**CHINESE HISTORY**

1. Any essay, Make some comments on the Chinese traditional thoughts. ( confucinism, Taoism , Legalism etc)/ Characteristics, Representatives and their purposes etc , 2000 words

Confucius according to Chinese tradition was a thinker, political figure, educator and founder of

Ru School of thought furthermore also known as the greatest and powerful philosophers of all

time. He is well known for his contribution towards the Chinese society and even the whole

world. Born on 28 September 551BC in a middleclass family which was not considered as part

of the nobility but was quite above the common peasants. His father was as oldier who

unfortunately died when the great Confucius was only at the age of three. So he grew up in a

poverty stricken situation with his mother as the family bread winner supporting her family a

living. Confucius was of Zhou nationality born in Zou, Lu, Zhou Kingdom which is now known as

Nanxizheng, Qufu, Shandong, China. Confucius died at the age of around seventy one to seventy

Two years on 11 April, sources say his death was of natural causes. The great Confucius even

When he was growing up he was an outstanding kid having different views with everyone

Especially the hierarchy of the society. Basically no one really knows how Confucius himself

Was educated, but tradition says he studied ritual with the fictional Daoist Master Lao Dan,

Music with Chang Hong, and the lute with music master Xiang. As Confucius was growing he

Entertained himself by habitually arranging rituals vessels and staging ceremonies, thus

Prefiguring the philosopher’s famous interest sin rites. He was outstanding as he grew up he

Saw things at a different view than most of the people, he did not believe individuals should be

Classified according to the family he was or she was born to, he believed someone should earn

Respect and honor individually according to individual talent. As we all know a journey of

Thousand miles begins with a single step. Confucius had poverty stricken and humiliating youth,

Upon reaching manhood he was forced to do piece jobs like being a shepherd and clerk. He held

Subordinate posts in public service. Sources say he married at the age of nineteen and had a

Child called Kong Li. At the age of twenty two he entered what was be chief occupation of his

Life that of a public teacher. To all he resorted he gave instructions, however small the fee

Offered, If only they gave evidence of capacity and zeal for improvement. As his fame spread

Abroad the number of his disciples increased, until it is said to have reached eight thousand

Though some sources condemn there was exaggeration. As his fame as rising to it speak it so

Happened the political disorders started growing out of quarrels of the feudal state, state which

theauthorityoftheemperorwastooweakrestrainwhichnaturallydrewConfuciusattentionto

the principle of good government, and his also automatically became one of his most frequent

topic of discourse. There is this major event in his life it is said in 525 when he was 27 years or

28 years old, he was supposed by the authors of Zhuzhuan to have visited the ruler of small

State of tan in order to learn bureaucratic history from him and then to marvel, with reflexive

condescension, at how such knowledge was lost to the so no heaven but may still be studied

among the distant border peoples of the four quarters. The theme of the extreme

inquisitiveness of the young Confucius is also reflected in the Analects,” When the Master

entered the Grand Temple he asked questions about everything. Someone said,“ Who said that

this son of man from Zhou knows about the ritual¬¬? When he entered the Grand Temple he

asked about everything. When the master learned of this he observed, ‘Doing so is prescribed by ritual ‘’’ from one of the books (Lunyu3.15). Around 522 when Confucius was approximately

around thirty or thirty-one was one of the events recognized in history when Confucius is said to

have uttered judgment on the reputation and behavior of others. First of all had something to do

with DUKE king whom Confucius criticized for allowing his judgment to be clouded by anger

becoming angry with an underling determined to fulfill his official responsibilities even when

that meant disobeying a direct order from his ruler. So in general it is known that Confucius

developed his own philosophy which he taught to others. Today his philosophy is known as

Confucianism. Confucianism is in short is often characterized as a system of social and ethical

Philosophy rather than a religion in fact, Confucianism built on an ancient religious foundation

To establish the social values, institutions, and transcendent ideals of traditional Chinese society.

Of course, Confucianism faced some difficulties sometime back it was regarded as the cause of

Chinas weakness in the twentieth century but then it was credited with the rise of the East Asian

economy. In most cases somethings are not valued till they are missing it also so happened

that Confucius ideas became in to use and very popular and basic philosophy of the Chinese

culture for over two thousand. Confucius had many ideas but only here we can summarize a

few ones, treat others kindly, have good manners and follow daily rituals, a man should have

morals and ethics, family was important and ancestors were to be respected, a true man had

the qualities of integrity, righteousness, altruism, goodness, and loyalty, one should practice

moderation in all things and believed in a strong and organized central government. Confucius

also had famous quotes,” what you do not want done to yourself, do not do toothers. To study

and not think is a waste, to think and not study is dangerous. The cautious eldomerr. Is it not a

pleasure to practice and learn what you have learned? If you see what is right and fail to aconite,

you lack courage. When you see a good person, think of becoming like him or her. When you see

someone not so good, reflect on your own weaknesses.’’ Also well known for his golden rule‘ DO

NOT IMPOSE ON OTHERS WHAT YOU DO NOT WISH FORY OURSELF.’ At age fifty-one he was

Made chief magistrate of the town of Chungtu and thus he had at length an opportunity to put

to his theories into practice. The implementation had immediate results giving improvement in

the manners of the inhabitants led to his advancement, first to the post of assistant

super intendent of public works and next to that of minister of crime in Lu. Due to the jealous

and fear of other states a plot was made of Marquis of Lu against his minister Confucius.

Confucius was left with no option but to withdraw to keep his dignity. So for the following

Thirteen years he travelled around different states received with honor and respect but

Unfortunately without finding a ruler to consider him under his counsel. In 488BC here turned to

His native state till 478BC when he died. Some of his followers wrote his ideas in a book that

Would be later called the Analects of Confucius. His legacy the Confucius teaching became the

State philosophy of China during the Han Dynasty. His family name was Kong Quian he is

Called Kongzin China which means Master Kong. Some people consider Confucianism a

Religion while others consider as philosophy.

1. Discuss any one Chinese historical event, what is your opinion?

**Ming Great War**

**The early wars**

In 1368, the [Hongwu Emperor](https://en.wikipedia.org/wiki/Hongwu_Emperor) (r. 1368–98) ousted the Mongol-led Yuan dynasty from China to inaugurate the [Ming dynasty](https://en.wikipedia.org/wiki/Ming_dynasty). The Mongols fled back to Mongolia, but even after numerous campaigns, the Mongol problem remained.

During his early reign, Hongwu set up the "eight outer garrisons" close to the steppe and an inner line of forts more suitable for defence. The inner line was the forerunner to the Ming Great Wall. In 1373, as Ming forces encountered setbacks, Hongwu put more emphasis on defence and adopted [Hua Yunlong](https://en.wikipedia.org/w/index.php?title=Hua_Yunlong&action=edit&redlink=1)'s suggestion to establish garrisons at 130 passes and other strategic points in the Beijing area. More positions were set up in the years up Hongwu's death in 1398, and watchtowers were manned from the [Bohai Sea](https://en.wikipedia.org/wiki/Bohai_Sea) to Beijing and further onto the Mongolian steppes. These positions, however, were not for a linear defence but rather a regional one in which walls did not feature heavily, and offensive tactics remained the overarching policy at the time. In 1421, the Ming capital was relocated from [Nanjing](https://en.wikipedia.org/wiki/Nanjing) in the south to Beijing in the north, partly to better manage the Mongol situation. Thus, defenses were concentrated around Beijing, where stone and earth began to replace rammed earth in strategic passes. A wall was erected by the Ming in Liaodong to protect Han settlers from a possible threat from the Jurched-Mongol Oriyanghan around 1442. In 1467–68, expansion of the wall provided further protection for the region from against attacks by the [Jianzhou Jurchens](https://en.wikipedia.org/wiki/Jianzhou_Jurchens) in the northeast.

Meanwhile, the outer defenses were gradually moved inward, thereby sacrificing a vital foothold in the steppe transitional zone. Despite the withdrawal from the steppe, the Ming military remained in a strong position against the nomads until the [Tumu Crisis](https://en.wikipedia.org/wiki/Tumu_Crisis) in 1449, which caused the collapse of the early Ming security system. Over half of the campaigning Chinese army perished in the conflict, while the Mongols captured the [Zhengtong Emperor](https://en.wikipedia.org/wiki/Emperor_Yingzong_of_Ming). This military debacle shattered the Chinese military might that had so impressed and given pause to the Mongols since the beginning of the dynasty, and caused the Ming to be on the defensive ever after.

The deterioration of the Ming military position in the steppe transitional zone gave rise to nomadic raids into Ming territory, including the crucial Ordos region, on a level unprecedented since the dynasty's founding. After decades of deliberation between an offensive strategy and an accommodative policy, the decision to build the first major Ming walls in the Ordos was agreed upon as an acceptable compromise the 1470s. [Yu Zijun](https://en.wikipedia.org/w/index.php?title=Yu_Zijun&action=edit&redlink=1) (余子俊; 1429–1489) first proposed constructing a wall in the Ordos region in August 1471, but not until 20 December 1472 did the court and emperor approve the plan. The 1473 victory in the [Battle of Red Salt Lake](https://en.wikipedia.org/w/index.php?title=Battle_of_Red_Salt_Lake&action=edit&redlink=1)  by [Wang Yue](https://en.wikipedia.org/w/index.php?title=Wang_Yue_(Ming_dynasty)&action=edit&redlink=1) deterred Mongol invasions long enough for Yu Zijun to complete his wall project in 1474. This wall, a combined effort between Yu Zijun and Wang Yue, stretched from present day Hengcheng.In [Lingwu](https://en.wikipedia.org/wiki/Lingwu) to Huamachi town in [Yanchi County](https://en.wikipedia.org/wiki/Yanchi_County), and from there to Qingshuiying in northeastern Shaanxi, a total of more than 2000 *li*  long. Along its length were 800 strong points, sentry posts, beacon-fire towers, and assorted defences. 40,000 men were enlisted for this effort, which was completed in several months at a cost of over one million silver [taels](https://en.wikipedia.org/wiki/Tael). This defence system proved its initial worth in 1482, when a large group of Mongol raiders were trapped within the double lines of fortifications and suffered a defeat by the Ming generals. This was seen as a vindication of Yu Zijun's strategy of wall-building by the people of the border areas. By the mid-16th century, Yu's wall in the Ordos had seen expansion into an extensive defence system.

Following the success of the Ordos walls, Yu Zijun proposed construction of a further wall that would extend from the Yellow River bend in the Ordos to the Sihaiye Pass (四海冶口; in present-day [Yanqing County](https://en.wikipedia.org/wiki/Yanqing_County)) near the capital Beijing, running a distance of more than 1300 *li* (about 700 kilometres (430 mi)). The project received approval in 1485, but Yu's political enemies harped on the cost overruns and forced Yu to scrap the project and retire the same year. For more than 50 years after Yu's resignation, political struggle prevented major wall constructions on a scale comparable to Yu's Ordos project.

However, wall construction continued regardless of court politics during this time. The Ordos walls underwent extension, elaboration, and repair well into the 16th century. Brick and stone started to replace tamped earth as the wall building material, because they offered better protection and durability. This change in material gave rise to a number of necessary accommodations with regard to logistics, and inevitably a drastic increase in costs. Instead of being able to draw on local resources, building projects now required brick-kilns, quarries, and transportation routes to deliver bricks to the work site. Also, masons had to be hired since the local peasantry proved inadequate for the level of sophistication that brick constructions required. Work that originally could be done by one man in a month with earth now required 100 men to do in stone.