the Korean peninsula. The Sui-Tang invasions of Korea are also

an important issue in Cen Zhongmian's *Sui-Tang Shi* (1957) and Arthur Wright's *The Sui Dynasty* (1978). The intricate relations between Tang and Korea are placed in the larger context of East and Inner Asian international politics in the works of Hino Kaizaburō (mostly in the 1950's), Sakamoto Yoshitane (1978) and Nishijima Sadao (1983: part II). Hugh D. Walker's "Traditional Sino-Korean diplomatic relations" (1965) argues that Chinese expansion into Korea in the Han, Tang and Yuan periods stimulated the internal political development of Korea, and that Korea's acceptance of the Chinese tribute system before the foundation of the Yi dynasty in 1392 was just a diplomatic strategy having as its primary goal preservation of the independence of Korea. Chun Hae-jong's articles (1966; 1968) provide a brief survey of the different patterns in the Sino-Korean tributary relationships from the Han period to Qing.

### Peoples of Manchuria

The existence of the Khitan, Xi and Mohe (to the latter of which the Jurchens are related) people in Manchuria, and the rise of the Parhae state in Manchuria in the seventh century further complicated the relations between China and Korea. Hino Kaizaburō and Furutata Torū (1986) have articles on Parhae. Ishii Masatoshi (1984) examines the four letters written by Zhang Jiuling on behalf of Xuanzong to the king of Parhae. A recent work, *Dongbei Minzu Yuanliu* (1987), by a Chinese scholar, Sun Jinji, deals with the early evolution of these and other peoples in present north-east China.

In English scholarship, Barfield (1989) discusses how the Xianbei, Khitan, Jurchens and Manchus founded their states. Herbert Franke's chapter "The forest peoples of Manchuria: Kitans and Jurchens" in *The Cambridge History of Early Inner Asia* (1990) devotes some pages to the histories of the Khitan and Jurchens before the founding of their dynasties. The recently published *The Cambridge History of China, Volume 6: Alien Regimes and Border States, 907-1368* (1994) also deals briefly with the predynastic history of the Khitan. It has very useful bibliographical essays that summarize the studies of the various peoples in Manchuria.

### Tibet and Sui-Tang China

Several collections of Chinese sources in official histories are available: Su Jinren and Xiao Lianzi, *Cefu Yuanguai Tufan Shiliao Jiaozheng* (1981), Chen Xiezhong and others, *Zangzu Shiliao Ji* (1982), and Su Jinren, *Tongjian Tufan Shiliao* (1982). In addition to the studies of pri-



mary materials for the Tufan period mentioned in the Introduction, there are numerous other works mentioned in Beckwith's *The Tibetan Empire in Central Asia* (1987), which has a critical summary of modern studies of Tibet and of traditional sources.

For Tibetan interactions with Sui-Tang China, Sato Hisashi's *Kodai Chibetto shi Kenkyū* (1958-1959) is the first major history of the internal evolution of Tibetan politics, military organization and economic structure, and how all these factors affected its relations with China. The *Xin Tangshu Tufanzhuan Jianzheng* (1958) by Wang Zhong is an annotated work with references to Tibetan and other Chinese sources. Kolmas's "Four letters of Po Chu-i to the Tibetan authorities (808-810 A. D.)" (1966) is a substantial study, with translation, of these letters as compared with other sources. The article sheds light on how specific issues regarding territory were dealt with in official communications between Tang and Tibet. Ise Sentarō, in his *Chūgoku Seiiki Keieishi Kenkyū* (1968), analyzes the rapid development of the Tufan kingdom, and how this made Tibet play an important role in the Western Regions in opposition to both China and the Arabs. Ren Yucai's *Tufan yu Tangchao Guanxi zhi Yanjiu* (1971) outlines the relationship between Tang and Tibet and studies the impact of each culture on the other. Yamaguchi Zuiho in his *Toban Okoku Seiritsu shi no Kenkyū* (1983) reviews earlier studies on the founding of the Tufan kingdom and has carried further the analysis of the sources with emphasis on the impact of Chinese policy towards the Tuyuhun. Christopher Beckwith's dissertation, "A study of the early medieval Chinese, Latin, and Tibetan historical sources on pre-imperial Tibet" (1977), and his *The Tibetan Empire in Central Asia* (1987), drawing from sources in Tibetan, Arabic, Old Turkish, and Chinese, present a narrative history of Tibet before and during the Tufan period. His book examines the history of Tibetan expansion and confrontations with the Chinese, Turkish, and Arab powers with a view to placing Tibet in the contemporary international scene. As mentioned above, Kaneko Shūichi (1974; 1988) has a detailed examination of the changes in official correspondence between Tang and Tibet, which shows the pragmatism of the Chinese side.

In the recently published *The Cambridge History of Early Inner Asia* (1990), H. Hoffman has a chapter "Early and medieval Tibet," which focuses on the origins and political history and religious development of Tibet until the fourteenth century. The most recent work listed in his bibliography was published in 1973.

### Nanzhao

Charles Backus's *The Nan-chao Kingdom and T'ang China's Southwestern Frontier* (1981) is a comprehensive study of the history of Nanzhao, including a full bibliography of previous works of both Eastern and Western scholarship. Wang Yongxing's article (1988) discusses the role of Wei Gao in Tang relations with Tibet and Nanzhao. Hayashi Ken'ichiro in his article of 1990 deals mainly with the founding of Nanzhao and how this affected Tang policy towards that state. His 1992 study examines the relations of the Nanzhao kingdom with Tang China in the latter half of the ninth century with emphasis on Nanzhao's expansion. For a study of works compiled in Tang on Nanzhao such as the *Manshu*, see Xiang Da's article (1957) and his annotated study of the *Manshu* (1962). An English translation of the *Manshu* is available by G. E. Luce and Ch'en Yee Sein (1961).

### The Frontier Military System in Sui-Tang China

Tang foreign policy was closely related to the frontier military system. E. G. Pulleyblank, in chapter 5 of his *The Background of the Rebellion of An Lu-shan* (1953), presents a clear description of the military situation, especially as involving the *fubing* or militia system, during the Tang period up to the An Lushan rebellion. Gu Jiguang's *Fubing Zhidu Kaoshi* (1962) examines in detail the *fubing* system from its beginning in the sixth century to its collapse in the eighth century. Chapters in *The Cambridge History of China, Volume 3* (1979) provide further discussion of the evolution of the military system based on previous studies in Japanese, Chinese and Western languages. Kang Le's *Tangdai Qianqi de Bianfang* (1979) specifically deals with the frontier system of the first half of the Tang period. Liu Yat-ming's dissertation, "The Shen-Ts'e Armies and the palace commissions in China, 755-875 A.D." (1970), is useful particularly for the frontier and domestic military system in the post-An Lushan period. Lai Swee Fo's dissertation "The military and defense system under the T'ang dynasty" (1986) investigates the changes in the *fubing*, the palace armies and the Shence Armies, and the frontier defense system. Zhang Qun in his *Tangdai Fanjiang Yanjiu* (1986) and *Tangdai Fanjiang Yanjiu Xubian* (1990) provides a voluminous and comprehensive examination of non-Chinese generals under Tang. He illustrates placement of the nomadic peoples in the frontier regions as defending forces with useful maps (1986), and also addresses changes in frontier systems.



**Table 1:**

**Sui-Tang Emperors and Major Events During Their Reigns**

**SUI**

**Emperor Wen** **581-604**

584 Eastern Turks make peace with Sui.

589 Conquest of Chen

Expedition against Koguryō

596 Princess Guanghua married to the Tuyuhun qaghan.

597 Princess Anyi married to Zamqan Qaghan of the Eastern Turks.

599 Princess Yicheng married to Zamqan (Qimin) Qaghan.

602 Jiaozhou brought under Sui control

603 Major defeat of the Western Turks by Sui

603 or 604 Expedition against Champa

**Emperor Yang** **605-617**

604-5 Expedition against Champa

608 Hami brought under Sui control

609 Sui defeats the Tuyuhun.

610 Expedition against Liuqiu

612 Western Turks brought under Sui control

Expedition against Koguryō

613 Expedition against Koguryō

614 Expedition against Koguryō

Princess Xinyi married to the Western Turkish Qaghan

615 Eastern Turks' siege of the Emperor at Yanmen

**Emperor Gong** **617-618**

617 Tang alliance with Eastern Turks

**TANG**

**Gaozu** **618-626**

618-625 Wars with anti-Tang forces

- 618 Succession of King Yǒngnyu in Koguryō, peace with Tang  
**Taizong** **627-649**
- 627 Eastern Turks besiege Chang'an
- 630 Conquest of the Eastern Turks
- 634 First official contact between Tibet and Tang
- 634-5 Tang defeats Tuyuhun.
- 640 Gaochang brought under Tang control  
 Establishment of Protectorate of Anxi  
 Princess Honghua married to the Tuyuhun Qaghan
- 641 Princess Wencheng married to the Tibetan *btsan-po*.
- 644-5 Expedition against Koguryō
- 646 Conquest of the Xueyantuo
- 647 Expedition against Koguryō
- 648 Expedition against Koguryō  
 Tang capture of Kucha
- Gaozong** **650-683**
- 659 Conquest of Western Turks
- 660 Conquest of Paekche
- 668 Conquest of Koguryō
- 670 Tibet annexes Tuyuhun.
- 676 Protectorate of Andong withdrawn from Pyōngyang to Liaodong
- 679 Tang recovers the Four Garrisons in the Western Regions.
- 682 Restoration of the Second Turkish Empire
- Zhongzong** **684**
- Wu-Zhou (Empress Wu)** **684-705**
- 684 Anti-Wu revolt
- 686-7 Tang loses the Four Garrisons in the Western Regions.
- 688 Anti-Wu revolt
- 692 Tang recovers the Four Garrisons in the Western Regions.
- 696-7 Khitan invasion of Hebei
- 696 Recognition of the qaghan of the restored Turkish empire



703-5	Tibet makes peace with China.
<b>Zhongzong</b>	<b>705-710</b>
706	The first Tang-Tibet treaty
708	Building of the three Shouxian Fortresses
709	Tang recognition of the Türgish qaghan
710	Princess Jincheng married to the Tibetan <i>btsan-po</i>
<b>Wen Wang</b>	<b>710</b>
<b>Ruizong</b>	<b>710-712</b>
<b>Xuanzong</b>	<b>712-756</b>
732	The second Tang-Tibet treaty
744	Assumption of the title of qaghan by the Uighur chief
745	Collapse of the Second Turkish Empire
751	Tang's defeat by the Arabs at the Talas River
755	An Lushan rises in rebellion.
<b>Suzong</b>	<b>756-762</b>
756-7	Uighurs assist in the suppression of the An Lushan rebellion.
758	Princess Ningguo married to the Uighur qaghan.
758-9	Uighurs assist in the suppression of the An Lushan rebellion.
762	The third Tang-Tibet treaty
<b>Daizong</b>	<b>762-779</b>
762-3	Uighurs assist in the suppression of the An Lushan rebellion
763	Final suppression of the An Lushan rebellion
	Tibetan invasion of Chang'an
764	Pugu Huaian's revolt and alliance with Tibet and the Uighurs to attack Chang'an
765	The fourth Tang-Tibet treaty
	Pugu Huaian's alliance with Tibet and the Uighurs to attack Chang'an
767	The fifth Tang-Tibet treaty
<b>Dezong</b>	<b>780-805</b>
781-6	Revolts of Military Commissioners
783	The sixth Tang-Tibet treaty

787	The "false treaty of Pingliang" between Tang and Tibet	
788	Princess Xian'an married to the Uighur qaghan.	
794	The treaty between Tang and Nanzhao	
<b>Shunzong</b>		<b>805</b>
805	Abortive reform movement	
<b>Xianzong</b>		<b>806-820</b>
806-19	Partial restoration of Tang authority over autonomous provinces	
<b>Muzong</b>		<b>821-824</b>
821	Princess Taihe married to the Uighur qaghan.	
821-2	The seventh Tang-Tibet treaty	
<b>Jingzong</b>		<b>825-827</b>
<b>Wenzong</b>		<b>827-840</b>
829-30	Nanzhao's invasion of Chengdu	
<b>Wuzong</b>		<b>840-846</b>
840	Collapse of the Uighur empire	
After 842	Disintegration of the Tibetan kingdom	
<b>Xuanzong</b>		<b>847-860</b>
<b>Yizong</b>		<b>860-874</b>
868-9	Rebellion of Pang Xun	
<b>Xizong</b>		<b>874-888</b>
874-884	Rebellion of Wang Xianzhi-Huang Chao	
880	Tang's recognition of Nanzhao as an equal	
<b>Zhaozong</b>		<b>889-904</b>
902	End of the Nanzhao kingdom	
<b>Emperor Zhaoxuan</b>		<b>905-907</b>
907	Abdication of the last Tang emperor	



**Table 2**

**Tribute Missions of the Three Korean Kingdoms to Sui and Tang (from 581 to 712)**

(Sources: *SUIS*, *BS*, *JTS*, *XTS*, *CFYG*.)

Year	Koguryŏ	Paekche	Silla
581	1	1	
582	2	1	
583	3		
584	1		
588		1	
591	2		
592	1		
594			1
597	1		1
598		1	
600	1		
607		2	
608		1	
609	1		
611		1	
614		1	
615			1
<b>Tang</b>			
619	1		
621	1	1	1
622	1		
623	1		1
624	1	1	

Year	Koguryŏ	Paekche	Silla
625		1	1
626	1	1	1
627			1
628	1		
629	1	1	1
631		1	1
632		1	1
635		1	
636		1	
637		1	
638		1	
639	1		1
640	1		
642	1	1	1
643	1	1	1
644	2	1	1
646	1		
648	1		2
650			1
651		1	
652	1	1	1
653			1
656	1		1
665	1		
675			1
686			1
699			1
703			1
705			3
707			1



Year	Koguryŏ	Paekche	Silla
709			1
710			1
711			1
712			1

**Table 3**

**Participation in Tang Expeditions  
by Non-Chinese (618-669)**

<b>Year</b>	<b>Expeditions</b>	<b>Those Paricipating</b>
618	Xue Ju	W. Turks <sup>1</sup>
620	Liu Wuzhou	Tujue <sup>2</sup>
621	Dou Jiande	W. Turks <sup>3</sup>
	Liu Heida, Gao Kaidao	Mohe <sup>4</sup>
622	Liu Heida	W. Turks <sup>5</sup>
634-5	Tuyuhun	Tujue, Qibi, Qiang <sup>6</sup>
639	Gaochang	Tujue; Yanqi <sup>7</sup>
641	Xueyantuo	Xi, Khitan, Tujue <sup>8</sup>
644	Koguryō	Xi, Khitan, Mohe, Hu <sup>9</sup>
645	Xueyantuo	Tujue <sup>10</sup>
646	**	Tujue, Qibi, Hu, Mohe <sup>11</sup>
647	Kucha	Tiele, Tujue, Tibet, Tuyuhun <sup>12</sup>
648	Xueyantuo	Tiele <sup>13</sup>

<sup>1</sup> These were the Western Turks under Danai who had submitted to Sui in 611. *JTS* 194B, p. 5180; Chavannes 1969, p. 22.

<sup>2</sup> *JTS* 194A, p. 5154; *XTS* 215A, p. 6029; *ZZTJ* 188, pp. 5884-5.

<sup>3</sup> The Western Turks under Danai, see *JTS* 194B, p. 5180; Chavannes 1969, p. 22.

<sup>4</sup> *JTS* 55, pp. 2259-60; 199B, pp. 5358-9.

<sup>5</sup> The Western Turks under Danai, see *JTS* 194B, p. 5180; Chavannes 1969, p. 22.

<sup>6</sup> *JTS* 198, p. 5298; *XTS* 221A, p. 6225; *ZZTJ* 194, p. 6108; Zhang Qun 1986, pp. 230-1.

<sup>7</sup> *JTS* 198, p. 5295; *XTS* 221A, p. 6221; p. 6229.

<sup>8</sup> *ZZTJ* 196, pp. 6171-2.

<sup>9</sup> *ZZTJ*, 197, p. 6209; *CFYG* 117, p. 1398.

<sup>10</sup> *XTS* 110, p. 4116; 217B, p. 6138; *ZZTJ* 198, pp. 6232-3; *CFYG* 991, p. 11640.

<sup>11</sup> *JTS* 199B, p. 5347; *ZZTJ* 198, p. 6237; *CFYG* 985, pp. 11570-1; 991, p. 11640.

<sup>12</sup> The *JTS* 198 (p. 5303) records this event as in 646 while other sources record it as in 647, see *XTS* 221A, p. 6231; *ZZTJ* 198, pp. 6250-1.

<sup>13</sup> *CFYG* 973, p. 11432; 985, p. 11573.



Year	Expeditions	Those Participating
649	Chebi Qaghan	Huihe, Pugu <sup>14</sup>
651-652	Western Turks	Huihe <sup>15</sup>
656-657	Western Turks	Huihe <sup>16</sup>
658	Koguryō	Khitan <sup>17</sup>
660	Xi, Khitan	Tujue, Xueyantuo <sup>18</sup>
661	Koguryō	Huihe <sup>19</sup>
662	Rebelled Tiele	Shatuo <sup>20</sup>
668	Koguryō	Huihe <sup>21</sup>
669	Xueyantuo	Tujue <sup>22</sup>

<sup>14</sup> *JTS* 194A, p. 5165; *XTS* 215A, pp. 6041-2; *ZZTJ* 199, p. 6265; *THY* 94, p. 1690.

<sup>15</sup> *JTS* 194B, p. 5186; *XTS* 215B, p. 6061; *ZZTJ* 199, pp. 6274-7.

<sup>16</sup> *TD* 199, p. 1078; *JTS* 194B, p. 5187; 195, p. 5197; *XTS* 111, pp. 4137-8; 215B, p. 6062; 217A, p. 6113; *ZZTJ* 200, p. 6301; p. 6306; *CFYG* 973, p. 11433.

<sup>17</sup> *ZZTJ* 200, p. 6309.

<sup>18</sup> *XTS* 3, p. 60; 219, p. 6174; *ZZTJ* 200, p. 6320; *CFYG* 986, p. 11577.

<sup>19</sup> *JTS* 195 (p. 5197) says that the campaign was in 655 but Tang did not launch any campaign that year. *XTS* 217A, p. 6113; *ZZTJ* 200, p. 6323; *CFYG* 986, p. 11578.

<sup>20</sup> They were Western Turks. *XTS* 218, p. 6154.

<sup>21</sup> *JTS* 109, pp. 3293-4.

<sup>22</sup> *THY* 96, p. 1728.

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