

Academy's First Teacher Temple was completed.

820. On the fourteenth of December, T'ai-tsu ordered Mu Ch'un to serve as Forward General of the Expedition Against the Enemy Slaves and Chief Military Commissioner Ho Fu and others to serve as his lieutenants. They were to suppress Tao-kan-meng.

821. This year (1397-1398), Liu-ch'iu, Champa, Korea, Siam, Tibet, and Nepal presented tribute.

822. On the first of February, T'ai-tsu performed the Great Offering to Heaven and Earth on the South Suburban Altars.

823. On the fourth of February, T'ai-tsu sent officials to Shantung and Ho-nan to offer lessons in agriculture.

824. On the twenty-fourth of February, Japanese raided Ninghai. The guard commander, T'ao To, attacked and defeated them.

825. On the twelfth of March, the Ku-chou Man were pacified and T'ai-tsu recalled Yang Wen.

826. On the fifteenth of March, Assistant Military Commissioner Hsü K'ai attacked and pacified the Mo-hsieh Man.

827. On the twentieth of April, palace officials, considering Korea to have frequently given grounds for enmity, requested a punitive expedition. The request was not granted.

828. On the seventeenth of May, Mu Ch'un attacked Tao Kan-meng and badly defeated him.

829. On the twenty-fourth of May, T'ai-tsu was ill.

830. On the twenty-eighth of May, T'ai-tsu ordered Military Chief Commissioner Yang Wen to follow Chu Ti, prince of Yen, and Kuo Ying, marquis of Wu-ting, to follow Chu Chih, prince of Liao, and prepare the defenses of K'ai-p'ing. All were to place themselves under the command of the prince of Yen.\*

831. On the twenty-second of June, the Emperor's illness worsened greatly. On the twenty-fourth of June, T'ai-tsu died in the Western Palace. He was seventy-one years (*sui*) of age. His posthumous edict said, "I have borne the Mandate of Heaven these thirty-one years. Ever anxious about possible perils and benefits, daily

\*See Introduction note, page 15 above.

I labored without rest to bring prosperity to the people. Unavoidably as one risen from poverty and obscurity, I lack the wisdom of the ancients, but I love what is good and despise what is evil and this is not far removed from that wisdom. Now, I am about to submit to the natural law of all living things and why, in this, should there be any cause for sadness? Imperial Grandson Heir Apparent Yün-wen is benevolent, intelligent, a good son to his father, and a good friend to his friends. He has won the hearts of all mankind and may fittingly ascend the throne. Civil and military officials of central and local government will join their hearts and minds in assisting his rule and so bring peace to my people. Let no gold or precious stones be used in my funeral rites. The hills and streams around my tomb should remain as they are; do not change them. Let the officials and commoners weep for three days and then take off their mourning clothes. Let there (then) be no hindrance to the rites of marriage. The princes shall all remain in the vicinity of their estates and not come to the capital city. Whatever has not been touched on in my decrees, let it be determined in the spirit of this decree."

832. On the thirty-first of June, T'ai-tsu was buried in the Tomb of Filiality with the posthumous title Exalted Emperor and the ancestral temple name Great Ancestor. In the first year of the Yung-lo reign (1403), he was posthumously designated Holy and Worthy, Cultivated and Martial, Revered and Brilliant, Refined and Virtuous, Successful and Accomplished, One-With-Heaven, the Great Filial Exalted Emperor. In the seventeenth year of the Chia-ching reign (1538), the additional title was bestowed, Great Ancestor, the Heaven-Opening, Way Implementing, Dynasty-Founding, Pinnacle-Standing, Most Holy, Benevolent, Cultivated, Righteous, Martial, Refined, Virtuous, and Successful Exalted Emperor.

## EPILOGUE

The Emperor was by nature sagacious and brave. His drawing together the cords of empire with arms as the woof and learning the warp was an achievement unmatched by the rulers of Han, T'ang, and Sung. In the beginning of his work as dynastic founder, he was able to plumb the most obscure depths and discern the changes that were taking place. Gradually, he took the empire in

hand and won it by his stratagems. Generously, he brought forth his perfect plans.

Once when he discussed with his officials the strategy by which he had won the empire, he said, "I fell on evil times when I lost my parents and the world was in disorder. My original intention in raising a rebellion in my native village was simply to save my own life. After I had crossed the Yangtze, however, I saw what the great militarists were up to. Their armies brought ruin to the people. Chang Shih-ch'eng and Ch'en Yu-liang, in particular, had become gigantic parasites; Chang presuming on his great wealth and Ch'en presuming on his armed might. I, on the other hand, had nothing on which to rely except that I found no pleasure in indiscriminate slaughter, I manifested good faith and righteousness and in my conduct I exercised self-restraint. I then united my heart and mind with yours, gentlemen, and together we helped one another along in our common cause.

"First we came to grips with those two bandits. Chang Shih-ch'eng was near to hand and some said we should attack him first. I held that Ch'en Yu-liang was ambitious and arrogant and might well cause us trouble, while the small-calibre man had no long-range plans. Our best course, therefore, was first to attack Ch'en Yu-liang. When we engaged him on Po-yang Lake, Chang failed to move one step from Su-chou<sup>a</sup> to assist him. If, on the other hand, we had first attacked Chang, then his defenses in Che-hsi would have stood firm while Ch'en Yu-liang would certainly have mobilized his entire state and come on. We would then have had the enemy at our front and back. When the two bandits had been disposed of, we marched north to pacify the North China Plain. To this end, we first took Shan-tung and then Ho-lo. The reason why our troops stopped at T'ung Pass and did not rush on to take Ch'in and Lung was that it appeared to me that K'uo-k'uo T'ieh-mu-erh, Li Ssu-ch'i, and Chang Ssu-tao, all veterans of more than a hundred battles, would have been unwilling to surrender quickly. Had we gone right ahead, they would have concentrated their forces in one place and it would have been difficult to foresee the outcome of such impetuosity on our part. Consequently, we

advanced instead where they least expected it and turned towards the north.

"With Yen-tu taken, we were to campaign in the west. Chang and Li, seeing themselves isolated, their strength dissipated, were beaten without a fight. Only the power of K'uo-k'uo remained intact and in opposition. If I had given the command earlier, before the fall of Yen-tu, and we had immediately made our trial of strength, then the issue of victory or defeat would have been clouded." Such were the Emperor's bold strategy, his appraisal of the enemy, and his making certain of victory. Thus it was that he was able to put an end to the catastrophic disorders and thereby come into possession of the empire. As the proverb says, "Can the victory of those who rise up in the way of Heaven be merely accidental?"

#### EULOGY

T'ai-tsu used his gifts of keen intelligence and military genius to attain his ends, which were to bring help to the world and peace to the people. He acted when the time was ripe; he seized the propitious moment. The heroes followed him admiringly. They overcame the disorderly and subjugated the domineering. Fifteen years and he had completed the imperial task.

He rose to eminence from the ranks of the cotton-clads and grandly gave order to all within the four seas. Since the Western Han, such a thing had never been. Although he punished lax administrators of Yüan and his rule was marked by severity, yet he showed every courtesy to the aged scholars. He studied the ceremonial and established the forms of music. He elucidated and made known the meaning of the classics and he held orthodox scholarship in the highest esteem. He showed mercy to the defeated dynasty, purified the imperial administration and repaired the social bonds.

He attached great importance to education and the maintenance of popular customs. He rectified the standards of behavior in the women's quarters. His management of the palace affairs was severe

and correct and he forbade the eunuchs to have anything to do with the government. The offices and functions of his five chief military commissions and six ministries were joined to one another by common bonds. He established the guards and military agricultural colonies in order that there should be an adequate supply of military rations and equipment. Martial power enough to put a stop to the calamitous disorders, and learning enough to achieve universal peace, these qualities in truth were united in T'ai-tsu.

In the hour of his attainment of his high ambition, he allowed Ts'ai Tzu-ying to go back north (to the Mongol court). In his last years, his solicitude for the people became ever greater. Once, in a single year, he initiated several tens of thousands of channels and dikes in order to benefit agriculture and sericulture and guard against drought and flood. His descendants, who made use of these, enjoyed the benefits for more than two hundred years. Gentlemen conducted themselves according to their station and the common people were amply provided for. Down to the present time, the successive generations have enjoyed the benefits of his grace. The honor in which they have held him may be compared with that of his clansmen and confederates in carrying out the posthumous sacrifices to him for generation after generation. Has such a thing ever been known before?

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