

## A Study of the Diplomatic Culture From Han to Tang Dynasty

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### Abstract

In ancient China, the royal courts had output the Confucian culture to the surrounding ethnic regimes, the Northeastern Asian countries and so on from Han to Tang Dynasty (202 B. C. - 907 A. D.) and it was the core content of the diplomatic culture. Second, with the introduction and development of Buddhism, some diplomatic activities were related to Buddhism and it also was an important diplomatic cultural characteristic from Han to Tang Dynasty. Again, Tang Dynasty was the heyday of the development of Taoism in China. In the diplomatic activities, the royal courts' output of Lao Zi's *Tao Te Ching* and Lao Zi's pictures by request of Koryo, India, Japan and other countries also was a diplomatic cultural phenomenon worthy of attention in the period.

**Key words:** From Han to Tang dynasties; Diplomatic culture; Confucian culture; Buddhist culture; Taoist Culture

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### INTRODUCTION

In ancient China, the diplomacy had a big development from Han to Tang Dynasty (202 B. C. - 907 A. D.). At the time, China not only had frequently communications with neighboring minority regimes, but also opened up to the world and established diplomatic relations with a number of foreign countries. In this paper, the diplomacy includes two aspects: One refers to the communication relations of China and the surrounding minority regimes; another refers to the communication relations of China and foreign countries. At present, the main research result about the diplomacy from Han to Tang Dynasty is Li Hu's *The History of Diplomatic Systems from Han to Tang Dynasty* (Lanzhou University Press, 1998 edition), and the author analyzes the evolution processes and characteristics of the diplomatic systems from Han to Tang Dynasty with the perspectives of central royal decisions, but has less explanation about the diplomatic culture from Han to Tang Dynasty. This paper tries to explore this issue and intends to get some suggestions from experts.

### 1. THE OUTPUT OF THE CONFUCIAN CULTURE IN THE DIPLOMATIC ACTIVITIES FROM HAN TO TANG DYNASTY

In the Han Dynasty, the Emperor Wu of Western Han Dynasty carried out the policy of “Domination of Confucianism” and the impact of Confucian culture was strengthened day by day. In the Eastern Han Dynasty, Confucianism had its heyday. Later, the impact of Confucianism once declined. From the Sui to Tang Dynasty, Confucianism, Buddhism and Taoism were equally emphasized by the royal courts. However, in fact, the Confucianism still had the most important position. The Emperor Taizong of Tang Dynasty declared: “I only

like the ways of Yao and Shun, Zhou's and Confucian theories." (Wu, 1978, p.195) During this period, the royal courts had diplomatic activities with the surrounding ethnic regimes, the Northeast Asian countries, etc. and the output of the Confucian culture were the core content of the diplomatic culture.

From Han to Tang Dynasty, the royal courts had mainly output the Confucian etiquette and the Confucian classics of the surrounding ethnic regimes. In the seventeenth year of Kai Huang period of Sui Dynasty (597 A. D.), the ruler Tuli khan of ancient Turkic people sent an envoys to China for his marrying Princess Anyi, "The top officials of the etiquette department taught them the etiquette" (Wei et al., 1982). In the fifteenth year of Zhenguan period of Tang Dynasty (641 A. D.), The Emperor Taizong let Princess Wencheng marry the ruler Song Zan Gan Bu (Srong-btsan Sgam-po) of Tubo (ancient Tibet, and ask Jiangxia governor Li Daozong to send the Princess to Tubo. When Song Zan Gan Bu saw Li Daozong, "He conducted the son-in-law etiquette and was very respectful. He praised Li Daozong's dress and etiquette and had a shame look. ...Later, he gave up the clothes made by fur, wore exquisite silk clothes, and admired the Chinese fashion. So he sent the royal children to Tang Dynasty to learn Chinese *The Book of Poetry* and *The Four Books*. He also requested Chinese intellectuals to edit his diplomatic documents." (Liu et al., 1975, p.5221) In the fourth year of Jinglong period of Tang Dynasty (710 A. D.), Princess Jincheng married the Tubo King Qi Li Su Zan. In the seventeenth year of Kaiyuan period of Tang Dynasty (year 729), the Tubo King Qi Li Su Zan sent a letter to the Emperor of Tang Dynasty and said: "As a son-in-law, I know the stories of Princess Wencheng from the older generations and I also understand Princess Jincheng. I have a profound understanding of the hierarchy. I don't dare to be disrespect."<sup>3</sup> (Ibid., 5231) In the nineteenth year of Kaiyuan period of Tang Dynasty (year 731), Princess Jincheng sent envoys to Tang Dynasty and requested *Mao Poetry*, *The Book of Rites*, *Zuo Zhuan*, and *The Selected Works*. The Emperor asked the secretary department to write them and give the envoys." (Ibid., p.5232) In the first year of Qianyuan period of Tang Dynasty (year 758), the Emperor Suzong's second daughter, Princess Ningguo, married Huihe Khan. In the year of 759, Huihe Khan died and his high rank officials forced Princess Ningguo to follow him to be buried, but Princess Ningguo did not obey and said: "I abide by the Chinese law. My husband dies. I will have the mourning and cry at the day and night with the mourning period of three years. Huihe married me so we should admire the Chinese etiquette." (Ibid., p.2394)

From Han to Tang Dynasty, the royal courts had mainly output the Confucian classics to the Northeast Asian countries in the diplomatic activities. In twenty-seventh year of Yuanjia period of Liu Song Dynasty (year

450), the Kingdom of Baekje in the Korean Peninsula sent a letter to the government of Liu Song Dynasty, offered its goods and requested Confucian classics, "asked for *Yi Lin*...The Emperor Taizu agreed". (Shen, 1974, p.2394) In the Sixth year of Zhongdatong period (year 534) and the seventh year of Datong period (year 541) of Liang Dynasty, the Kingdom of Baekje repeatedly sent envoys to the government of Liang Dynasty, dedicated its goods and requested people versed in Confucian classics to go to Baekje and give lectures, requesting people versed in "*Mao Poetry*, craftsmen and painters, etc and the Emperor agreed." (Yao, 1974, p.805) Then Dr. Lu Xu was sent to the kingdom of Baekje and he talked about *Mao Poetry* there. According to *The Southern Dynasty History*, Lu Xu "learned from Cui Lingen's *San Li Yi Zong* in his young age. At the time, the Kingdom of Baekje requested a doctor to speak etiquette, thus the Emperor asked Dr. Lu Xu to go there." (Li, 1975, p.1749) In the early Tang Dynasty, Goryeo, Baekje and Silla of the Korean peninsula all sent people to Tang Dynasty to study Confucian classics. *Old Tang Dynasty - Confucianism* recorded: In the third year of Wude period of Tang Dynasty (year 620), "The chiefs of Koryo, Baekje, Silla, Cinackand, Tubo and other countries sent their children to study Chinese civilization." (Liu et al., 1975, p.4941) In the twenty-second year of Zhenguan period of Tang Dynasty (year 648), the queen of Silla, Zhende sent her younger brother Jin Chunqiu to meet the Emperor Taizong of Tang Dynasty. "Jin asked questions about Chinese civilization, watched a ceremony of commemorating ancient Chinese sages and listened to lectures. The Emperor Taizong gave him some copybooks for calligraphy, such as *Wentang Tablet* and *Jinci Temple Monument*, and newly written "Jin Dynasty History" (Ibid., p.5334). In the second year of Chuigong period of Tang Dynasty (year 686), the King Zhengming of Silla sent envoys to Tang Dynasty and requested Confucian classics, "because the King requested the "Tang's Rituals" and other books, the Queen Wu Zetian ordered the relevant department to write "The Ceremonies for the Good or Ill Luck" and collect relevant precepts from *Wen Guan Ci Lin*. The department made books of fifty volumes to give them." (Ibid., p.5336) In the sixteenth year of Kaiyuan period of Tang Dynasty (year 728), the king of Silla sent envoys to Tang Dynasty, offered its goods and "requested people versed in Confucian classics to go to Silla and give lectures. The Emperor agreed" (Ibid., p.5336) In the twenty-fifth year of Kaiyuan period of Tang Dynasty (year 737), the King Xingguang of Silla died. The Emperor Xuanzong sent the high rank official Xing Shu who was in charge of the ritual department of Tang Dynasty to Silla for mourning. Before the departure, the Emperor Xuanzong told Xing Shu: "Silla is a civil country, its people have knowledge, and it is like China. You have a profound understanding of Chinese culture

and are good at lecturing so I choose you to go to Silla. You should explain Chinese classics and let them know that Confucianism is flourishing in China.” (Ibid., p.5337) It shows that advocating Confucianism was a main duty in the mourning. After the reunification of Silla, it often sent a large number of students to study Confucian classics in Tang dynasty. In the Tang Dynasty’s foreign students, Silla had the most students. There also were a large number of Japanese students who entered the school managed by the Imperial Academy in China. They studied Confucian classics, such as Abe no Nakamaro (Chinese name Chao Heng), had a long stay in China and was good at the poetry.

## 2. THE ROLE OF BUDDHIST CULTURE IN DIPLOMATIC ACTIVITIES FROM HAN TO TANG DYNASTY

In Han Dynasty, Buddhism had been introduced to China. Buddhism had a good development and was flourishing from Han to Tang Dynasty. During this period, conducting diplomatic activities with the help of Buddhism was an important diplomatic cultural characteristic. During Han to Wei Dynasty period, Buddhism had been just introduced to China. China had established diplomatic ties with Darouzhi, ancient India, and other Buddhist countries. Bringing in Buddhist talents was a new content of the diplomatic culture in this period. By the end of the Western Han Dynasty, Darouzhi sent the ambassador Yicun to Han Dynasty to dictate Buddhist doctrines and the disciple, Dr. Jing Lu learned from him. The *Wei Lue-Xi Rong Zhuan* said: “In the first year of Yuanshou period of Han Dynasty (2 B. C.), the disciple, Dr. Jing Lu learned from Buddhist doctrines dictated by the ambassador Yicun of the Darouzhi King.” (Chen, 1959, pp.859-860) In the Yongping period of Han Dynasty, the Emperor Ming dispatched a messenger to India in search of Buddhist doctrines. *The Biography of Eminent Monks* said:

In the mid Yongping period, the Emperor Ming dreamed a golden human being flied to his place at night. Then the Emperor called his ministers in order to explain the dream. A knowledgeable man, Chuan Yi answered: I heard that there was a god in the western region, and his name was Buddha. Was it Your Majesty dreaming? The Emperor thought so and immediately sent the official Cai Yin, Dr. Qin Jing, et al as ambassadors to India to search for Buddhist doctrines. (Shi, 1992, p.1)

*The Late Han Dynasty History: the Western Regions* also said: “(the Emperor Ming) sent ambassadors to India to ask Buddhist doctrines, and then ordered painters to draw the images in China.” (Fan, 1965, p.2922)

In Jin, Southern and Northern Dynasties, Buddhism had great development. China had many diplomatic activities with neighboring minority regimes and countries in the name of Buddhism. Through exchanging rare

Buddhist items as tributes, these diplomatic activities promoted bilateral trade. In addition, the output of Buddhist classics and eminent monks coming to China were the important content of diplomatic activities during this period. In the Yuanjia period of Liu Song Dynasty, Buddhism was flourishing, and then Prime Minister Wang Hong, Pengcheng King Yikang, Fan Tai, He Shangzhi all believed in Buddhism. According to the *Song Dynasty History: Foreign Countries*, some states of Southern Asia and Southeastern Asia gave China tributes in the name of Buddhism. In the fifth year of the Yuanjia period (year 428), the Lion country (ancient Sri Lanka) in Southern Asia, gave an ivory Buddha statue to China and expressed willingness to advocate for Buddhism with Liu Song Dynasty,

Since the first King established our state, we have believed in Buddhism and advocate Buddhism to help people. Welcome people to do good things as if we do them ourselves. We hope to advocate Buddhism with the Emperor of China for educating people. So we entrust four monks and two civilians to send an ivory Buddha statue as the oath. (Shen, 1974, p.2384)

In the same year, the King of the Jia Pi Li state in ancient India sent envoys to dedicate diamond rings, gold rings and other treasures, and praised the Emperor Wen for his believing Buddhism,

Your majesty follows the doctrines so other precepts have less functions. On the boat of the supreme law, we can save people from suffering. All of the officials will have the happiness without resentment. Gods dedicate the happiness and protect the happiness. All kinds of devils will give up. (Ibid., p.2380)

In the seventh year of Yuanjia period (year 430), the He Luo Tuo state of Southeastern Asia sent envoys to give tributes and praised the Emperor Wen for his believing Buddhism, “I hear that your wise monarch believes Buddhism and built stupas and temples all over the country.” (Ibid., p.2380) In the seventh, tenth and thirteenth year of Yuanjia period, the He Luo Dan country of Southeastern Asia, respectively sent tributes to the Emperor Wen, and praised the Emperor Wen for his believing Buddhism,

Your Ever Victorious Emperor: Buddha and gods like to live in quiet places. The three insights and the six supernatural powers are the law for the world. It is called Buddha. It should provide positive thoughts. You build stupas containing Buddhist relics. Your country is solemn and is like Mount Sumeru of Buddha land. (Ibid., p.2381)

In the twelfth year of Yuanjia period (year 435), Du Po Po Da, a country of Southeastern Asia sent envoys to give tributes and also praised the Emperor Wen for his believing Buddhism,

Your Majesty: respect for your country’s happiness. Gods subdues the four devils. So it should provide positive thoughts. Learning from Buddhist doctrines will save people from the wheel of reincarnation. Good education can help people to escape from trouble and vexation. Your country builds stupas for Buddha relics all over. (Ibid., p.2383)



In the Southern Dynasty, Buddhism had its prime under the Emperor Wu of Liang ruling. According to the *Liang Dynasty History: Foreign Countries*, countries of Southeastern Asia, countries of Southern Asia, the Persian kingdom of West Asia, the Baekje Kingdom of Northeast Asia, the Tuyuhun and Khotan regimes of northwestern China had sent tributes to the Emperor Wu of Liang in the name of Buddhism. In the first year (year 502) and the seventeenth year (year 518) of Tianjian period, the Kadaram state of Southeastern Asia had sent tributes to China, and had paid more attention to the establishment of business relations with China in the name of Buddhism, its letter said: “Today, China has a great emperor. Buddhism will flourish ten years later. If we sent envoys to give tributes to China, our people will be happy and the business and travel will increase a hundred times”. (Yao, 1974, p.794) In the second year of Tianjian period (year 503), the Funan state of Southeastern Asia sent envoys to give a coral Buddha statue to China. (Ibid., p.789) In the eighteenth year of Tianjian period (year 519), the Funan also sent envoys to give an Indian sandalwood wood effigy of Buddha and Borneo tree leaves to China; (Ibid., p.790) In the fifth year of Datong period (大同) (year 539), the Funan said that it found the hair of Buddha, ten feet long. The Emperor of China sent envoys to welcome the hair (Ibid., p.790). In the first year of Datong period (大同) (year 527), the fifth month, the sixth month and the eighth month of the first year of Zhongdatong period (year 529), the Panpan state of Southeastern Asia gave China ivory towers, ivories, incense, relics of Buddha, Bodhi leaves and other treasures related to Buddhism, and praised the Emperor Wu of Liang for his advocating Buddhism,

Your Majesty: All good works are solemn and everyone is respectful. It likes clear and cloudless sky with the light shining everywhere. You are so pure in the body and mind, and it is like the clear and cloudless sky. There are a lot of people in your country. You teach them with Buddhist doctrines and save them from suffering. We have heard the news and feel happiness. (Ibid., p.793)

In the second year of Zhongdatong period (year 530), and the first year of Datong period (大同) (year 535), the Dandan country of Southeastern Asia sent tributes, such as ivory statues and towers, medicines and other goods related with Buddhism to China, and praised the Emperor Wu of Liang to advocate Buddha, “Your Majesty: in your country, advocate morals, implement benevolence, believe Buddha so Buddhist doctrines are carried out everywhere and monks get together to hold Buddhist ceremonies with dignified purge.” (Ibid., p.794). In the fourteenth year of Tianjian period (year 515), the Langkasuka country of Southeastern Asia sent envoys and letters to China and praised the Emperor Wu of Liang: “Believe Buddha, advocate Buddhist doctrines in the world. People like Buddha as if the moon is rising.” (Ibid., p.796) In the sixteenth year of Tianjian period (year 517) and the

third year of Putong period (year 522), Po Li country of Southeastern Asia sent tributes and praised Emperor Wu of Liang, “Your Majesty believe Buddha and build Buddhist towers and temples, so your country is decorated with solemn scenes.” (Ibid., p.796) In the first year of Tianjian period, the Central Tianzhu country in Southern Asia sent glass kettles, miscellaneous incense, ancient shells and other objects and praised the Emperor Wu of Liang for his advocating Buddhism,

I hear that your country have big rivers and are close to oceans... The King is benevolent and benevolence becomes the ruling way. Love the people, and people are not abandoned. Follow Buddhist doctrines and do many good things. On the boat of the supreme law, Save people from suffering. (Ibid., p.799)

In the first year of Datong period (大同) (year 527), the Lion country in Southern Asia sent envoys to dedicate tributes, and expressed willingness to promote Buddhism with the Liang of China, “Desire to advocate Buddhism with Liang and educate people.” (Ibid., p.800) In the second year of Zhongdatong period (year 530), the Persian kingdom of West Asia sent envoys and dedicated a Buddha’s tooth. (Ibid., p.815) In the sixth year of Zhongdatong period (year 534), and the seventh year of Datong period (大同) (year 541), the Baekje Kingdom of Northeast Asia sent envoys and dedicated its goods to China and also asked for “*Nirvana*” and other scriptures. (Ibid., p.805) In the thirteenth year of Tianjian period (514), the Tuyuhun regime of northwestern China “sent envoys to donate two golden bells in the horse brain shape, and ask to build a nine layer temple in Yizhou of China. The Emperor agreed. The Tuyuhun’s land connected with Yizhou’s and there was a lot of trade between Tuyuhun and Yizhou. People liked the business and often went to the trade.” (Ibid., p.810) In the seventh year of Datong period (大同) (year 541), the Khotan regime of northwestern China dedicated a jade Buddha statue carved by a foreign country (Ibid., p.814)

The emperors of Northern Wei Dynasty believed Buddhism except the Emperor Taiwu. According to *Wei Dynasty History*, Gaochang and Shule of northwestern China, Rouran of northern China, and other ethnic regimes, the Southern India of Southern Asia dedicated tributes related to Buddhism to China. In the end of Emperor Gaozong period, Shule sent envoys to China and gave a Buddha cassock, longer than six meters. (Wei, 1974, p.2268) In the first year of Yongping period (year 508), Gaochang asked for migrating to the inner part of China, and had more than ten times to send envoys to China for giving pearls and statues (Ibid., p.2244). In the ninth of the fourth year of Yongping period (year 511), Rouran’s Chounu Khan sent envoys to China for giving pearls and statues (Ibid., p.2297). In the fourth year of Jingming period (year 503), the Southern Tianzhu of Southern Asia dedicated a Pratyeka-Buddha’s tooth to China.” (Ibid., p.196)

Buddhism had a good development in the Northern Qi Dynasty. Buddhist scriptures had been translated into Turkic and the Emperor Gao Wei gave them to the Turkic Khan who had been in north China. The *Liu Shiqing Biography* in the volume twenty of *Northern Qi Dynasty History* said: “(Liu Shiqing) knew four foreign languages and was the best translator in the time. The Emperor Gao Wei ordered Liu Shiqing to translate “*Nirvana*” to Turkic language for giving it to the Turkic Khan, and also asked the assistant minister Li Delin to write the preface.” (Li, 1972, p.267)

In Sui Dynasty, the Emperor Wen and Yang advocated Buddhism. In the third year of Daye period (year 607), Japan sent envoys to dedicate tributes, and also sent dozens of people to study Buddhism in China. An envoy said: “We hear that the Bodhisattva Emperor advocate Buddhism so sent people to worship, and also sends dozens of people to learn the dharma.” (Wei et al., 1982, p.1827) In Tang Dynasty, many of the Emperors believed Buddhism. Tianzhu country (ancient India) sent many tributes related to Buddhism, once sending Buddhist articles and eminent monks to China. In the Zhenguan period, the Indian Magadha King Shiluoyiduo gave fire beads, tulips, and Bodhi trees to China. (Liu et al., 1975, p.5307) In the ninth month of the eighth year of Kaiyuan period (year 720), the King of Southern Tianzhu built a temple and asked the Emperor to name the temple. The emperor gave the name “Gui Hua” (Ibid., p.5309). The Central Tianzhu country sent eminent monks to China and gave tributes in the tenth month of the nineteenth year of Kaiyuan period (year 731) (Ibid., p.5309). Silla and Japan of Northeastern Asia had sent many scholar monks to study Buddhism in Tang Dynasty, and some of them became eminent monks later, such as Shenfang who was one of Xuan Zang’s four brilliant students and Yuan Ce who the important successor of the Wei-shi school, and both Shenfang and Yuan Ce were the people of Silla. The most famous Japanese scholar monk was Kong Hai, when he returned home, he brought more than 180 Buddhist books with him, and he established the Tantra in Japan.

### 3. THE ROLE OF TAOIST CULTURE IN THE DIPLOMATIC ACTIVITIES FROM HAN TO TANG DYNASTY

In Tang Dynasty, Taoism had its peak period. China had output Lao Zi’s pictures and Lao Zi’s *Tao Te Ching* under the requests of Koryo, India, Japan and other countries in diplomatic activities. It becomes a diplomatic cultural phenomenon worthy of attention in this period. In the *Old Tang Dynasty History· Dong Yi Zhuan*, the content of “Koryo (Korea)” said: In the fifth year of Wude period (year 622), the Emperor Li Yuan of Tang Dynasty wrote a letter to the King Gao Jianwu of Koryo and asked the King to let the people, who attacked Koryo in

Sui Dynasty and still were in Koryo at the time, return home. The King Gao Jianwu had a positive response and politely sent ten thousands of the people of China. The Emperor was very glad, “Gao Jianwu made an effort to search Chinese and politely sent ten thousands of the people of China. The Emperor was very glad.” (Ibid., pp.5320-5321) In the seventh year of Wude period (year 624), the Emperor sent the former minister Shen Shuan of the punishment ministry to Koryo and appointed Gao Jianwu as the Liaodong governor, the King of Koryo. At the same time, the Emperor sent envoys to carry Tianzun pictures and bring Taoists to Koryo. The Taoists preached Lao Zi’s *Tao Te Ching* for the King and the people of Koryo. The King and thousands of common audiences listened to the preaching and the splendor of the occasion surpassed anything heretofore seen (Ibid., p.5321). As it is well known, Lao Zi hated war and thought that a weapon was an ominous article, not to use it until necessary. The Emperor sent the Taoists to Koryo for preaching *Tao Te Ching* that showed the Emperor hoped the peaceful coexistence of Tang Dynasty and Koryo.

In the period of the Emperor Taizong, the Ga Mai Lu country of eastern India also requested Lao Zi’s pictures and Lao Zi’s *Tao Te Ching*. In the *Old Tang Dynasty History·Xi Rong Zhuan*, the content of “Tianzhu Country” said: “Dozens of small countries were located in five parts of Tianzhu. These countries had similar customs and products. There was the Ga Mai Lu country and its custom was to open the eastern door for facing the sun. Wang Xuance had arrived there. So the King sent envoys to bring exotic articles and maps to China, and request Lao Zi’s pictures and Lao Zi’s *Tao Te Ching*.” (Ibid., p.5308) According to “Tianzhu Country” of the *New Tang Dynasty History· West China*, the thing happened in the twenty-second year of Zhenguan period (648), and the Ga Mai Lu country only asked for Lao Zi’s pictures, but not mentioned Lao Zi’s *Tao Te Ching*. “The Ga Mai Lu country’s envoys brought exotic articles and maps to China, and requested Lao Zi’s pictures” (Ouyang et al., 1975, p.6238) Had the Ga Mai Lu country’s envoys requested Lao Zi’s *Tao Te Ching*? According to “Ancient and Modern Buddhist Discussion” written by a Xi Ming Temple monk of Tang Dynasty, the young King of the Ga Mai Lu country knew that China had Taoist classics before Buddhism, hence requested Lao Zi’s *Tao Te Ching* to be translated into Sanskrit and hoped to get the gift because Buddhism had not been flourishing and some wrong thoughts had spread in his country. In the twenty-first year of Zhenguan period (year 647), the Emperor Taizong ordered the master Xuan Zang who was proficient in Sanskrit, Taoist Cai Huang, Cheng Ying, Feng Ying and more than 30 people to translate Lao Zi’s *Tao Te Ching* word for word into Sanskrit in the Wu Tong Taoist Temple. The “Taizong Ordered the Master Xuan Zang to Translate Lao Zi’s *Tao Te Ching* into Sanskrit and Taoists Discussed the Translation”

is in the volume four of *Ancient and Modern Buddhist Discussion*, and it says:

In the twenty-first year of Zhenguan period, the Western Envoy Li Yi presented a letter to the emperor and said that Buddhism had not been flourishing and some wrong thoughts had spread in the Ga Mai Lu country ruled by a young King. The Western Envoy Li Yi told the King: Before Buddhism, China originally had sages talking doctrines, which had spread to the people. However, the doctrines didn't come here, if you can hear them, must believe in. The King said: you went back to the motherland, and translated them in Sanskrit. I wanted to read them. Certainly, this was not late. Then the Emperor immediately ordered: Let the master Xuan Zang with the Taoists discuss and translate Lao Zi's *Tao Te Ching*. Then Taoist Cai Huang, Cheng Ying, Feng Ying and more than 30 people gathered in the Wu Tong Taoist Temple, to discuss Lao Zi's *Tao Te Ching* word for word. The Master Xuan Zang analyzed the book, explored the meaning of every sentence, tried to understand the theories and then translated the book. (Takakusu & Watanab, 1922-1934, pp.386-387)

It follows that Lao Zi's *Tao Te Ching* was translated in the twenty-first year of Zhenguan period (year 647). Wang Xuance was dispatched to India in the same year and it was his second mission, so he should have already given the book to the young King of the Ga Mai Lu country. In the twenty-second year of Zhenguan period (year 648), the Ga Mai Lu country's envoys again brought exotic articles to China, provided maps and requested Lao Zi's pictures. According to the volume ten of *Western Regions of Tang Dynasty*, the young King of Eastern India was familiar with Tang Dynasty, as early as Xuan Zang had a study tour in India, the young King had already expressed his admiration for China. Although the young King looked for going to China for a long time, he could not reach because of the mountains and rivers, and he also asked about the Emperor Taizong's heroic deeds, *The Music of King Qin for Winning Battles*, etc..

In the twenty-third year of Kaiyuan period of Tang Dynasty (year 735), Japan's envoy requested Lao Zi's *Tao Te Ching* and Tianzun pictures. *Vassal States Meeting Emperors* of volume nine hundreds and ninety-nine of *Ce Fu Yuan Gui* said: "In the intercalated eleventh month of the twenty-third year, Japan sent envoys to China and requested Lao Zi's *Tao Te Ching* and Tianzun pictures. Japan was ready to advocate Taoism. The Emperor agreed." During the reign of the Emperor Xuanzong, the Emperor vigorously promoted the development of Taoism and Taoism was elevated to an unprecedented and unrepeatable position; The Emperor Xuanzong personally commented Lao Zi's *Tao Te Ching* and asked every family to have the book. The royal court actively promoted Lao

Zi's thoughts in the national scope and implemented the statecraft of quietism. Tang Dynasty had a very prosperous culture which made Japan feel admiration. Japan wanted to further explore the essence of Chinese culture, so requested Lao Zi's *Tao Te Ching* and Tianzun pictures.

In summary, from Han to Tang Dynasty (202 B. C. - 907 A. D.), the royal courts had output the Confucian culture to the surrounding ethnic regimes and the Northeast Asian countries. The output of the Confucian culture was the core content of diplomatic culture in the diplomatic activities. Second, with the introduction and development of Buddhism, some diplomatic activities were related to Buddhism and it was also an important diplomatic cultural characteristic from Han to Tang Dynasty. Third, with the development of Taoism, the royal courts' output of Lao Zi's *Tao Te Ching* and Lao Zi's pictures for the requests of surrounding countries in the diplomatic activities, also was a diplomatic cultural phenomenon worthy of attention in the period.

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