

Explore and Analyse the Two Imperial Edicts in Qian Guxun's *BaiYi Zhuan*

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Abstract:

Qian Guxun's BaiYi Zhuan detailed Qian Li's whole trip of Burma, and completely preserved the script issued by Zhu Yuanzhang, the first emperor of The Ming Dynasty, to the King of Myanmar and the Suichuan ambassador Si Lunsuo. Through the analysis of the script, we can glimpse the political situation on the southwestern border of the Ming Dynasty.

Key words: Early Ming Dynasty; *BaiYi Zhuan*; Imperial Edicts; political situation

1. Introduction

As a neighbor of China, Myanmar has a close relationship with China in history. In the long history, although the two countries have wars, they have always followed the principle of good neighborliness and friendship. In the early years of Hongwu in the early Ming Dynasty, according to the *History of Ming Dynasty*, Hongwu six years (1373) the emperor sent messengers Tian Hao, Cheng Dounan and others to the country of Myanmar, and Annan. because of poor roads, their trips stagnated for two years. In the fifteenth year of Hongwu, the emperor set Sichuan Ambassador and appointed Si Lunfa as ambassador. In the 28th and 29th years, the emissary of the king of Myanmar came to disclose the invasion led by Si Lunfa. The Ming Taizu Zhu Yuanzhang sent Li Sicong and Qian Guxun to send the Burmese country and Baiyi. What they saw and heard was compiled as *BaiYi Zhuan*.

The name "Baiyi" began in the Yuan Dynasty. Yang Dayong's *BaiYi Zhuan* is prefaced as "there are different kinds of nations, so the name is Baiyi." According to the articles of scholars of Yuan Dynasty, like Wang Ying's *The Complete Collection of Mr. Qiu Jun*, and Li Jing's *Yunnan Zhilu* and other works in the middle of the Ming Dynasty, Jiang Yingliang found out that the Thai Nationality was often referred as "Baiyi" in these old books. people generally thought "Baiyi" represented Dai. He also used the relevant records in the book *New Tang Book Nan Man Biography* and *Zhu Fan Zhi* as evidence to prove that the name "BaiYi" evolved from the "white clothes" commonly found in the literature during the Tang and Song Dynasties, and perhaps it is the variant of the latter. (Jiang Yingliang, 1978: 66-67)

Regarding the author of "Bai Yi Zhuan", there are many opinions in the academic circles. Jiang Yingliang combed the bibliography of the *BaiYi Zhuan* and the author's affiliation. He believed that after Li Sicong and Qian Guxun returned, they co-authored the "Introduction" and then each proceeded with the "Into the Submission". Therefore, there will be an author dispute (Jiang Yingliang, 1978: 69-71) Yu Dingbang believes that Xie Yuzhe's *DianLue*, the ShiFan's *DianXi*, HuangYuji's *Thousand-Heavenly Book Bibliography* mistook Li Sicong as the author. Since the record in *MingShilu* on Qian and Li's trip is ambiguous and many people have not seen the *BaiYi Zhuan* with their own eyes. He combined the prefaces and postscripts made by Yang Dayong and Xia Yuanji and finally came to conclusion that the author of *BaiYi Chuan* was Qian Guxun.(Yu Dingbang, 1981:93) Li Genyuan said in the *Yongchangfu Wenzheng* title *BaiYi Zhuan*: "OnlyGuXun , SiCongtong followed the order to go , the book made by both of them , and the two passed their books separately . Therefore, sometimes it was said to be wrote by Li Sicong, or by Qian Guxun. The truth is just because they saw different versions . they have different names just for the sake of preservation and survive." Du Ruo thinks that Qian Guxun and Li Sicong each wrote *BaiYi Zhuan*, The difference is that Qianben is the "into the present" and Li is the "passbook".(DuRuo, 1996:75)

Qian Guxun's *BaiYi Zhuan* detailed Qian Li's whole trip of Burma, and completely preserved the script issued by Zhu Yuanzhang, the first emperor of The Ming Dynasty, to the King of Myanmar and the Suichuan ambassador Si Lunsuo. Through the analysis of the script, we can glimpse the political situation on the southwestern border of the Ming Dynasty.

2. Explore and Analyse the Content of the Two Imperial Edicts

BaiYi Zhuan is a survey of the ethnic areas in western Yunnan during the Ming Dynasty's settlement of the Suichuan issue. It has detailed the rise of the Suichuan, historical development, customs and customs, especially the political, military and social systems of the Suichuan Baiyi. The description is a comprehensive investigation of the southwestern frontier of the Ming Dynasty, providing detailed information for the Ming Dynasty to formulate a correct frontier strategy, so that the Ming Dynasty can fully and truly understand the situation of the Suichuan and its expansionary and separatist hazards, and formulate a correct strategy for the southwestern frontier. It is an important practice of the Ming Dynasty's national domain view in the southwestern frontier. (LuRen,2010:36) What the two edicts contained in are also found in the *Taizu Hongwu Record* volume 244, and the full text of the book is different from the money book. Jiang Yingliang believes that "the *BaiYi Zhuan* contains, or is the original of the time, *Record*, once Shichen retouched." (Jiang Yingliang, 1980: 128) Therefore, the study of the two edicts contained in *BaiYi Zhuan*, is beneficial for restoring the original history and examining the political situation on the southwestern border of China during the Ming Dynasty.

2.1 Imperial Edict to the king of Myanmar

According to statistics, Qian Guxun's " *BaiYi Zhuan* contains a total of 287 words written by Ming Taizu to the King of Myanmar. At the beginning of his life, he used the word "diligence" twice to describe the hardships of the messenger's journey, and quoted the old saying that "the gentleman will have something in the distance, the friend is thousands of miles away, and the god is handed over to the mind", fully affirming the king of Myanmar. sincerity. Then the tone turned and returned to the murder of the Suichuan empires. He said that "it is difficult to solve the problem, the purpose of the shackles, and the hate is not a word," which indicates that the attitude of the court on the matter, that is, he hopes to be "speaking in a word", to serve each other and to be friendly. Subsequently, the script can be described as both hard and soft, and it is both powerful and attractive. He asked the Burmese country to "not blame, not strong," and then ensure that he "despite weak self-protection", if he does not listen to the commandments, and fight against it, heaven will be Zhaojian, good fortune, and can be delayed." The short script of less than three hundred words shows the inclusiveness and majesty of the great powers, and further demonstrates the Ming Dynasty's soft and hard attitude towards the relations with Myanmar.

2.2 Imperial Edict to Si Lunfa

Luchuan had a certain connection with the central government as early as the Qin and Han dynasties. In the Yuan and Ming Dynasties, the Lu chuan Sishi Tusi became the most powerful feudal lord of the Yunnan Yi people at that time, and its leaders' ambitions expanded. As the forces expanded rapidly, the number of things was in the neighbors, and the contradiction with the central government became increasingly sharp. In the Yuan Dynasty, several times the army was sent to crusade, but it ended without results. After the settlement in Yunnan in the early Ming Dynasty, he was negligent in the management of Suichuan, so that he was daring and profounded, causing strong dissatisfaction from the central dynasty.

As the initiator of the 28th Sino-Myanmar war in Hongwu, Si Lunfa's behavior seriously affected the security of China's southwestern border and affected the good-neighborly and friendly relations between China and the border countries. Ming Taizu gave him a 676-word book with a strong tone and a lot of blame. This firstly takes example of the ancient saints, the use of courtesy and articles. Later, the chapter of the "Nine Cuttings" was carefully detailed, and the actions of Sirenfa were alleged. This paragraph involves a lot of historical facts. The author tries to use the historical facts of the script to take a clue to the political situation at that time.

2.2.1. "In the old age, the soldiers are in a car, and from time to time they invade eight hundred, and they are forced to commit crimes; country Gali is small and the people are few, so it is conquered."

During the 18th to 21st year of Hongwu, Luchuan triggered a crisis in the southwestern frontier. In the eighteenth year of Hongwu, Si Lun sent the rate to the public. The following year, his subordinate Kuang Silang made a decision. According to "Yunnan Zhi" Volume 41 "Zhuyi Chuanliu", the sphere of influence at that time was "east to Jingdong House, southeast to the car, south to 800 women, southwest to Burma, west to Lili, northwest to west Ancient Shu, Tubo in the north and Yongchang in the northeast. The above fully demonstrates the ambition of Suichuan to expand its power. Subsequently, Zhu Yuanzhang immediately sent people to investigate and took a series of measures to break down the forces of the Suichuan and strengthen the central government.

2.2.2 "At the beginning, it arbitrarily started the Battle of Jinchi, then purposely invaded Jingdong and finally came to Dingbian".

In the geographical position of Yunnan, it has formed a whole in the political, economic and cultural aspects of the Central Plains since ancient times. In terms of geopolitical and national border security, Yunnan is located in the upper reaches of the southwestern provinces, bordering Tibet, Sichuan, Guizhou, and Guangxi provinces. The status is very important when it is connected to Vietnam in the south and Myanmar in the west. (FuChun, 2016:1) Just because Yunnan is a strategic location in the southwest, when the Yuan Dynasty was conquered, the "Jinchi" Xuanfu

Division was established here. Silunfa also responded to the policy and surrendered to Wang Jinwei. After the Yuan army conquered Burma, the control of the land was weak, and the Yuan Dynasty's power declined, almost losing control of the southwestern ministries, especially ignoring the expansion tendency of the Suichuan forces, paving the way for the future of the Suichuan.

In the summer of 1382, the Yuan Dynasty's survivors in Yunnan successively rebelled, and Si Lun took advantage of the contradictions between Yunnan's Inner Mongolian Yuan and Dali Duan's. He robbed Yongcheng, seized Wang Zhen, and launched the "Jinchi Campaign", which almost controlled the tribes in the Jinchi region and became an unprecedented powerful force. This move made Zhu Yuanzhang fully aware of the importance of guarding Suichuan. (DianZhi,1991:591) He sent envoys to inquire about the elderly in the south of the Yangtze River, and learned that Suichuan thought could increase his power. However, limited to the lack of strength of the central government in Yunnan at that time, he merged with the Suichuan military and civilians to soothe the Secretary for Peace and the Ministry of Peace and Welfare to serve as the conditions for the repression of the military and civilians of the Suichuan Pingmian and other departments. Wang Zhen. Si Lunfa used this to unify the Suichuan and Pingmeng, and the power increased. (LuoYong, 2016:68) Under this situation, the southwestern toasts have turned to Si Kefa for protection, and the emerging Ming Dynasty faces the embarrassing situation that the southwestern border is completely out of control. This is the so-called "stupidity of Erqichuan, the servant of the Jinchi".

In 1385, Si Lun attacked Jingdong Tao, and Tao Yu fled to Dingbian County where Chuxiong House was located. Si Lunfa chased the Moshale Village in Dingbian County and provoked a war with the Ming Dynasty. In 1388, the Ming army and Silent made a formal battle, and Si Lun failed. (LuoYong, 2016:68-69) Since then, the Ming Dynasty's rule over Yunnan has been further strengthened. The Weifang has advanced to the southwestern region of the country, forming a certain deterrent effect on the surrounding areas, and has also formed a certain centripetal force on these areas, expanding the influence of the Ming Dynasty on the southwestern frontier regions. (LuoYong, 2015:1)

2.2.3 "I have to send troops to attack you and blame you, not without reason."

In 1368, the Ming Dynasty was established, and the interior of the Central Plains was settled. Yunnan has not yet fallen. Zhu Yuanzhang thought that Yunnan was "disturbed in the distance, and did not know what to do, so he sent the messenger to the salty scent to hear it." At that time, Yunnan was controlled by Emperor Yaozong of the Yuanzong Emperor, and he did not surrender to the Yuan Dynasty. At this time, the western part of Yunnan and its frontier areas belonged to the range controlled by the local national power, and the interior of Yunnan. Yuan and paragraph "divided into gaps" and developed into courts to resist.(FangHui,2001:98-100) Before the 14th year of Hongwu (1371), the Ming Dynasty repeatedly sent a persuasion, and the local local powers of Duan and Liang Wang stubbornly resisted, not only did not accept the strokes, but also killed the

minister twice. After the fifteenth year of Hongwu (1372), after the South Abdominal area was settled, Zhu Yuanzhang immediately squatted: "The land of Yunnan... Since the Han, Sui and Tang dynasties, all of them were unified by China, and the Yuan Dynasty has its own province." (ZhangDan,1998: 556)Zhu immediately dispatched Fu Youde went to Dali to fight the Duan, and Duan's refusal to resist, causing the disaster. In just a few years, the imperial court has wiped out the stubborn forces in Yunnan like breaking the bamboo and integrating Yunnan into China's territory.

All in all, the Ming dynasty sent troops to recover Yunnan in the case of invalidation. Therefore, the "land of Yunnan, which has been made for me, is a teacher who has been guilty of sin, and has not been ruined for no reason." Through historical facts, we can see that the words in the book are not self-beautification.

3. Conclusion

In summary, we use the two scripts contained in the *BaiYi zhuan* as an entry point to explore in depth the historical facts involved in the script. It can be seen from the analysis that during the Ming Dynasty, there was a conflict between the Central Court and Luchuan, and the relationship between Luchuan and neighboring countries was also complicated. The ambition of Luchuan does not only threatens the stability of the southwestern frontier, but also buryes a crisis for the survival and development of Luchuan itself. The "Three Levies" is the best testimony.

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